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BISHOP OF SALISBURY. 1522-1571

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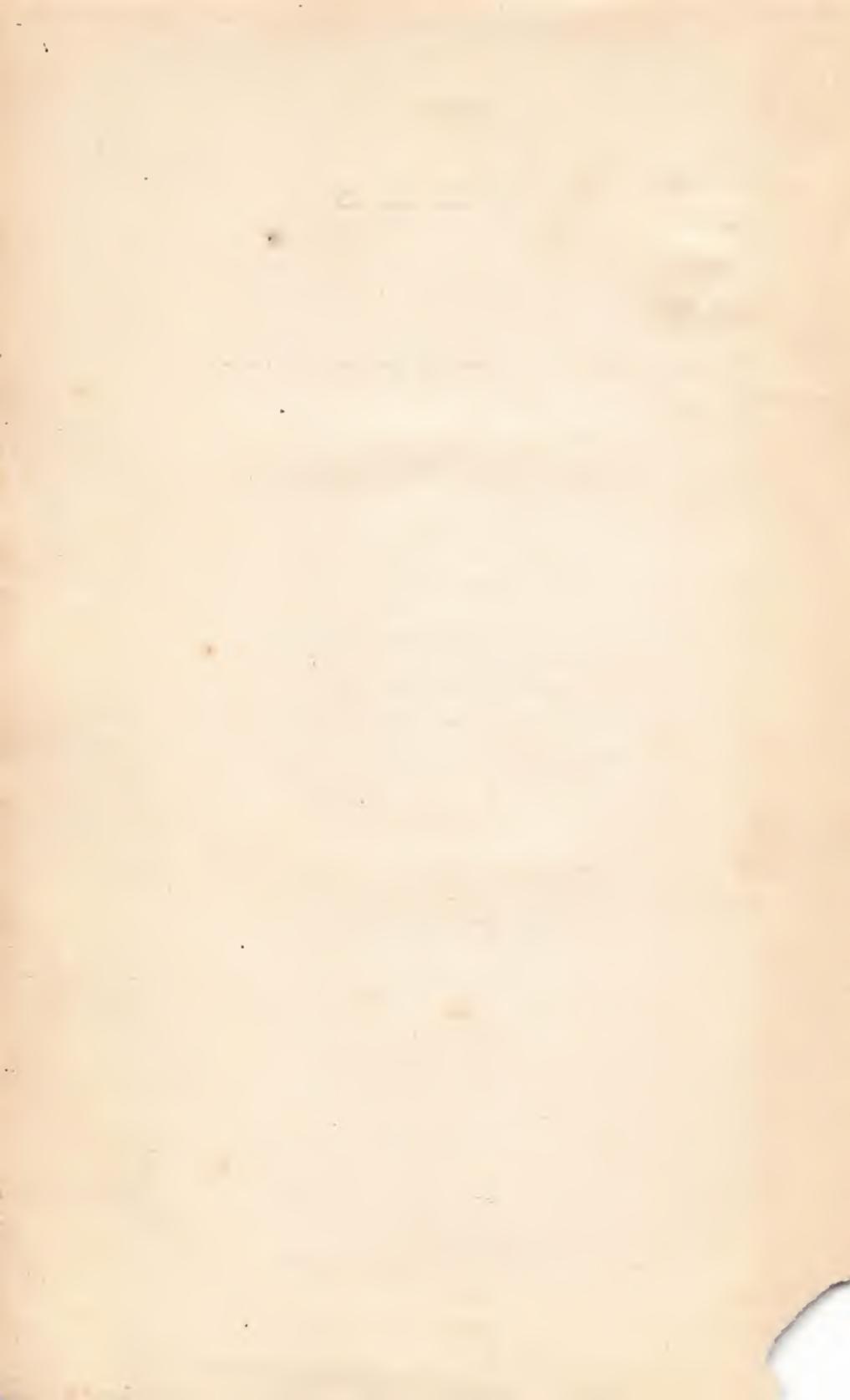
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AN EXPOSITION  
UPON  
THE TWO EPISTLES  
OF  
THE APOSTLE SAINT PAUL  
TO  
THE THESSALONIANS:

By the Rev. Father,

JOHN JEWEL,  
LATE BISHOP OF SALISBURY.

[This edition of the Exposition upon the two Epistles to the Thessalonians is printed after that of 1609, collated with the original edition (without date) in Oriel College Library. It was first published in 1583 by John Garbrand, prebendary of Sarum, to whom Bishop Jewel bequeathed all his papers and note-books. See Anthony à Wood's *Athenæ Oxon.*]

THE  
FIRST EPISTLE OF S. PAUL  
TO  
THE THESSALONIANS<sup>1</sup>.

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CHAP. I.

Ver. 1. Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be with you, and peace, from God our Father, and from the Lord Jesus Christ.

THE apostle Paul preached the gospel of our Saviour Jesus Christ unto the Thessalonians, as he did also in other places from Jerusalem, round about to Illyricum. But his travail had not like success in all places. For in Damas-<sup>2 Cor. xi. 32.</sup>cus the governor of the people under king Aretas laid watch in the city of the Damascenes, and would have caught him. At Lystra they stoned Paul, and drew him out of the city, <sup>Acts xiv. 19.</sup> supposing he had been dead. At Philippi, he and Silas were <sup>Acts xvi. 23.</sup> drawn into the market-place unto the magistrates, and accused that they troubled their city; they were beaten with rods,

<sup>1</sup> [This Exposition, the publication of which did not take place till some years after Bishop Jewel's death, appears to have been delivered in a series of discourses in the cathedral of Salisbury, A. D. 1569, (not improbably during Lent.) In the opening of his "View of a Seditious

Bull," he says, that whilst engaged in expounding to the same congregation <sup>2 Thess. ii. 3,</sup> there came to his hands "a copy of a Bull lately sent into this realm by the bishop of Rome." The date of the Bull is Feb. 25, 1569.]

and cast into prison. The Corinthians received the doctrine of the gospel, and made much of the professors thereof. But they fell soon from their good beginning. They walked like men in envying, in strife, and divisions. Some called themselves after Paul, some after Apollos, some after Cephas, and some after Christ. They stirred contention about meats; they abused the Lord's supper; and they were doubtful of the resurrection of the dead. In like manner the church of God, which was gathered at Rome, grew proud, and high-minded, and boasted themselves over the Jews. The Galatians forsook the good way of the gospel, whereunto they were called, and wherein they did walk. They gave ear to false prophets. Therefore the apostle calleth them, "I am in fear of you, lest I have bestowed on you labour in vain."

Gal. iv. 11.

But the Thessalonians, after they had heard the glad tidings of the gospel, they received it greedily, and laid it up close and safe in their hearts. Albeit the Jews withheld them, and vexed them sore; albeit false brethren used divers secret means to draw them from the love of the truth; yet they kept still their steadfastness; and could not be driven from their faith, neither by cruelty of persecution, nor by subtlety of crafty persuasion. Paul being at Athens, a place far distant from thence, sendeth Timothy to know in what case they stood. So careful was he for that house which he had built; for the fire which he had kindled; for the grafts which he had planted; and for the children which he begot among them. When Timothy made report of their constancy, that they continued steadfast in those things which they had learned, he writeth this Epistle to commend them, and to exhort them to abide steadfast in their faith: that they become not like the foolish Israelites, which longed after the flesh pots of Egypt, and were unmindful of their deliverance from bondage under Pharaoh: that they return not like filthy dogs to their vomit, and like unclean swine to their puddles of mire: that they look not back again after they have put their hands to the Lord's plough, and so make themselves unworthy the kingdom of God.

He giveth many lessons and instructions to godliness: that they would walk worthy of God, and bring forth the fruits

of the gospel. There were among them that lived idly, and did trouble the church without a cause: whom he reproveth, willing them to be quiet, and to meddle with their own matters, and work with their hands. Others mourned over the dead without measure, even as if they had no hope: whom he instructeth in the resurrection, and comforteth with the speech of the blessed coming of our Lord, when we which live shall be caught up to meet him, and so we shall ever be with the Lord. Others reasoned fondly of the latter day, when it should be, when the Son of God should appear, and when the world should have an end: as if man might reach to the knowledge hereof. But them also he reproveth, and warneth, that they take care rather to watch and look for the Lord's coming, that they may be found ready, having their loins girded, and their lamps burning.

Many are desirous to see the countenance of St. Paul, to see his sword, or the relics of his blood, which was shed at his death, or of his upper garment, or of his coat, or of the hair of his head: and, for purpose to see such things, many take painful pilgrimage to far places, where they are deceived. How much better may they be satisfied by reading the story of his life set down in the scriptures! In these his Epistles written to the churches of God, he is to be seen in more excellent show than when he was yet in body. For here is to be seen his heart filled with the Holy Ghost, and the care which he had for all saints: how he did travail in birth of them again, that Christ might be formed in them, and how he did wish himself separate from Christ for their sake. The matter of this Epistle is plain, and treateth not of deep and profound mysteries. The manner of utterance, which the apostle useth, is open and evident. So that the whole Epistle is full of sweet and wholesome doctrine, wherein the simplest may find great comfort.

“ Paul, and Silvanus, and Timotheus.” These two were companions unto Paul in his journeys, and in the work of his ministry: whom here he joineth in his letter to the congregation at Thessalonica, to witness their consent and agreement with him, that they all with one mouth, and with one hand and heart, set forth the glorious gospel of our Saviour

Christ: and that therefore they also, which are called to the fellowship of the gospel, should be like minded, being one body and one spirit in Christ Jesus; and the children of one Father, in whom there is no dissension, but all peace, and consent, and unity.

“ Unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ.” There are sundry sorts of churches. There is a church of the wicked,

*Psal. xxvi. 5.* whereof the prophet saith, “ I have hated the assembly of the evil, and have not companied with the wicked.” Two hundred and fifty captains, men of renown, and famous in the

*Num. xvi. 2.* congregation, joined themselves to Korah, Dathan, and Abiram. But Moses said unto Korah: “ Thou and all thy company are gathered together against the Lord.” The builders

*Gen. xi. 4.* of the great tower of Babel were many in number, and consented to that they had imagined to do, thereby to get them a name; but the Lord did confound their language, and scattered them upon the face of the earth. The scribes and

*Acts iv. 6. 27.* Pharisees and high priests held a council, and conferred among themselves: but, “ against the Lord, and against his Christ.” John is commanded to write unto the angel of the

*Rev. ii. 8. 9.* church of the Smyrnians: “ These things saith he, which is first and last, which was dead, and is alive. I know the blasphemy of them, which say they are Jews and are not, but are the synagogue of Satan.” They revile you, and speak all manner of evil against you for my name’s sake. They charge

you with teaching false doctrine, and say you have departed from the church; that they are the seed of Abraham, the children of promise, the true worshippers of God, and which walk in the steps of their forefathers. But their boast hereof

is vain. It profiteth them nothing, that Abraham was their father; that the covenant was made with them; that they were circumcised; that a law was given unto them. Let them not trust in their fathers, let them not trust in lying words,

and say, The temple of the Lord, the temple of the Lord, this is the temple of the Lord. If they were Abraham’s children, they would do the works of Abraham. If God were their Father, then would they love Christ his Son, and seek to set forth his glory. If they were of the sheepfold of

God, they would hear his voice. They are of their father the devil, and the lusts of their father they will do. They are in name the servants of Christ, but serve Antichrist. They call themselves Jews, but are the synagogue of Satan.

“ For,” saith the apostle, “ he is not a Jew, which is one outward; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one within; and the circumcision is of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.” Of those which are such,

Leo saith: *Ecclesiæ nomine armamini, et contra ecclesiam dimicatis*: “ Ye arm yourselves with the name of the church, and yet ye fight against the church.” And Chrysostom saith:

“ The name only of Christ doth not make a Christian, but he must also have the truth of Christ: for there are many which walk in the name of Christ, but few which walk in his truth.”

It is therefore manifest, as Lyra saith, “ That the church is not among men, by reason of any ecclesiastical or secular authority or dignity: because many princes and high priests, and others of the inferior sort, have forsaken the faith.” Though they pretend show of holiness, though they draw to themselves credit by long continuance, though their numbers be great, and they consent together; yet, if they have forsaken the faith, if they hold not the truth of Christ, if they fight against and persecute the church, if their circumcision be not the circumcision of the heart, and in the spirit, if they hear not the voice of the Shepherd, if they love not Christ Jesus the Son of God, and set not forth his glory, if they seek to stop the course of the gospel, if they seek to get a name among men, if they resist Moses and Aaron; they have only a painted vizard, and carry only an empty name of the church: they call themselves so, and are not.

But the church of God is in God the Father, and in the Lord Jesus Christ: it is the company of the faithful, whom God hath gathered together in Christ by his word and by the Holy Ghost to honour him, as he himself hath appointed. This church heareth the voice of the Shepherd. It will not follow a stranger, but flieth from him: for it knoweth not the voice of strangers. Of this church St. Hierom saith: *Ecclesia Christi.....in toto orbe ecclesiæ possidens, spiritus unitate con-*

Rom. ii. 28,  
29.

Leo, epist.  
83, ad Palatino-  
stinos. [cap.  
8, tom. i.  
673.]

Hom. 19, in  
Matt. in  
Operæ im-  
perf. [vi. app.  
xciv.]

Lyra in xvi.  
Matth.

Hieron. in  
Mich. lib. i.  
cap. 1. [iii.  
1503.]

*uncta est, et habet urbes legis, prophetarum, evangelii, et apostolorum. Non est egressa de finibus suis, id est, de scripturis: "The church of Christ, which containeth the churches through all the world, is joined together in the unity of the Spirit, and hath the cities of the law, of the prophets, of the gospel, and of the apostles. This church goeth not forth, or beyond her bounds, that is, the holy scriptures." It is the pillar of the truth: the body, the fulness, and the spouse of Christ: it is the vine, the house, the city, and the kingdom of God. They, which dwell in it, "are no more strangers and foreigners, but citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner stone; in whom all the building coupled together, groweth unto an holy temple in the Lord." This church "Christ loved, and gave himself for it, that he might sanctify it, and cleanse it by the washing of water through the word, that he might make it unto himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blame." Such a church was the church of God at Thessalonica, such a church are they, whosoever in any place of the world fear the Lord, and call upon his name. Their names are written in the book of life: they have received the Spirit of adoption, by which they cry, "Abba, Father:" they grow from grace to grace, and abound more and more in knowledge and in judgment: they cast away the works of darkness, and put on the armour of light: they are made absolute and perfect unto all good works: they are evermore comforted in the mercies of God, both by the holy scriptures wherein God declareth his gracious goodness towards them, and by the sacraments: which are left unto the church to be witnesses and assured pledges for performance of the promise of God's good will and favour towards them.*

"Grace be with you, and peace," &c. God give you the forgiveness of your sins, and the peace and comfort of your conscience. God let all his blessings fall upon you, that you may see the riches and the treasures of his mercy: that you may be filled with all fulness in the Spirit: that you may behold the glory of the kingdom of God: and those things may be

Ephes. ii.  
19—21.

Ephes. v.  
25—27.

revealed unto you by his Spirit, which he hath prepared for them that love him. Without this grace you can do nothing, you can neither feel the burden of your sins, nor seek to be eased of them, nor perceive when they are forgiven: you cannot rent your heart, and set apart from you the vanities and lusts of the flesh, which doth evermore fight against the soul: you cannot discern the word of God, and by it enter the way to everlasting life: you cannot abhor that which is evil, and cleave unto that which is good: without the grace of God you cannot continue steadfast and constant in faith, and in hope of the mercies of God through our Saviour Jesus Christ.

Ver. 2—5. We give thanks to God always for you all, making mention of you in our prayers; Without ceasing, remembering your effectual faith, and diligent love, and the patience of your hope in our Lord Jesus Christ, in the sight of God even our Father; Knowing, beloved brethren, that ye are elect of God. For our gospel was not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance, as ye know after what manner we were among you for your sakes.

“We give thanks” &c. Paul teacheth what is the office of a good minister. He must ever carry in remembrance the state of the congregation, over which the Lord hath placed him. He must give thanks to God in their behalf, and pray for them, that God will bless that which he hath begun, and confirm them unto the end, that they may be blameless in the day of our Lord Jesus Christ: that he will behold them from above, and bless his inheritance, and guide the sheep of his pasture. “Your effectual faith;” faith is not idle, it worketh and is forcible, it breaketh out like fire: it is always fruitful through love. Faith without works is no faith, it is dead, and bringeth death. “And diligent love;” love is painful, and full of travail: it thinketh not evil: it seeketh not her own things: it is bountiful. This love had the Thessalonians to the saints of God, which suffered affliction in all places for the gospel’s sake. Many were spoiled of their goods, cast out of their houses, and banished from their country. Even as at this day for the like cause many of our brethren the good servants of God are driven into banishment, cast into prisons,

put to the sword, or consumed in fire, in those places, where the God of this world hath so blinded their eyes, that the light of the glorious gospel of Christ should not shine unto them. It is high time in such cases for charity to shew herself. She cannot dissemble, nor despise the tears of her brother. It sheweth forth as the morning light: it taketh from herself, to relieve them which are in need. It dealeth bread to the hungry, and bringeth the poor that wander unto her house, and covereth the naked, and hideth not her face from her own flesh. Unto them that have this love the Lord

Psalm xli. 1. giveth his blessing: “Blessed is he that considereth the poor and needy, the Lord shall deliver him in the time of trouble.”

Matt. v. 7. And Christ saith: “Blessed are the merciful, for they shall find mercy.”

“And the patience of your hope.” How many are the troubles which the children of God suffer in this life! Let us behold the times which were before us. Abel was innocent and just, yet was he slain by the hands of his brother, and without a cause. The prophet David saith of the prophets and holy men of God, and the same words saith the apostle

Psalm xliv. 22. of the church of Christ under the gospel: “For thy sake are we killed all the day long: we are counted as sheep for the

Rom. viii. 36. slaughter.” Jeremy saith: “Thy word is unto them as a

Jerem. vi. 10. reproach.” And again: “For thy sake I have suffered re-  
15. buke.” What villanies were brought against our Saviour

Christ! They reproached him in speeches, brought false accusations, and false witness against him, and killed the innocent, in whose mouth there was found no guile. When St. Paul appealed to the witness of Timothy who did fully know his doctrine, manner of living, purpose, faith, long-suffering, love, and patience: and that he knew also the persecutions and afflictions, which came unto him, and which he suffered at Antiochia, Iconium, and at Lystra, after he had thus remembered his persecutions and his own innocency, he saith;

2 Tim. iii. 12. “All that will live godly in Christ Jesus shall suffer perse-  
cution.”

What then hath the godly to lean unto, but hope? The prophet David therefore said: “Though I should walk through the valley of the shadow of death, I will fear no evil,

for thou art with me.” Therefore said Job: “ Though he <sup>Job xiii. 15.</sup> slay me, yet will I trust in him.” For he that putteth his trust in the Lord shall never be confounded. In this hope spake St. Paul: “ Christ is to me both in life and death ad-<sup>Philipp. 1. 20,</sup> vantage.” Again: “ Whether we live or die, we are the <sup>21.</sup> <sup>Rom. xiv. 8.</sup> Lord’s.” And again: “ God forbid that I should rejoice, but <sup>Gal. vi. 14.</sup> in the cross of our Lord Jesus Christ.” And to the Romans he saith: “ There is no condemnation to them that are in <sup>Rom. viii. 1.</sup> Christ Jesus.” This is the foundation of faith, even a strong rock which shall continue for ever. Neither tribulation, nor anguish, nor persecution, nor famine, nor any danger can remove the faithful from this hope.

But the wicked and unstable fall from their hope, and their fall is miserable. They have heard the word of God that teacheth unto salvation, but did not regard it; they have forgotten the works of the Lord, and received his grace in vain. For, when they have heard the word, the devil cometh, and taketh away the word out of their hearts, lest they should believe, and be saved. And the end of these men is worse than the beginning.

It was not so with the Thessalonians. They received the word of God willingly, and it was fruitful in them, so that thereby they increased in faith, in love, and in hope. Their faith the apostle calleth forcible or effectual: their love diligent and painful: their hope mighty through patience, whereby they overcome all manner of dangers: and rejoice on their behalf, because he found so great success of his travail in the gospel amongst them.

“ Knowing that you are elect of God.” You were blind, the children of wrath, without understanding, without God, and without hope. But God hath had mercy upon you, and hath given you grace to know your calling. Herein it appeareth that you are the chosen of God, and of the flock of Christ. “ My sheep,” saith he, “ hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out <sup>John x. 27,</sup> <sub>28.</sub> of mine hand.”

“ For our gospel was not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.”

That you have yielded obedience unto the word, and that my ministry hath been effectual amongst you, it cometh not of any power in yourselves, or in me, it is the work of God. He hath blessed my ministry, he hath blessed your hearts. It is the gift of God, lest any man should boast thereof. Hereof Cor. iii. 5, 6. he speaketh to the Corinthians: "Who is Paul then, and who is Apollos, but the ministers by whom ye believed, and as the Lord gave to every man? I have planted, Apollos watered, but God gave the increase." It is he which hath the key of David, which openeth, and no man shutteth, and shutteth, and no man openeth. Without him we can do nothing. He guideth us and all our counsels, and leadeth us into all truth.

John vi. 44. "No man can come unto me," saith Christ, "except the Father which hath sent me draw him." And by the prophet

Ezek. xxxvi. 26, 27. Ezekiel God saith: "I will give you a new heart, and a new spirit will I put within you.....I will put my spirit within you, and will cause you to walk in my statutes, and you shall keep my judgments and do them." And by the prophet Jeremy:

Jerem. xxxi. 33, 34. "I will put my law in their inward parts, and write it in their hearts." Therefore David maketh his prayer: "Teach me..., O Lord, give me understanding, and I will keep thy law."

The words of the preacher enter in at the ear. The Spirit of God conveyeth them into the heart. Augustine saith: *Auditur evangelium: quidam credunt, quidam non credunt: qui credunt intus a Patre audiunt et discunt; qui non credunt, foris audiunt, intus non audiunt, neque discunt. Hoc est, illis datur ut credant, illis non datur:* "The gospel is declared. Some there are which believe, some there are which believe not. They, which believe, hear it inwardly by the Father, and so learn it. They, which believe not, hear it only with their outward sense, and not with inward feeling, and therefore learn it not. As much to say, To them it is given, to believe: to the other it is not given." In the Acts of the Apostles, Lydia, a woman of the city of the Thyatirians, heard the preaching of the apostle Paul; but it is said, "Whose heart the Lord opened, that she attended unto the things that Paul spake." The people which said unto Peter and the other apostles, "Men and brethren, what shall we do?" did hear all the words of Peter; but they had

Acts xvi. 14.

Acts ii. 37.

De Priedestinat. Sanctorum, cap. 8. [x. 801.]

33 Psalm cxix.

another teacher, that gave force unto the word and made it fruitful in them, and therefore it is said, “They were pricked in their hearts.” This also appeared in the disciples which walked towards Emmaus : they heard Christ open the scriptures unto them, they reasoned with him, yet until their eyes were opened they knew him not. His word crept into their ears, but it was the Spirit of God which wrought within them, which inflamed their hearts, and made them to know him.

Thus God blesseth his word, and maketh it yield fruit in such measure, as his wisdom hath appointed. His blessing appeareth greater, when many are converted : yet is his word all one, and the power thereof no whit shorter, when it is utterly refused, or received but of few. “Surely,” saith God, <sup>Isa. lv. 10</sup> <sup>27. 31.</sup> “as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it fruitful, that it may give seed to the sower, and bread to him that eateth : so shall my word be that goeth out of my mouth : it shall not return unto me void, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.” It is the word of the living God, which is blessed for ever. And blessed is that heart, which can receive it, which God instructeth, and giveth knowledge of his word, which doth so learn it, that he is assured of the truth thereof, and nothing doubteth but it is indeed the word of life ; which saith thereof, This is the way, in which if I walk, I shall certainly go forward to the city of my God : this is the truth ; if I hearken unto it, I shall never be deceived. Whosoever findeth himself endued with this grace, he doth as plainly and evidently judge of the words of God, and try out the truth thereof, from the devices and doctrines of men, as a man of clear eyesight is able to judge of colours, and to know one colour from another. Yea, in this is the knowledge of that more certain, because colour doth fade and alter, and many times one colour thereby waxeth like another : but the truth of God doth never alter. It continueth one through all ages. It is the word of everlasting life. Heaven and earth shall perish, but one tittle thereof shall not be lost. The truth of God shall be established for ever. The humble shall hear it, and be glad.

“ As ye know after what manner we were among you for your sakes.” You know how I behaved myself, and after what manner I have lived among you. You know my first coming and entry unto you. You know what doctrine I have taught, and what hath been my conversation of life. I never deceived any, nor offered wrong unto the simplest. I sought not you nor yours, but those things which are Jesus’. I have lived by the labour of my hands, in watchings, in hunger, in cold, and nakedness. God hath ordained, that they, which teach the gospel, should live by the gospel. Who feedeth a flock and eateth not of the milk of the flock ? but I have not used this liberty. For I have a great care lest by any means I should offend you. Yet would I never flatter any in that thing they had done amiss : I never spared to rebuke ill. If I should fear, or seek to please men, I were not the servant of Christ. I seek not mine own glory, but the glory of him that sent me, who also hath made me a minister of his gospel. I have forsaken all things, my goods and life, my flesh and my body ; and am daily in perils, compassed daily by persecution, and see death daily before mine eyes, for the love I bear to you, and for the care I have of the church. You are the Lord’s sheep, I am your shepherd ; you are the house of God, I am your builder ; you are God’s orchard, I am your overseer and workman. I shall give an account for your souls. You know how tenderly I have loved you in the Lord. Your grief hath been my grief, your joy hath been my joy. I have prayed for you day and night, and have given thanks to God for you, and rejoiced in your behalf. What is more dear to a man than life ? yet have I desired to yield up my life, that you might live. I have been ready to suffer death, if thereby I might do you good. These things you cannot but remember, your conscience beareth me witness, that I have thus lived among you for your sake.

Ver. 6. And ye became followers of us, and of the Lord, and received the word in much affliction, with joy of the Holy Ghost.

He commendeth the godly for the practice of that which they have learned and seen in him, in that they have received the gospel, and framed their lives accordingly, and have con-

tinued steadfast in the same in the midst of persecution. Herein he doth not only lay out himself and the other apostles for an example, but telleth them that this way is also trodden out by our Lord himself. Who as he is the way, and the light that lighteneth every man which cometh into the world, so did he bear his cross, and did lay down his life for his sheep. Therefore he said to his disciples, “The disciple is not above <sup>Matt. x. 24,</sup> his master, nor the servant above his lord. It is enough for <sup>25.</sup> the disciple to be as his master is, and the servant as his lord. If they have called the master of the house Beelzebub, how much more them of his household ?”

But this is reckoned unto them for happiness. “Blessed <sup>Matt. v. 11,</sup> are you when men revile you, and persecute you, and say all manner of evil against you, for my sake, falsely. Rejoice and be glad, for great is your reward in heaven. For so persecuted they the prophets which were before you.” They slew them, and drowned them, hewed them with swords, and cut them in pieces with saws. “If any man,” saith our <sup>Matt. xvi. 24.</sup> Saviour, “will follow me, let him forsake himself, and take up his cross, and follow me.” So far must the children of God be from the love of this world: in such sort must he forsake his own life, and endure affliction, that will come unto Christ.

In the old law, the priests went on, and carried the ark before, and the people came after; in token that they should give good example, and the people should follow them. The priest was appointed to be a shrill trumpet sounding in the ears of the people; and the people were commanded to prepare themselves for the battle of the Lord of hosts. Therefore saith St. Paul, So have I followed the Lord, and so have you followed me: and received the word (not in affliction only, but) in much affliction. Where he describeth the unmerciful hearts, and tyrannous hate of the wicked against all those that follow the Lamb, and receive the word of God with gladness. No torment so cruel, no device so strange, no manner of death so horrible, which hath not been, or which is not laid upon them. Their bodies be cast into prisons: they are stript out of their houses, and spoiled of their goods. Thus do the enemies of God work tyranny and much affliction unto

the godly. They consume their bodies in fire, shed their blood without measure, throw out their bones and scatter them upon the face of the earth, and this do they, not as against murderers, robbers, adulterers, or such like, but only because they receive the word, and bear a love to the truth, and cannot deny the power thereof.

“With joy of the Holy Ghost.” This is that which passeth all natural sense and wisdom. Many seem to take in good part, and abide patiently, afflictions, loss of goods, imprisonment, and loss of life. But no man can rejoice in the suffering of these things, but the child of God: no man, but whom Christ hath chosen out of the world; but whose name is written in the book of life; but he, in whom the Spirit beareth witness with his spirit that he is the child of God. He knoweth, that through many tribulations he must enter into rest. He knoweth, the wicked could have no power over him, unless it were given them from above: he knoweth, that all is done for the best to them that love God: and that God could dispose means, if it were so expedient, to bring to nought all the devices of the ungodly.

When the servants of God were cast into the hot burning furnace, because they would not worship the golden image that the king Nebuchadnezzar had set up, who would have thought that the fire could not burn? or that their bodies should not have been consumed? Yet did God in the midst of the fire preserve them so, that “not one hair of their head was burnt, neither were their coats changed, nor any smell of fire came upon them.” Let us never forget this notable example of God’s power to deliver his servants, that we may ever be earnest and careful to profess our faith in him, and to strive unto the death for the setting forth of his glory.

Dan. iii. 27. It fareth even so with the children of God in the persecution of this world: troubles, miseries, and adversity compass them, as the fiery furnace compassed those three men of God. But God covereth them with his mercy, as with a cloud, that nothing shall hurt them. I say not, all that stand in like defence shall in like sort be so preserved, that their bodies shall not be pierced. For God suffereth the wicked to destroy and kill his servants, and to consume their bodies to dust and

ashes. Yet are his servants warned not to fear them. When the apostles were beaten, because they had spoken in the name of Jesus, “they departed from the council, rejoicing <sup>Acts v. 41.</sup> that they were counted worthy to suffer rebuke for his name.”

“We rejoice,” saith St. Paul, “in tribulations: knowing that <sup>Rom. v. 5—</sup> tribulation bringeth forth patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.”

The comfort, which is given in this case to the godly, is hidden within them. “For to him that overcometh shall be given a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.” “The <sup>Rom. viii. 18.</sup> afflictions of this present time are not worthy the glory which shall be shewed unto us.” When our Saviour did see the time of his passion draw near, he said to his disciples: “You <sup>Luke xxii. 28—30.</sup> are they which have continued with me in my temptations. Therefore I appoint to you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on seats, and judge the twelve tribes of Israel.” And in his sermon upon the mountain, he saith, “Blessed are they which suffer persecution for righteousness’ <sup>Matt. v. 10.</sup> sake, for theirs is the kingdom of heaven.” The case shall be altered. It shall be between them and their persecutors as it was between Lazarus and the rich man. When the wicked and cruel tyrants shall see them in the presence of the throne of God, because “they came out of great tribula- <sup>Rev. vii. 14.</sup> tion, and have washed their long robes, and have made them white in the blood of the Lamb;” the God of Abraham shall say unto the wicked, Sons, remember that you in your lifetime received your pleasures, and likewise these men pains: now therefore are they comforted, and you tormented. They are taken out of affliction into rest, from their bonds into liberty, out of prison into a kingdom, out of misery unto glory, from life unto death. The promise of this comfort is often renewed. The prophet David saith, “They that sow <sup>Psalm cxxvi. 5.</sup> in tears shall reap in joy.” Our Saviour telleth his disciples: “Ye shall weep and lament, and the world shall rejoice: and <sup>John xvi. 20.</sup> you shall sorrow, but your sorrow shall be turned to joy.”

Rev. xiv. 13. St. John heard a voice from heaven, saying, “Blessed be the dead, which hereafter die in the Lord. Even so saith the Spirit, for they rest from their labours, and their works follow them.” He is commanded to write unto the angel of the church of the Smyrnians: “Fear none of those things which thou shalt suffer. Behold, it shall come to pass, that the devil shall cast some of you into prison, that you may be tried, and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee the crown of life.” Thus God suffereth his servants to be sifted, and to be tried as pure gold in the furnace, and receiveth them as a sweet smelling savour of burnt sacrifice. And this is it, whereof the apostle putteth the Thessalonians in remembrance, that they are strengthened by the Holy Ghost, not only to abide such afflictions as they suffer because they have received the gospel, but also to rejoice, because they are assured, whatsoever shall happen unto them, they be the children of God.

Ver. 7—10. So that you were as examples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord, not in Macedonia and Achaia only: but your faith also, which is toward God, spread abroad in all quarters, that we need not to speak any thing. For they themselves shew of you [us] what manner entering in we had unto you, and how you turned from idols to God, to serve the living and true God; and to look for his Son from heaven, whom he raised from the dead, Jesus, which delivereth us from the wrath to come.

The countries round about them were drawn by the example of the Thessalonians, to believe the gospel preached unto them. You are, saith he, as the bright sun beams: they behold you, and rejoice of you, even as of the morning light. You are an holy city set upon an hill, you cannot be hid; your faith is a pattern of faith, your life is a pattern of life unto them. They have learned of you how to guide their ways. You have called them back from error and from ungodliness, to serve the true and living God. You are made unto them a sweet smelling savour of life unto life. For so it hath pleased God to make his gospel known in all places through you, and to make you the builders of his church. When they behold your godly conversation which is in Christ,

they are ashamed of themselves. When they behold your light, they find fault with their own darkness. O, say they, this is a holy people, this is a people that feareth God. Let us hear them what they teach; let us lead our lives in holiness and righteousness as they do.

Let us by hearing these words enter into ourselves. God hath given his light to shine upon us; he hath blessed us with the knowledge of his gospel. Let us take heed we turn not the light into darkness, nor the truth of God into lies. Many thousand eyes are set upon us, to look upon and behold us. Let us be an example of godliness. Let us be as a light to them that yet abide in darkness. Let not the name of God be evil spoken of through us. His name is holy. “Woe be unto the world,” saith Christ, “because of offences! Matt. xviii. 7. 6. for it must needs be that offences shall come; but woe be unto that man by whom the offence cometh!—Whosoever shall offend one of these little ones, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.” It were better for that man if he had never been born. For the blood of them, that perish by his offence, shall be required at his hands. The wrath of God is revealed from heaven against those that are such, because they withhold the truth in unrighteousness. The kingdom of God shall be taken away from them, and given to a nation that will bring forth the fruits thereof.

It followeth: “From you sounded the word of the Lord, not in Macedonia and Achaia only,” &c. If a man carry in his hand a light burning candle, it giveth not light to him only that carrieth it, but to all those which be in the house, and they also see it which are without. Even so, if any be the child of knowledge, and carry about him the light of God, he doth not only taste of the comfort thereof himself, and work comfort to those that appertain to the church of God, but lighteneth also the hearts of pagans and infidels, which are abroad. Such as are bathed or perfumed with precious ointments or powders, have not only the pleasure to themselves, but the savour thereof casteth itself out, and is pleasant to all those which stand by. The gospel is the light of God: it shineth in the darkness of this world. It is the sweet

incense and savour of God: wheresoever the breath thereof is received, it bringeth life.

“ But your faith also, which is toward God, spread abroad in all quarters.” As the lightning is seen from one part of the air to the other, and as the sound of great noise spreadeth itself far and wide, so doth the light of good conversation in the godly shew itself forth. And therefore he telleth them, they have filled all the country of Macedonia with knowledge and with wonder at their faith and steadfastness in the truth. As if he had said, Great is the renown of your king Alexander, and your country is famous. He hath overrun the whole world, and subdued it. He hath conquered Græcia, Asia, Arabia, Phrygia, Armenia, Scythia, and India. Kings and princes fell down before him. The whole world stood in awe of his name. Yet Alexander had but the power and force of men. He had great treasures of gold and silver. He had numbers of horses, and camels, and elephants. He had swords, bills, spears, and darts, and such like artillery and armour. These were the things wherewith he overcame his enemies. Hereby both he and his people were renowned.

What then may be said of the battle which you have fought? or of the victory which you have gotten? You have won that Alexander could never win. You have overcome yourselves. You have overcome the world. He conquered the bodies of many, and had them at commandment. But their souls stood out, and would not be conquered. You have subdued your souls, and brought them to the obedience of the gospel. You have overrun all the country, and triumphed among the people. And all this is brought to pass without force, without policy, without armour, without artillery, only by your patience and suffering for the gospel’s sake.

“ That we need not to speak any thing.” To make the commendation of their faith more evident, he telleth them, the fame of their zeal and constancy is known in all places. Whithersoever I go, saith he, they know you, and speak of you, and hearken to you. Hereby appeareth how needful it is, that chief towns and cities be well governed, that vice in them be severely punished, that virtue and godliness be maintained, and the people instructed, because the ex-

amples of such places do spread abroad in all quarters nigh them.

“ They themselves shew of you, what manner of entrance we had unto you.” After what sort you received me, and how dear I was unto you. All places were laid and beset for me to seek my life, but you enlarged yourselves toward me, and took me in. When I was in prison, you came to me, and feared no man: you were not ashamed of my bonds; you were ready to lose your own lives to save me. This is spoken of to your great praise.

“ And how you turned to God from idols, to serve the living and true God.” Here are set down in few words the sum and parts of Christian religion. The first is to forsake all idols, to turn from them: then to turn unto God, and to put all our trust in him: lastly, to serve the living and true God. The service of God and idols cannot stand together. No man can turn unto God, that turneth not from idols. This is a wonderful effect of the gospel, to forsake idols and serve God; to leave customs, and the usage of forefathers, and give ear to the truth. To love from the heart that which thou didst sometimes hate; and to detest from the heart that which thou didst sometimes love, is strange and wonderful. But to do this for Christ, which was born of poor Mary, whom the wise, and learned, and mighty men of this world despised, which was crucified and hanged between two thieves, whom they scorned upon the cross: to follow, or believe, or put trust in him: to call him the power and the wisdom of God: to confess him to be, in whom all Israel shall be blessed, and in whom all the world shall be saved: to give body or life for his sake, is a strange miracle. No king, no prince, no law, no wisdom of man can work this, and bring it to pass. “ This is the Lord’s doing, and it is marvellous in our eyes.” And this doth he in those only which receive the word of the gospel with joy of the Holy Ghost.

“ And to look for his Son from heaven, whom he raised,” &c. The holy scriptures do not only teach us to turn unto God, but also what it is, that God giveth unto all them which seek him; even that they be delivered from the wrath to come: and for whose sake he delivereth us, for Jesus his Son whom he raised from the dead. Therefore he telleth

them, howsoever they be rejected or despised as foolish among men, if they continue in the things which they have learned, they shall be wise unto salvation: that therefore they lift up their heads, and look for their Redeemer: that they say, Thy kingdom come, and, Come, Lord Jesus: because he is appointed by God to be the judge of the quick and the dead: and he shall come in the glory of his Father: and delivereth from the wrath to come all those that trust in him. For among men there is none other name given under heaven, whereby we must be saved. This is the depth of all knowledge, and the comfort which passeth all understanding, that, against all temptations and afflictions which oppress our conscience, or vex and trouble our bodies, we may grow strong by faith in the Son of God Christ Jesus, and ascertain ourselves of his coming from heaven for our deliverance.

## CHAP. II.

Ver. 1. For you yourselves know, brethren, that our entrance unto you was not in vain.

He taketh witness of them, of his diligence and pains taken in the fulfilling of his ministry: seeing it hath so good success among them, that they by the preaching of the gospel have forsaken superstition, and are turned unto, and do now serve, the true and living God, and do believe forgiveness of their sins, and deliverance from the wrath to come, by Jesus Christ.

It is a great and deadly smart to the faithful servant of God, to see the people wilful, and to despise the word of their salvation. Hereof Isaiah complaineth: “ I have spread out my hands all the day long to a rebellious people, which walked in a way that was not good, even after their own imaginations.” They stopped their ears, and would not hear, nor be reclaimed, nor return, that they might be saved. And

*Isa. lxv. 2.* Jeremy: “ O that my head were full of water, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!...for they be adulterers, and an assembly of rebels.” Sword and destruction cometh upon them, and they will not see: O that they would give ear and repent in time! Again: “ My people is foolish, they have not known me; they are foolish children, and have no

understanding: they are wise to do evil, but to do well they have no knowledge." David crieth out: "O ye sons of men, Psalm iv. 2. ...how long will ye love vanity, and seek after lies?" Why forsake you the truth of God, and have no regard to his mercy? So our Saviour mourneth over Jerusalem: "O Jerusalem, Luke xiii. 34. Jerusalem, which killest the prophets, and stonest them that are sent to thee; how often would I have gathered thy children together, as the hen her brood under her wings, and ye would not!" How carefully and tenderly have I sought thy salvation! how often have I called upon thee, sent unto thee my servants, and poured out my blessings before thine eyes! So bitter and mournful a thing is it to all those that seek the glory of God, to see no fruit follow of their labours, to see the people continue ignorant, and wilful, and to seek their own destruction.

Therefore they turn themselves unto God, which is the Father of lights, and God of all comfort, in whose hand are the hearts of the people, that his word may have free passage, and be glorified: that God will open unto them the door of utterance, to speak the mystery of Christ, and publish the secret of the gospel boldly: that he will give power to his word declared by them, and assist them with his Holy Spirit: that he will open the eyes of the people, that they may see; and turn their hearts, that they may be converted. So did David make his prayer: "Open thou my lips, O Lord, and Psalm li. 15. my mouth shall shew forth thy praise." Albeit my mouth is simple, and rude, and barbarous; yet, if thou wilt, it may be an instrument to declare thy glory. "Then shall I teach thy ver. 13. ways unto the wicked, and sinners shall be converted unto thee....Be favourable unto Sion, build the walls of Jerusa- ver. 18. lem." Thus do they lift up their hands, and call unto God, that he would send down his light into the hearts of the people, that what they hear they hear not in vain, but may receive it, and understand it, and keep it. For, unless God direct the heart, and make it fit to receive instruction, the preacher, though he be never so desirous to do good, doth labour in vain.

God only disposeth the ways of men: it is he which trieth the corn from the chaff: he knoweth whom he will bring to be of his fold, and make to hear his voice. Many times he

blesseth his word with great increase among them, which at the first despise it, and entreat cruelly the preachers and messengers thereof. When Paul disputed, and exhorted the Jews and the Grecians at Corinthus, and found little fruit of his labour, and that there were few or none that liked his doctrine, and many enemies which resisted and blasphemed Acts xviii. 9. it, he purposed to depart and go away from them: “ Then the Lord said unto Paul in the night by a vision, Fear not, but speak, and hold not thy peace: for I am with thee, and no man shall lay hands on thee to hurt thee: for I have much people in this city.” They shall hear thee: if not now, yet they shall hear thee at some other time. They shall bear thy sayings in mind. I will be with thee, I will open their hearts, and make them obedient to the gospel, and they shall be turned unto me. Thou shalt see the fruit of thy labour, and that thy coming unto them hath not been in vain.

Vers. 2. But even after that we had suffered before, and were shamefully entreated at Philippi (as ye know), we were bold in our God to speak unto you the gospel of God with much striving.

The story of these his persecutions is written in the sixteenth of the Acts. He was stript naked, and scourged with rods, and cast into prison, and put in hazard of life. Yet, notwithstanding he were thus evil entreated at Philippi, when he came to Thessalonica he was nothing discouraged, but proceeded more boldly than before, and went into the synagogue Acts xvii. 2. of the Jews, and disputed three sabbath days, and taught them that Christ is that Messias, even the Son of God.

But, that we may the better conceive how mightily God worketh, and what great strength he giveth to weak creatures, when he appointeth them to set forth his glory, let us behold this boldness of the apostle in speaking the gospel unto them. To whom did he speak? To the Jews, the enemies of the cross of Christ. Where? Not in hugger-mugger, and in corners; but openly, in their synagogue, for he feared no man. What time chose he? Then, when all the Jews were assembled together. How often? Three sabbath days together. In what city? In Thessalonica, the greatest, and most famous city of all that country. How was he entreated? There arose great trouble and contention. They resisted him,

spake against him, and sought to destroy him. For what cause? what had he deserved? what had he taught? The gospel of God, and of Christ, of the kingdom, and of the life to come. The gospel, in which God offereth his grace, and reconciliation, and comfort, and peace, and salvation.

Who would think such joyful tidings should not be welcome? What eye would not willingly open itself to behold the brightness of the sun? what ear will refuse to hear God speak? But it hath always been so. There have ever been some, that have loved darkness rather than light. The world shall never be without some Annas, or Caiaphas, or Judas, or Pilate. The children of the devil shall always set themselves against the children of God.

The cause of tumults and troubles proccedeth not from the gospel. The gospel of Christ is the gospel of peace. But the enemies of the gospel are stirrers of unquietness and inflamers of war. Abel was simple, Cain spiteful; Jacob smooth, Esau rough and hairy; David gentle, Saul cruel; Joseph innocent, his brethren wicked, and fell upon him; the apostles humble in heart and peacemakers, the Pharisees bloodthirsty, and sought to put them to death. The like examples are before us this day. The whole world is in an uproar, and great troubles and afflictions are in all places. No man is able to declare the misery thereof. Let no man therefore slander or forsake the gospel. It hath been so from the beginning, and from time to time.

Such troubles, confusion, and misery, are wrought not by the gospel, or them that receive the gospel, but by those which resist it. They practise all means, and turn all things upside down, rather than it should take place. The wicked are angry therewith; they gnash their teeth and consume away. This is the cause for which "the children shall rise Matt. x. 21. against their parents, and shall cause them to die." Cain murdered Abel, because God had respect unto Abel and to his offering. Esau could not abide Jacob, because Isaac had given him his blessing. The brethren of Joseph sought to make him away, because God had a favour unto him. Saul was wrathful against David, because God gave him great gifts of courage, and strength, and wisdom. The Egyptians loathed the children of Israel, because they were God's people.

The Galatians resisted Paul, because he preached the truth.

<sup>1 Tim. iv. 10.</sup> "Therefore," saith St. Paul, "we labour and are rebuked, because we trust in the living God, which is the Saviour of all men, specially of those which believe." Likewise saith <sup>John xvi. 2.</sup> <sup>3.</sup> our Saviour: "They shall excommunicate you: yea, the time shall come, that whosoever killeth you will think he doeth God service. And these things will they do unto you, because they have not known the Father, nor me."

Even so standeth it with the church of God this day. There is nothing new, that is under the sun. Whatsoever is done now, hath been done afore. Who will lift up his eyes, and look to the doings of men, shall see Cain rise up against Abel, Esau against Jacob, the cruel brethren against Joseph, Saul against David, Pharaoh against Moses, the Egyptians against the people of God, the high priests and the Pharisees against Christ and all that will be his disciples: they change peace into war, they turn judgment into gall, and the fruit of righteousness into wormwood; they resist the truth of God, to establish devices and doctrines of men. But blessed be God, they shall not prevail. He giveth us peace. He hath made us turn our swords into mattocks. He hath taught us all together with one mouth and one heart to praise him, even the Father of our Lord Jesus Christ. His truth is mighty, and shall prevail.

Ver. 3, 4. For our exhortation was not by deceit, nor uncleanness, nor by guile. But as we were allowed of God, that the gospel should be committed unto us, so we speak, not as they that please men, but God, which trieth our hearts.

God (saith he) hath chosen me from my mother's womb, and set me apart to the office of an apostle. He hath appointed me to carry his name before the Gentiles. Therefore, as he hath given me charge to preach the gospel, and to bring the people unto him from the power of Satan; so I speak truly, faithfully, sincerely, not as the words of men, but as the words of God. I have used no deceit, nor taught you to follow traditions of men instead of the commandments of

<sup>1</sup> Cor. xi. 23. God. In like sort saith he to the Corinthians: "I have received of the Lord that which I also have declared unto

<sup>2</sup> Cor. v. 20. you." And again: "We are ambassadors for Christ, as though God did beseech you through us." For this cause

he saith unto them: “ Seeing that we have this ministry, as <sup>2 Cor. iv. 1, 2.</sup> we have received mercy, we faint not; but cast from us the cloaks of shame, and walk not in craftiness, neither handle we the word of God deceitfully: but in declaration of the truth, we approve ourselves to every man’s conscience in the sight of God.” In these speeches he asketh credit, because of his upright handling of the word: and chargeth the false prophets for marring the word of God with unclean and deceitful corruptions and glosses.

In foreign countries, women, that have no natural beauty of their own, use to paint and colour their faces, that, whereas they lack beauty indeed, yet they may seem beautiful. Even so is it oftentimes in matters of religion. Such as hold not the true religion, as it is taught by the word of God, and hath been practised in those churches which the apostles planted, and among those Christians which lived highest unto that time when the apostles preached; because they know their religion which they profess now will not agree with that, they deal deceitfully and with guile. These be false apostles, and deceitful workmen. They beguile our senses, and blind our eyes. They call us to worship an idol, instead of the true and living God. They lead us out of the light into darkness, from the truth into error, from knowledge unto ignorance. They forbid lawful matrimony, and call it filthiness, and allow open stews and harlots as a thing which nothing impaireth their holiness.

I will not speak all that I might, nor in such sort as the matter occasioneth. Yet can I not but say somewhat of their spiritual craftiness, in abusing and beguiling the people of God.

The Egyptians furnished richly and decked their churches beautifully, and all in the honour of a cat. Many things among these men carry great show of holiness, which are nothing else but cloaks of their shame, and manifest proof that they are not allowed of God, but are crept in by deceit and by guile.

Single life carrieth a fair show. But, O merciful God! what shame and villanies have been covered with this cloak!

Pius Secundus saw somewhat, when he said, “ As marriage Platina in  
Pio II.

was taken away from priests upon great considerations, so now upon other greater considerations it were to be restored

Ad Rusticum  
Gallum. [iv.  
pt. 2. 771.] to them again." Hierom saw somewhat, when he wrote thus:

*Videas nonnullos accinctos renibus, pulla tunica, barba prolixia, a mulieribus non posse discedere, sub eodem manere tecto, simul inire convivia: ancillas juvenes habere in ministerio, et praeter vocabulum nuptiarum omnia esse matrimonii:* "You may see some (that pretend gravity) are girded and go in black, and have long beards, who can in no wise leave the company of women, but keep house with them, and banquet with them. They take young maidens into their service, and do all things as if they were married, save that they lack the name of marriage." *Castitatem docent, et castitatem non servant,* saith Origen: "They teach chastity, and yet keep not chastity." And Epiphanius: "They refuse marriage, but not lust or pleasure."

Orig. tract.  
24. in Matt.  
[iii. 836.] Images are fair and beautiful. The churches are decked and beset with them. But they are a cloak of shame. They are set in place of teachers. The priests are ignorant, and live in idleness, and send the people to learn at pictures. They call them laymen's books: yet, "What profiteth the image?" saith Habakkuk; "for the maker thereof hath made it an image, and a teacher of lies." And Jeremy saith, "The stock is a doctrine of vanity."

Habak. II. 18. What is their meaning to speak and pray in the church in a strange tongue? This is a cloak of their shame. Their priests be so unlearned, they can scarce understand English, yet they save their credit, seeing they are able to read Latin. And hereby they cover all their blasphemies and superstitions: because the people cannot understand, and therefore not reprove them.

I speak nothing of their relics, pilgrimages, purgatory, and such other cloaks of shame, which they use to hide their covetousness, and thereby draw unto themselves the riches of the whole world. They cannot say with the apostle, "Our exhortation was not by deceit, nor uncleanness, nor by guile."

I know there are some, that lay it unto our charge, as the false apostles did unto Paul, that we use the word of God deceitfully: they find fault with our translations of the scrip-

tures. They spare not to say, there be a thousand faults in the New Testament: yet would they never set down five hundred, or a hundred, or fifty, or five and twenty, or five.

If there be errors in the translation, I know they were men which translated it, and might err like men. May no translation be allowed, that is not altogether perfect? as if the Greek translation were without fault, or as if many faults were not in the common vulgar translation in Latin, or in the translation of Hierom. What then? must the Greek translation be forbidden? must Hierom's translation, or the vulgar translation be forbidden? As for the old Latin common translation, though many learned men have shewed the gross errors thereof, yet have they well provided for it in the council at Trident: *Ne quis veterem vulgatam editionem rejicere quovis prætextu audeat, vel præsumat*: “Let no man dare or presume,” say they, “by any manner of colour, to refuse the old common translation of the Bible.” Yet is no translation of ours so corrupt, as that which they have thus privileged. But if it were true which they falsely report; reason would, they did correct the errors, and so set it abroad. But thus they bear you in hand, that they may bring you in hatred of it, and pull you from the reading of the scriptures. I will not say, in what sort they abuse the word of God. What speak I of abusing? nay, they do manifestly against, and contrary to the word. The word of God teacheth us forgiveness of our sins by the blood of Jesus Christ once offered. They teach contrary, that the same blood is daily offered, and Christ as often new born, as pleaseth the priest to say mass. The word of God forbiddeth to make any graven image, to bow down to it or worship it. They teach contrary, that images are to be worshipped, and even with such honour as is due to the patterns themselves. The word of God teacheth us to pray in a known tongue: they teach the contrary, and account it for heresy to pray in a known tongue. The word of God chargeth all states of men to be subject to their prince or higher power: they withdraw their obedience unto civil magistrates, and teach the people to resist authority. Erasmus saith in his notes upon these words of Christ: “Let these go their way:” *Novi quendam magni nominis theologum, &c.*: “I know <sup>In Erasm. annot. 18.</sup> Johan.

a divine of great fame and account for his learning, which did

wrest these words of Christ, to defend the immunity or lawless estate of clergymen. But this did he *ridicule*, fondly or peevishly," saith Erasmus.

It would be over long to declare unto you the foolish or rather blasphemous applying of the scriptures, to approve their gestures at mass, and the sovereignty and chiefty that they challenge. One of their bishops in the late council of Trent said of Paulus Tertius then pope, *Papa lux venit in mundum*: "The pope, which is the light, is come into the world<sup>2</sup>." Which are the words of the evangelist, declaring the Godhead of Christ.

Cornelius  
Episc. Bi-  
ton. [Crabb.  
iii. 98r.]

By these few it may appear, how unjustly they charge us with corrupting the word of God. And how truly this fault is to be laid unto them, which either abridge the sense of the scripture, or reach it further than it yieldeth, or utterly refuse to stand to the authority thereof, and in no case can like that the people of God should read the scriptures: and have adjudged them heretics, and consumed their bodies in the fire, which have defended in speech, and sought to maintain, the doctrine of truth set down in the holy scriptures.

The apostle saith, "he was allowed of God." They that enter into the ministry, must be allowed, not of men only, but of God. Therefore whosoever taketh that charge over the people, must look narrowly into himself, and see whether his calling be of God. If he have not a testimony that God hath called him inwardly, all other outward calling is to small purpose. God is a righteous Judge. He will say to the conscience and to the heart of such a one; Friend, how camest thou in hither without thy wedding garment? Who brought thee in? Give an account of thy stewardship. Thine account is great.

And, because some are this day to be admitted into this office, let us pray unto God for them, that God will allow them, that he will give them hearts to conceive, and tongues to speak, the truth of God, that they may be the servants of Christ, and disposers of the mysteries of God: that they may be the salt of the earth, and the light of the world: that they may lay out the Lord's money to his advantage: and so it may

<sup>2</sup> [See ante, vol. ii. 217.]

be said unto them : “ Thou hast been faithful in little, I will <sup>Matt. xxv. 21.</sup> make thee ruler over much : enter into thy Master’s joy.”

Ver. 5, 6. Neither yet did we use flattering words, as you know, nor coloured covetousness, God is record. Neither sought we praise of men, neither of you, nor of others.

The servant and messenger of God must so speak, as God speaketh. God speaketh deeply, and to the heart. He lanceth the spirit, and woundeth the inward parts. He biddeth Isaiah shew the people their transgressions, and the house of Jacob their sins. God himself saith : “ I visit the sin <sup>Exod. xx. 5.</sup> of the fathers upon the children, unto the third and fourth generation of them that hate me.” Again he saith : “ If ye <sup>Levit. xxvi. 15. 17.</sup> shall despise my ordinances, either if your soul abhor my laws, so that ye will not do all my commandments,...I will set my face against you, and you shall fall before your enemies, and they that hate you shall reign over you.” But unto those that repent them of their sins, and turn unto him, God saith : “ Turn unto me, and ye shall be saved.” Again : “ Thou <sup>Isa. xlv. 22.</sup> disobedient Israel, return, saith the Lord, and I will not let my wrath fall upon you.” So must the minister of God, he must shew forth the mercy of God, and not hide his judgments. He hath the Lord’s business in hand, he may not do it negligently. A flatterer maketh it his greatest care to please men, he seeketh their favour, he feareth to displease, and dareth not speak that, that will be evil taken. When he seeth a thief, he runneth with him, and is partaker with the adulterers : he seweth pillows under the arms of sinners. Whosoever saith “ nay,” his nay is ready : and if any say, “ yea,” he is ready to say, yea. He changeth often as the weathercock. He dareth not strive against the stream. His heart is at the will of others. He seeketh some gain, he seeketh his own glory, and not the glory of God. They which are such, are called in the scriptures, “ hirelings, dumb dogs, that cannot bark.” They deny God, betray his truth, and deceive the people. They lock up the truth in lies. Of such the Spirit of God saith : “ Woe unto them that have a <sup>Ecclus. ii. 12.</sup> double heart, and to the wicked lips.” And : “ A double <sup>James i. 8.</sup> minded man is inconstant in all his ways.” And : “ He that <sup>Luke xi. 23.</sup> is not with me is against me ; and he that gathereth not

<sup>1 Kings xviii.</sup> with me, scattereth." And : " How long halt ye between two <sup>21.</sup> opinions ? if the Lord be God, follow him : but if Baal be he, <sup>2 Cor. vi. 14.</sup> then go after him." And again : " What communion hath <sup>15.</sup> light with darkness ? and what concord hath Christ with Belial ?" Cursed is he which flattereth the people, and is unfaithful in the Lord's work.

Nothing is so requisite in the steward of God, as that he be found faithful, and that he speak those things, whereunto the Lord hath sent him, boldly : that they keep not back the message given them of God, nor fear to do their errand, for any malice of men. " Who is it," saith St. Peter, " that will harm you, if you follow that which is good ? notwithstanding, blessed are ye, if ye suffer for righteousness' sake : yea, fear not their fear, neither be troubled." If the apostle speak this comfort to all Christians, which have a care to serve God, and thereby exhorteth them to steadfastness, and to sanctify the Lord in their hearts, and to be ready to give an account of their faith, and of the hope that is in them : how much more ought preachers and they which are appointed to <sup>1 Pet. iii. 13.</sup> the ministry lay aside all fear and flattery of men ? " Woe unto them that go down into Egypt for help....The Egyptians are men, and not God ; and their horses flesh, and not spirit : and when the Lord shall stretch out his hand, the helper shall fall, and he that is holpen shall fall, and they shall all together fail." <sup>Isa. xxxi. 1, 3.</sup>

Christ telleth his disciples, they are salt, and they are light. Salt must needs be sharp to a rotten wound ; light must needs be painful to a sore eye. A good physician must needs trouble and disquiet his sick patient, before he can heal his disease : and a good surgeon must needs lance and rip up festered wounds. We are surgeons, we are physicians. The word of God is committed unto us, that by us it might be applied to season the earth, and that the light thereof should shine forth in all the world. " Cry out aloud, lift up thy voice as a trumpet." If the trumpet give an uncertain sound, who shall prepare himself to the battle ? When God had called Jeremy to the office of a prophet, and said : " Thou shalt go to all that I shall send thee, and whatsoever I command thee, shalt thou speak ;" he said further : " Fear not their faces, lest I destroy thee before them. For, behold, this <sup>Isa. lviii. 1.</sup> <sup>Jerem. i. 7.</sup> <sup>Ver. 17, 18.</sup>

day I have made thee a defenced city, and an iron pillar, and walls of brass against the whole land.” Thou shalt not bend, thou shalt not yield. Thou shalt be a consuming fire, they shall be stubble before thee. Likewise saith God to Abraham: “ Fear not, Abraham: I am thy buckler and thine <sup>Gen. xv. 1.</sup> exceeding great reward.” When Moses sought to refuse the message, and thought himself over simple to go unto Pharaoh, God answered, “ Certainly I will be with thee.” And after <sup>Exod. iii. 12.</sup> he saith: “ I have made thee Pharaoh’s god, he shall tremble <sup>Exod. vii. 1.</sup> and quake at thy voice.” So saith Christ: “ What I tell you <sup>Matt. x. 27,</sup> in darkness, that speak you in light: and what ye hear in the ear, that preach ye on the houses. And fear ye not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.”

The consideration hereof ever moved the prophets and apostles to warrant their sayings with authority from God, and to set apart all fear, when they spake in his name. When Ahab reproved Elias: “ Art thou he that troubleth Israel?” <sup>1 Kings xviii. 17, 18.</sup> he answered: “ I have not troubled Israel; but thou, and thy father’s house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.” The prophet Isaiah is bold with the princes of Judah and Jerusalem, and saith: “ Hear the word of the Lord, O princes of Sodom; <sup>Isa. i. 10.</sup> hearken unto the law of our God, O people of Gomorrah.” John the Baptist nothing feared to tell Herod, a mighty prince, “ It is not lawful for thee to have her to wife.” “ If <sup>Matt. xiv. 4.</sup> <sup>Numb. xxiv. 13.</sup> Balak would give me his house full of silver and gold,” saith Balaam, “ I cannot pass the commandment of the Lord, to do good or bad of mine own mind: what the Lord shall command, that same will I speak.” Moses was bid to tell Pharaoh: “ The Lord God of the Hebrews hath sent me unto <sup>Exod. vii. 16.</sup> thee.” Christ calleth James and John, the sons of Zebedeus, Boanerges, which is, the sons of thunder, because they should not flatter, but raise tempest, and lighten and thunder in the ears and hearts of their hearers.

St. Paul saith: “ I am not ashamed of the gospel of Christ, <sup>Rom. i. 16.</sup> for it is the power of God unto salvation to every one that believeth.” It is the word of God, and shall endure for ever. He hath not given us the spirit of fear to flatter, but the spirit

of might and of power, to speak roughly and courageously, where occasion so requireth. And therefore saith: “ If I would please men, I were not the servant of Christ.” But I preach God’s doctrine, and not the doctrine of men: I seek to please God, and not men.

The Pharisees sought to please men, and to deceive the people. They taught them to walk in the ways of their fore-fathers, to believe as they believed, to do as they had done. They flattered them, and said, You are the church of God, you are God’s people, you are the sons of Abraham, you cannot err, you cannot be deceived. They that in this sort flatter the people and deceive them, they serve not Jesus Christ, but their belly, and through flattery and fair speech seduce the hearts of the simple.

“ Nor coloured covetousness.” The scribes and the Pharisees devoured up widows’ houses under pretence of their long prayers. They prayed, and made money of their prayers. They gave alms, and made money of their almsgiving. They fasted, and made money of their fasting. This did the scribes and the Pharisees. Their doings continue still. They be dead, their name is taken away, but their profession abideth. As they made gains of their prayers, and alms, and fasting, so do some now make great gains, and wax rich under pretence of holiness. They have brought in a profession of wilful chastity, and forbidden marriage in some whole estate of men. No doubt chastity is a holy thing. But they have given license for money, to such as would, to forsake their vow of chastity. They have forbidden to eat certain meats upon certain days. God left meats as free to the choice of every man, as he left his sun to shine freely to the use of all men. And they make free liberty for money, to eat what every man liketh. They make money of purgatory, money of pardons, and money of their masses. They make money of Peter and of Paul, of the apostles and martyrs, and of Christ himself. These are they of whom St. Peter speaketh, “ Through covetousness shall they with feigned words make merchandise of you.” One saith of them: *Curia Romana non caplat ovem sine lana*: “ The court of Rome careth not for that sheep, that hath no fleece.” I will not lay forth at large, how they do all things for covetousness. I have no

pleasure in speaking ill. God grant us so to deliver the gospel aright, that we use not the truth of God for a cloak of covetousness.

“ Neither sought we praise of men, neither of you, nor of others.” This is another hinderance of the course of the gospel, when the ministers thereof love the praise of men more than the praise of God. “ How can ye believe,” saith John v. 44. Christ, “ which receive honour one of another, and seek not the honour that cometh of God alone?” How far the apostle was from this ambition, it appeared. For he was reviled and evil spoken of, and counted the filth and outcast of the world.

Ver. 7—10. When we might have been chargeable, as the apostles of Christ: but we were gentle among you, even as a nurse cherisheth her children. Thus being affectioned to you, our good will was to have dealt unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail: for we laboured day and night, because we would not be chargeable unto any of you, and preached unto you the gospel of God. You are witnesses, and God, how holily, and justly, and unblamably, we behaved ourselves among you that believe.

I might have required meat and drink, and other things necessary at your hands. For who feedeth a flock, and eateth not of the milk of the flock? who planteth a vineyard, and eateth not of the fruit thereof? who goeth a warfare at any time of his own cost? who muzzleth the mouth of the ox that treadeth out corn? We plant the vineyard of the Lord of hosts; we feed Christ’s flock; we go to warfare, and stand in the watch and defence of your safety; we are the poor oxen that tread out the corn, which will feed you to salvation. We are your servants, we labour to do you good, we are ordained to minister in the church of God. It were great reason we should reap your carnal things, which have sown to you spiritual things. The workman is worthy his wages. Yet taught I the gospel freely, and without reward, and was ready to give my blood, my life, and my soul out of my body for your sakes. What could you ask of me more? what greater gift could I bestow upon you?

Ver. 11, 12. And ye know, how that we exhorted you, and comforted, and besought every one of you (as a father his children), That ye would walk worthy of God, who hath called you to his kingdom and glory.

I took care of you as of mine own soul, and dealt with you by all ways of comfort, and exhortation, that you would take heed unto yourselves, and your calling. I did put you in mind, that you were placed in the midst of the unfaithful people, which knew not God: and that they watched you and your doing: that their eye was upon your household, your wives, your servants, and your children: upon yourselves, and your words, to espy if they might find any occasion to speak evil of you. I did beseech you by the glorious coming of our Lord and Saviour Jesus Christ, that the name of God might not be ill spoken of through you. You cannot deny this. You must needs confess, you have thus been taught. Ignorance cannot be your excuse. What remaineth then? but that you perform it. For “the servant that knoweth his master’s will, and doeth it not, shall be beaten with many stripes.”

“As a father his children.” What manner care is it that the father taketh of his children? Many men are fathers of children: but what man taketh the care he ought to take for them? Pastors or teachers of the people should be affected towards their people, as fathers are to their natural children.

Let such as are fathers, and have children, know in what sort they must be careful. Your children are a good blessing of God, they be members of the body of Christ, and the sons of God. The kingdom of heaven belongeth to them. God hath appointed his angels to guide and lead them, and to shield them from evil: and their angels be in the presence of God, and do behold the face of their Father which is in heaven. They be fresh plants of the church. Who knoweth, what necessary instruments they may be in the commonwealth, and in the house of God? It is not enough to feed them, and to nourish their bodies with necessary sustenance. For this do the heathen, that know not God, and the savage and brute beasts, and the birds which have no understanding. They breed up their young ones, and are tender and painful

to provide for them. The ass though she be dull, the bear and lion, though they be wild and cruel, yet seek they far and near to get wherewith to help their young. Therefore if there be any, or can be any, which doth forsake and leave his own, he is more beastly than the foolish ass, and more unnatural than most cruel bears, and lions, and tigers.

But in this part men are for the most part over careful. For this cause many build their houses with blood, and seek possessions by iniquity: they join house to house, and field to field, and will dwell alone upon the earth: they oppress the poor and needy, and do wrong to the widow and the fatherless: they make money their god, and spoil one another: and all to provide for their children. This is the cover and cloak for all their mischief, they may not leave their children unprovided. Unhappy are the fathers, which in this sort care for their children by the ruin and spoil of the needy and innocent, and so break the commandment of God: because their portion shall be with the wicked in the lake that burneth with fire and brimstone. And unhappy are their children, because they are partakers of their fathers' wickedness, and therefore shall also be partakers of punishment with them. The prophet David saith: "I have seen the wicked strong, <sup>Psalm xxxvii.</sup> <sub>35, 36.</sub> and spreading himself like a green bay tree. Yet he passed away, and, lo, he was gone; and I sought him, but he could not be found." His root was deep, his stock strong, his branches broad, he spread over and shadowed the whole country, yet he passed away. He departed, his sons died, his house soon decayed, and his name was in little time quite forgotten.

O how much better then is it to furnish the minds of your children, and to instruct them in godliness, to teach them to know God, to lead their life virtuously, and to rebuke them, and correct them for dealing ill!

The beginning of wisdom is the fear of God. Let them then learn, what that good and acceptable will of God is. Shew them the way, in which they should walk, that they go neither to the right hand nor to the left. The word of God is pure, and giveth understanding to the simple: it is a light to their footsteps: it teacheth those that are young to amend their ways.

When Christ came into Jerusalem, the young children received him. They cried, “Hosanna to the Son of David: Blessed is he, that cometh in the name of the Lord.” Christ giveth witness of them: “By the mouth of babes and sucklings, hast thou set forth thy praise.” The words of the little and simple children were able to confound the wisdom of the Pharisees. Thus were they taught from their cradle, so careful were their godly parents for them.

Contrariwise, they cannot have any wisdom, that despise the law of the Lord. They become blind, and wicked, and abominable in all their ways. They have no sense nor feeling of the will of God. They cannot know light from darkness, nor God from Belial. Such were the little children, that mocked the prophet Elizeus, and said to him, “Come up, thou bald head; come up, thou bald head.” Their bringing up was no better. Their wicked fathers had taught them nothing else but wantonness. But the wrath of God fell upon them, and there were destroyed by two bears two and forty of them.

Another care, which a father ought to have of his children, is to lead them up in the study of virtue, and of godly life. “Blessed are the pure in heart, for they shall see God.” They, which keep not this way, are the children of wrath. Herein standeth the whole profession of a Christian life. “For God hath not called us to uncleanness, but unto holiness.” This is the will of God, and this is our promise made unto him, that we serve him in holiness and righteousness all the days of our life, that we increase in virtue, and grow from grace to grace.

A good and loving father, which sendeth his son to a dangerous journey, either by sea or land, first instructeth him with advice, and telleth him in what sort he shall avoid perils. Take heed, saith he, the way is perilous, which thou must pass. The sea is terrible; the waves rise up as high as heaven, and by and by thou shalt see a pit as low as hell. The sands may swallow thee, the rocks may destroy thee. Thou shalt pass by huge mountains, and through wilderness, where thieves will assault thee. Thy heart will quake; thou shalt cry for succour, and find no man to help thee. In these and these places hath many a good man’s child been cast away. O take heed, my son, thou art the staff and the comfort

<sup>2</sup> Kings ii.  
<sup>23.</sup>

<sup>Matt.</sup> v. 8.

<sup>1 Thess.</sup> iv.  
<sup>7.</sup>

of mine age: if aught come to thee otherwise than well, I shall soon after end my days in sorrow.

If a father be thus careful, that his child should escape worldly dangers, he must be more careful of spiritual dangers, in which whosoever is lost, is lost for ever. Therefore, thus will he say to him: O, my son, understand, what God hath done for thy sake. Take heed to thy self. The world is all over strawed with snares. The devil rangeth, and seeketh whom he may devour. Give no ground to him, but resist him, and he will flee from thee. Be strong in faith. The name of the Lord is a strong tower of defence. Call upon him in the day of thy trouble, and he will deliver thee. He will give thee of his Spirit.

Take heed, my son, and be not deceived: let no wilfulness cast thee away. If sinners entice thee, be not a companion of them in wickedness. Fashion not thyself to the likeness of this world: for the world passeth away, and the lust thereof. He that loveth this world, the love of God is not in him. Be not like unto them that perish. Thou wast conceived and born in sin, thou art by nature the child of wrath. But God made thee meet to be partaker of the inheritance of the saints in light, and hath delivered thee from the power of darkness, and hath translated thee into the kingdom of his dear Son. Receive not this grace in vain. Cast away the works of darkness, and put on the armour of light. Be renewed in thy heart and in thy spirit, that it may appear I have been careful for thee. Thus a good father seeketh to train up his son, and to nurture him.

Besides these, fathers must also be careful for their children, to give them correction, and chastisement. God knoweth the mould of man's heart. He seeth our inward parts. He hath said it in the beginning: "The imagination of man's heart is evil from his youth." He did see that "all the imaginations of the thoughts of his heart were only evil continually." Behold man's nature, and consider it even from our first birth. How full of affections, how wayward is the young child, which lieth in the cradle! His body is but small, but he hath a great heart, and is altogether inclined to evil. And the more he waxeth in reason by years, the more he groweth proud, froward, wilful, unruly, and disobedient. If

this sparkle be suffered to increase, it will rage over, and burn down the whole house. We are not born good, but by education we are changed, and become good.

*Prov. xxii.*  
15.

Therefore the wise man saith : “ Foolishness is bound in the heart of a child ; but the rod of correction shall drive it away from him.” And again : “ The rod and correction give wisdom : but a child set at liberty maketh his mother ashamed.”

*Ver. 17.*

And in the same chapter : “ Correct thy son, and he will give thee rest, and will give pleasures unto thy soul.” He that

*Ecclius. xxx.*  
9. 12.

spareth the rod hateth the child. For, “ If thou bring up thy son delicately, he shall make thee afraid : and if thou play with him, he shall bring thee to heaviness.....Bow down his neck, whiles he is young, and beat him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee, and bring sorrow to thine heart,” saith Solomon.

Who hath not heard the story of Eli, and of his sons ? It is worthy to be remembered for ever. He had shrewd children, they feared not God, but brake his commandments, and offended the people. Their father heard of their doings, but took no care for it : he suffered them, and let them alone. So long, that God grew displeased therewith, and called unto

*1 Sam. iii.*  
11—13.

Samuel, and said : “ Behold, I will do a thing in Israel, whereof whosoever shall hear, his two ears shall tingle. In that day I will raise up against Eli all things which I have spoken concerning his house : when I begin, I will also make an end. And I have told him, that I will judge his house for ever, for the iniquity which he knoweth ; because his sons ran into a slander, and he stayed them not.” And it came

*1 Sam. iv. 11.*

to pass shortly after : “ The ark of God was taken by the Philistines, and the two sons of Eli, Hophni and Phinees, died.” And Eli also, when he heard the report thereof, fell from his seat backward, and his neck was broken. Such shame and confusion came upon him. This was the hand and judgment of God : in sparing his children, he cast away his children and himself all together.

But Job dealt far otherwise with his children, his eye was upon them, and he took care lest they should offend God. He sanctified them, and offered burnt offerings for them daily.

*Job i. 5.*

“ For Job thought, It may be that my sons have sinned, and blasphemed God in their hearts.” Therefore he prayed for them.

My sons, saith he, are young and tender, and lack discretion. The ways wherein they walk are slippery, they may soon be deceived and run into danger. O Lord, be thou their guide, be thou unto them a tower of defence, let thy Holy Spirit go before them to direct them in all their ways. So mindful was he of his children.

Infancy is the first part of our life, and as it were the foundation thereof. Where a virtuous and godly childhood goeth before, there a godly and virtuous age followeth after. Contrariwise, when the fathers are not careful to teach their children to know God, and to know themselves: when they do not breed them up in virtue: nor reprove them when they do amiss: they become corrupt in their understanding, and abominable in their doings, void of all knowledge, and grace, and of reverence, or feeling of nature.

Ver. 13. For this cause also thank we God without ceasing, that when you received of us the word of the preaching of God, ye received it not as the word of men, but as it is indeed, the word of God, which also worketh in you that believe.

As the minister's duty is to teach the word of God, and divide it aright, without deceit or guile: so ought the people to receive it with reverence, and to give obedience unto it. But herein have we not power of ourselves, our readiness cometh of God; unless it please God to work within us, and to remove the veil, and to mollify our hearts, whatsoever we hear, it moveth us not, it helpeth not our unbelief, it bringeth us not to the obedience of Christ.

If an earthly prince speak, or send message unto us, we give all show of reverence, and hear him with all diligence. This word is not of flesh and blood, it proceedeth not from kings, or emperors, or from parliament, or from councils of men: but from God the Father, and from Jesus Christ. When this word is read, princes and emperors stand up, and lay down their sword, and uncover their head, and bow their body, and do reverence, because they know it is the word of God, which God himself uttered, that it should be as the dew of heaven to moisten our souls, as a well of water springing up to everlasting life: as a savour of life unto life: and the very power of God unto salvation to every one that believeth.

Without this word we can receive no comfort, we cannot see the light, nor grow in faith, nor abide in the church of God. It is the word of reconciliation. By it God maketh atonement between himself and the sons of men.

Therefore when the epistles, the psalms, the chapters, and the gospel are read in our hearing, let us remember, whose word we hear. Let us think thus with ourselves: These are the words of our gracious God. My God openeth his mouth from heaven above. He speaketh to me, that I may be saved; he speaketh to me, to keep me from error, to comfort me in the adversities and troubles of this life, and to lead me to the life to come.

What is the cause, why so many so little regard the word of God; why they doubt it, and suspect it; why they are so soon weary of it, and bear it not that reverence that belongeth to it? Because they think not, neither from whom it cometh, nor with whose blood it is sealed, nor to whose benefit it is written. Let us not be ashamed to give place to the word of God, to awake our senses, and to submit them, and our wisdom, and learning, and bodies, and souls unto it. Let us not harden our hearts. Let us humble ourselves before God,

<sup>2 Sam. xv. 26.</sup> and say, "Behold, here am I, let him do to me as seemeth good in his eyes."

"Which also worketh in you that believe." Whosoever heareth the words of God, and doeth them not, shall be likened <sup>John xiii. 17.</sup> to a foolish man that buildeth his house upon the sand. "If ye know these things," saith Christ, "blessed are ye if ye do them." The same word of God, which Paul taught the Thessalonians, which was preached by Peter and the rest of the apostles to the faithful, which Christ received of his Father, and delivered to his church, is this day by the mercy of God purely and truly set down unto you. By it you are required to amend your lives, and comforted in the promises of God to the forgiveness of your sins. If there be any, in whom it worketh not this effect: if there be any, which (though they hear it) believe it not, nor are thereby renewed in their minds: it is a token, that they have not received the love of the truth of the gospel: they despise the word of salvation, and it shall judge them in that day,

Ver. 14—16. For, brethren, you are become followers of the churches of God, which in Judæa are in Christ Jesus, because ye have also suffered the same things of your own countrymen, even as they of the Jews. Who both killed the Lord Jesus and their own prophets, and have persecuted us; and God they please not, and are contrary to all men. And forbid us to preach unto the Gentiles, that they might be saved, to fulfil their sins always. For the wrath of God is come on them to the utmost.

Wherein became they followers? In suffering, as they did. This is the badge, and cognizance of the sons of God. Christ saith: “If any man will come after me, let him deny himself, Luke ix. 23. and take up his cross daily, and follow me.” They followed others, not in pleasure and glory, but in trouble and persecution. For that was the way of the prophets, and apostles, and of Christ himself.

Isaiah the prophet, was cut in sunder with a saw. What more cruel death? His body was rent, his bowels torn, and yet he not quite dead. In such sort it liked the cruel tormentors to sport themselves. Why? what had he done? He was a prophet. They needed no other matter against him. It was enough, that they found him to be a prophet. Jeremy was stoned to death. Wherefore? Because he called the people to repentance, that they might be saved: because he was a prophet. Amos was slain with a bar, poor old man. No reverence given to his grey head, no regard or pity was taken of him. Wherefore? Because he rebuked iniquity: because he was a prophet. Zacharias was slain when he was in his prayers, and doing sacrifice in the holy place, between the entrance and the altar. Wherefore? Because he declared the truth: because he was a prophet.

This hath been the malice and hatred of the devil. The prince of the darkness of this world hath raged so even from the beginning. By this means he hath sought to deface the truth and glory of God, and to establish his own kingdom in shedding the blood, and murdering the saints of God.

The churches of God in Judæa were miserably vexed and afflicted, they were hated of all men, and counted unworthy of life. Wherefore? Because they turned to the true and living God, and did believe in the name of Jesus Christ. Therefore they were stript, spoiled, headed, quartered,

drowned, burnt, and put to most reproachful death. Who would become their followers? Who would willingly learn to be so persecuted, and made gazingstocks to all the world? Yet this discouraged not the Thessalonians. They were a thousand miles distant from Judæa, but were joined in fellowship of the gospel, and in brotherly love unto them. They heard of their mildness and of their constancy, and were stirred up by their example. They did hearken after them, and were careful for them, as for their brethren, and the members of the same body.

You have heard what numbers of late have been persecuted and put to death among us. Wherefore? Because they turned from idols to serve God as he hath commanded, and did put their trust in him. You have heard how patiently and meekly they went to their death, and what a plentiful harvest God hath raised of their blood. For the death of his saints is precious in the sight of the Lord. Their blood cannot be spent in vain. We must remember their patience and zeal, and the cause why they suffered. We must not despise, or set light by the gospel of Jesus Christ, for which they so joyfully gave their lives.

And it is not enough, that we be mindful of such examples as we have had at home: we must also carefully consider of other churches abroad. God hath kindled a fire: he will have it burn. O what torments do our brethren daily suffer! what cruelty is devised daily against them! I speak not of death only, but of rackings, and wonderful extremities, more painful than death. Wherefore are these things done unto them? Because they are turned to the true and living God, and believe in the name of Jesus Christ. Some they hang by the hands, and draw up with a pulley, and bind great weights of lead at their heels to rent them, and tear their bodies asunder. Some they have tied unto great pieces of timber, and have put fire at the soles of their feet. They have opened their mouths, and made them draw in lawn into their body: a thing most cruel, and yet which they have practised: the manner whereof hath been thus reported: They lay it so far in the mouth, that a man's breath easily draweth it into his body, and so it is conveyed into the stomach. When it is well settled, then cometh the tormentor,

and taketh the lawn by the other end, and rasheth it suddenly with such a force, as it seemeth he doth pluck out the very heart and entrails: such a rare and strange kind of cruelty, as is not practised upon most notorious rebels and traitors. As for death, forty or fifty at one time have been heaped together, and burnt in one fire. They have set upon the servants of God, and compassed the church where they have assembled together to pray unto God, and murdered them in their innocence, whiles they lifted up pure hands unto God. The French king, by the counscl of such as hate the gospel of Christ, sent his cruel soldiers, and murdered his subjects at Valois. He overthrew their houses, burnt their town, destroyed man, woman, and child; spoiled their corn, and turned their trees upside down. He wasted, defaced, and unpeopled it, not for that they were thieves or rebels, but because they believed in the name of Christ. Consider how many are murdered in Flanders, and in the kingdom of France. They are not so far from us, as Judæa from Thessalonica. They join next unto us. God is blessed in his saints, and holy in all his works: no cruelty is able to quench his truth. There is no counsel, which shall prevail against the Lord. He giveth increase, and placeth children instead of their fathers. The more are slain by the enemies, the more spring up by the working of his Spirit. The more are hewn down, the more multiply. We may not be strangers in this case. It behoveth us to consider the afflictions of our brethren. They belong unto us. We must pray to God for them, that he will put an end to their miseries: otherwise, we have not the Spirit of God; we bear no love, nor care for his house.

“ Of your countrymen.” This was the greatest and heaviest part of their troubles. For what a heart’s grief is it to the father, if his son rise up against him! or to the son, to see his father ready to betray him, and to seek his blood! Where this is done, he will say, O father, I am thy son: alas! what have I done to have thy displeasure? Death is bitter, but thy displeasure is more bitter than death. It were a cruel thing that any man should kill another: what is it then, if thou shouldst kill thine own child? Yet if thou be so bent, take

my life and spare my conscience: spare my soul, that I may deliver it up into his hands that hath given it me. I would be obedient unto thee; thou art my father; but I may not disobey God. He is the Father of fathers. He hath said:

**Matt. x. 37.** “He that loveth father or mother more than me, he is not worthy of me.” It is a miserable case, when persecution groweth so hot, that the child is driven to forsake his father, or the father his child: yet so doth the world blind many, and Satan so possesseth their hearts, that he turneth their love into hatred, and shutteth their senses, and choketh and dammeth up the springs of nature. They become so blind, and so unsensible, that they neither feel their own flesh, nor know their own blood. They think in so doing they do God good service. They are enemies to the truth. They are the enemies of the cross of Christ: their end is destruction.

“And forbid us to preach unto the Gentiles, that they might be saved.” This is the end whereunto the gospel is

**1 Tim. ii. 4.** given, that the people should be saved. St. Paul saith: “God will, that all men shall be saved, and come to the knowledge of the truth.” Therefore our Saviour appointed his apostles to this office of preaching his word, saying, “Go and preach the gospel unto all nations.” “Go unto the lost sheep of Israel.” He saith: “It is not the will of my Father, that one of these little ones should perish. Whosoever believeth, and shall be baptized, shall be saved.” St. James exhorteth

**James i. 21.** the faithful: “Receive with meekness the word that is grafted in you, which is able to save your souls.” By it we hear the

**Matt. xi. 28.** sweet voice of our Saviour: “Come unto me, all ye that travail and be heavily loaden, and I will refresh you.” By it

**Isa. xlii. 22.** we hear the merciful calling of God: “Turn unto me, and ye shall be saved.” By it we are warned to depart from the company of such as are enemies to the truth; and to have no fellowship with the unfruitful works of darkness: “Save

**Acts ii. 40.** yourselves,” saith St. Peter, “from this froward generation.” By it we are taught to believe, that Jesus Christ is the Son of

God; that his name is Jesus, because he shall save his people from their sins; and that there is not salvation in any other besides him. For faith cometh by hearing, and hearing by the word of God. This is therefore the duty of the preacher,

to preach unto the people: that so they may be saved; that they may know the ways of God; that they may repent them of their sins, and be renewed unto godliness.

Who would think, there were any that would hinder the course of the gospel, or forbid to preach it unto the people? The apostle here layeth that fault to the Jews: that they forbid him to preach to the Gentiles. The same fault Christ found in the scribes and Pharisees: “Woe be to you, Luke xi. 52. inter-  
preters of the law: for ye have taken away the key of knowledge: ye entered not in yourselves, and them that came in ye forbade.” Such there have been always, and such there are now. O, say they, why should the people know these things? what should they meddle with the scriptures? Let them do their business, and apply their occupations. It is not reason, nor fit, that every one should be learned. When they think they know somewhat, they become proud, and devise heresies and maintain them: as if God had not left them to instruct the people; or as if the holy scriptures, and not the malice of Satan, were the cause of heresies.

But God hath said: “Gather the people together, men, Deut. xxxi. 12. and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and keep and observe all the words of this law.” The prophet David thought it meet, the people should know the scriptures, therefore said: “Blessed is that man, whose delight is in the law of the Lord, and in that law doth exercise himself day and night.” And again: “Wherewith shall a young man redress his ways? In keeping thy words.”

When Christ himself came first into the world to plant his church, he vouchsafed the poor and simple the knowledge of his truth, and shewed it first unto them. The first, that had tidings of his birth, were not scribes and Pharisees, but a company of poor shepherds. The first, that received his gospel, and taught it in the world, were not doctors or learned men, but fishers, and toll-gatherers, and of base condition. The first, that met him with triumph at Jerusalem, and sang hosanna, were not bishops and priests, but babes and infants. They that followed him most, and believed, were not the greatest men of power and policy, but such as the Pha-

risees termed a cursed people, which knew not the law. The first, that told the apostles the resurrection of Christ, were not the sagest and wisest men, but two or three silly women. The first, that were converted to the faith after his resurrection, were not any of the great, learned, or otherwise esteemed and known among the people, but about three thousand poor, silly, simple men, so base, and so out of knowledge, that not one of their names could ever be known.

Why should any man resist the wisdom of God, and deny the people the bread whercon they should feed, the light by which they may safely walk, the hearing and reading of the word, by which they may be turned to God from idols to serve the living and true God? They have cruel hearts, and are enemies to the glory of God, and to the salvation of his people, which in such sort deny them the knowledge of the scriptures.

“To fulfil their sins always.” They have refused the word of reconciliation: they are not contented that they have stoned the prophets, and killed them that were sent to them, but they yet resist the holy gospel, and devise means to keep all others from the comfort thereof. This is a token of God’s heavy displeasure upon them, that they repent not of their former evils, but grow worse and worse. When the scribes and Pharisees seemed to mislike the cruelty of their fathers, and said, if they had been in their days they would not have been partners with them in the blood of the prophets; our Saviour maketh their hypocrisy known, that herein they should be like to their fathers, for they should kill and crucify the prophets and wise men, and scourge them in their synagogues, and persecute them from city to city, and said to them: “Fulfil ye also the measure of your fathers.”

The cause of this judgment of God, in giving over the wicked to increase the heap of their sins, the apostle setteth down to the

Matt. xxiii.  
32. Romans: “As they regarded them not to know God, God delivered them up to a reprobate mind, to do those things which are not convenient.” For so he sometimes punisheth our sins, and suffereth the wicked to heap sin upon sin, that so their damnation may be the greater.

“For the wrath of God is come on them to the utmost.” Though God be patient and longsuffering, because he would

have all men come to repentance, yet in whom his mercy taketh no place to work their amendment, upon them he poureth out his wrath and indignation to the utmost. He meaneth not, that all the whole nation of the Jews were so cast out of the favour of God, that never any of them shall be saved: for in another place he saith, “Hath God cast away Rom. xi. 1, 2. his people? God forbid. For I myself am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people, which he knew before.” But miserable shall be their end, and a terrible damnation shall they have, whosoever withstand the truth of God, and to the rest of their wickedness join such a hatred and despiteful contempt of the poor and simple sort of the people, that they keep them from the wholesome words of doctrine, and forbid such as are willing to preach unto them. This is their condemnation, that light came into the world, and they loved darkness better than light. They persecute us, saith St. Paul, and forbid us to preach unto the Gentiles, that they might be saved: to fulfil their sins always: for the wrath of God is come on them to the utmost.

Ver. 17, 18. Forasmuch, brethren, as we were kept from you for a season, concerning sight, but not in heart, we enforced the more to see your face with great desire. Therefore we would have come unto you, (I, Paul, at least once or twice,) but Satan hindered us.

He told them before, how dearly and tenderly he loved them, exhorting, comforting, and beseeching every one of them, as a father his children. He taketh care, lest by any means they should doubt of his great good-will towards them. And therefore doth both witness the same, and shew them through what cause he hath stayed from them. Such a zeal and care had he over the people. O in what case then are they, that are careless, and make no regard of the people of God! which hunt after many livings, and bend not themselves to do good; which serve their own belly, and seek to be rich, and eat up the people of God, as if they were bread. They cannot say, they have a desire to see the face of their flock, and that their heart is with them. Howsoever they find time for other matters, they can never take time to know

their sheep, and to do the work of their ministry among them. They care not for them, they think not of them. They plant not, they water not, they watch not, they give no warning of the dangers at hand: they teach them not to deny ungodliness and worldly lusts, and to live soberly, and righteously, and godly in this present world.

It were happy, if all such were removed out of the church of God. They destroy the souls of many, and lead them to destruction by their negligence. What account shall they give unto God for the souls of their brethren? where shall they stand, or what will they say, when he shall bid them make a strait account of their stewardship? This is the practice of Satan. He useth all means to snare us, and withdraw us from that blessed hope. Sometimes he letteth the increase of the gospel, by raising up tumults, and disquieting the church of God, and stirring the hearts of such as are in authority to persecute by all means the teachers of the gospel of Christ. Again, when God giveth peace and quietness to his church, he leadeth the overseers of the people to a forgetfulness of their duty; to seek the pleasures and delights of this life, and to have no regard of the work of the Lord. Such occasions the devil seeketh to hinder our salvation, and to withstand the truth and glory of God.

Ver. 19, 20. For what is our joy or crown of rejoicing? are not even you it at the presence of our Lord Jesus Christ at his coming? Yea, ye are our glory and joy.

The greatest comfort to him that laboureth is to see that his labour cometh to good effect, and worketh that which he purposed. He hath before approved his diligence, and shewed the mercy of God in making his word fruitful, by opening their hearts that it might sink into them, and take root in them. Therefore now he exhorteth them to continue steadfast; that so he may present them unto God, and be partaker with them of everlasting glory. This ought to be the care of all such which are ministers: they should seek above all things to bring the people to such perfection of understanding, and to such godliness of life, that they may rejoice in their behalf, and so cheerfully wait for the coming of our Lord Jesus Christ.

## CHAP. III.

Ver. 1, 2. Wherefore since we could no longer forbear, we thought it good to remain at Athens alone. And have sent Timotheus, our brother, and minister of God, and our labour-fellow in the gospel of Christ, to stablish you, and to comfort you, touching your faith.

I know your faith in Christ Jesus is many ways assaulted. The envious man will take all occasions to sow darnel among the Lord's corn. He will seek to take away the good seed that is sowed in your hearts. You are dear unto me. Your wounds are my wounds, and your grief my grief. Therefore since I myself am hindered that I cannot come unto you, to be with you in your afflictions, I send unto you my fellow-labourer in the gospel. I have but one with me, whom I love tenderly, and trust him as mine own soul: him I send unto you. I leave myself destitute, and without a companion, among the infidels here at Athens, in a city much given to idolatry, and which cannot abide the name of Christ. Thus have I burdened myself to relieve you, and taken from myself to comfort you. I have been careless of myself, and careful for you, and for the church of God which is among you.

The apostle had sent Timothy to other places; to the Corinthians and to the Philippians. He always found him constant in faith, and zealous to do good unto the saints: and now commendeth him to this congregation, and calleth him "brother, a minister of God, and his labour-fellow," that so they might conceive of his great care for them, which sent so worthy a man unto them: and also that they would esteem him, and have him in reputation, to hearken unto Timothy, and to do in all things as he should direct them.

Such as St. Paul nameth Timothy should all they be which are sent unto the people. They must hold the faith of Christ unfeignedly, and profess it boldly: they must be called and allowed of God to his service; and must not be idle, but painful, and labouring to build up the house of God, and to gather in his harvest; that they may truly be called the ministers of God, and labourers in the gospel.

They, that are called to this service, must not think it enough that they serve God as men of other trades do. For princes and all sorts of people owe service and homage unto God, to serve him in holiness and righteousness all the days of their life. This service of godly conversation and obedience must ministers also most carefully perform. But the especial service, which belongeth to their calling, is to carry the ark of the covenant before their people; to do their message truly when they are sent; to teach, to instruct, to exhort, to comfort, to rebuke in season and out of season; to plant, to weed, to graff, to shrid, to hold up their hands and to pray for the people; to do this service for kings, for subjects, for rich, for poor, for the wise, for the simple, for the godly, and for the wicked: to establish them, and comfort them touching their faith.

Paul calleth himself often, the servant of God, and the servant of our Lord Jesus Christ. He rejoiceth in this service, and reckoneth it in part of his glory. If we consider the pains and travails which he took, we shall know what diligence all others that are called to the same service ought to shew. Thus he writeth of himself: "I am debtor both to the Grecians and to the Barbarians, both to the wise men and to the unwise. Therefore, as much as lieth in me, I am ready to preach the gospel to you also that are at Rome."

Rom. i. 14,  
15.

1 Cor. ix. 19,  
20. 22. Again: "Though I be free from all men, yet have I made myself servant unto all men, that I might win the more. And unto the Jews I became as a Jew, that I may win the Jews; to them that are under the law, as though I were under the law, that I may win them that are under the law.....I am made all things to all men, that I might by all means save some." Again: "We preach not ourselves, but Jesus Christ the Lord; and ourselves your servants for Jesus' sake." 2 Cor. iv. 5. Again: "We are reviled, and yet we bless; we are persecuted, and yet suffer it." I serve not myself, saith he, but God. I serve not to seek mine own affections, but to set forth his glory. Thus in his own example he teacheth us, that in the service of the church of God we must endure all pains, and not refuse to follow our calling for any reproach or shame or villany which may be wrought against us by men.

1 Cor. iv. 12.

Ver. 3. That no man should be moved with these afflictions: for ye yourselves know that we are appointed thereunto.

Think not that you shall enjoy the pleasures of this world, if you be the faithful servants of Christ. Christ shed his blood for thee, that thou shouldest not refuse to give thy blood for him. Drink the cup of bitter gall, whereof Christ began to thee; and carry thy cross, that thou mayest follow him. If thou be ashamed of the cross, thou art ashamed of Christ: if thou be ashamed of Christ, he will be ashamed of thee before his Father in heaven. The cross cannot hurt thee, for Christ hath sanctified it in his blood. Behold not the sword, which striketh thee, but think on the crown of glory, which thou shalt receive. Gold is clearer after it hath been put into the fire. Be thou gold, and the fiery persecution shall not hurt thee. Let not the fear of death put out thy faith. Trust in the Lord, be strong, and he shall stablish thy heart. Be rooted and built in Christ, and stablished in the faith. Then shall thy heart rejoice, and no man shall take thy joy from thee.

Ver. 4. For verily, when we were with you, we told you before that we should suffer tribulations; even as it came to pass, and ye know it.

God giveth us warning to be ready to suffer afflictions for his name. “ My son, if thou wilt come into the service of Ecclius. ii. 1. God, stand fast in righteousness and fear, and prepare thy soul to temptation.” And in the Proverbs: “ My son, refuse not the Prov. iii. 11. chastening of the Lord, neither be grieved with his correction: for the Lord correcteth him whom he loveth, even as the father the child in whom he delighteth.” “ As many Rev. iii. 19. as I love, I rebuke and chasten,” saith Christ. Therefore the apostle calleth the Hebrews: “ If you be without correction, Heb. xii. 8. whereof all are partakers, then are ye bastards, and not sons.” In the tenth of Matthew, our Saviour warneth his disciples hereof: “ Behold, I send you as sheep in the midst of wolves.” Matt. x. 16. Thus God schooleth and nurtureth his people, that so through many tribulations they may enter to their rest. Frankincense, when it is put in the fire, giveth the greater perfume: spice, if it be pounded, smelleth the sweeter: the earth, when it is torn up with the plough, becometh more fruitful: the seed in the ground, after frost and snow, and winter storms,

springeth the ranker: the nigher the vine is pruned to the stock, the greater grape it yieldeth: the grape, when it is most pressed and beaten, maketh the sweetest wine: fine gold is the better, when it is cast in the fire: rough stones, with hewing, are squared, and made fit for building: cloth is rent and cut, that it may be made a garment: linen is bucked, and washed, and wrung, and beaten, and is the fairer. These are familiar examples, to shew the benefit and commodity, which the children of God receive by persecution. By it

Rom. v. 3, 4. God washeth and scourgeth his congregation. “ We rejoice,” saith St. Paul, “ in tribulations: knowing that tribulation bringeth forth patience; and patience, experience; and experience, hope: and hope maketh not ashamed.” The power of God is made perfect in weakness: and all things turn unto good to them that fear the Lord.

5. Ver. 5—10. Even for this cause, when I could no longer forbear, I sent him that I might know of your faith, lest the tempter had tempted you in any sort, and that our labour had been in vain. But now lately when Timotheus came from you unto us, and brought us good tidings of your faith and love; and that ye have good remembrance of us always, desiring to see us, as we also do you: Therefore, brethren, we had consolation in you in all our affliction and necessity through your faith: For now are we alive, if ye stand fast in the Lord. For what thanks can we recompence to God again for you, for all the joy wherewith we rejoice for your sakes before our God; Night and day praying exceedingly that we might see your face, and might accomplish that which is lacking in your faith.

The apostle continueth in declaring his earnest affection towards them, and how greatly he rejoiced to hear of their constancy in the faith, and of their love and agreement together: for he feared it might have happened to them as it had done to others. He preached to the Galatians, but they gave ear to false apostles, and went back from that he had taught them. “ I am in fear of you,” saith he, “ lest I have bestowed on you labour in vain.” And: “ Ye did run well; who did let you that you did not obey the truth? It is not of the persuasion of him that calleth you.” The devil hath bewitched you, and beguiled your eyes: such is the subtily and the power of Satan in the children of disobedience.

Judas was an apostle equal with Peter and the other apostles. The devil entered into his heart, and bewitched him, and then he became the child of destruction. Julian the Apostata was a Christian, and a reader in the church, but became an enemy of Christ; and, when he was stricken in the field by miracle from heaven, he threw up his blood in defiance of Christ: so had the devil bewitched him, and changed his heart to wickedness. It might have been, that their weakness should in like sort have been overcome, when the tempter tempted them. And so the gold which he had left with them might have been turned into dross, and the light into darkness, and the kingdom of God taken away from them. For then had his labour been in vain, and they had received the word to their own damnation. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment given unto them.

The devil is the tempter. His strength and practice is not always by force of arms, but by subtle persuasions and other sleights. He reasoneth with Eve, why she would not taste of the apple, which was sweet, pleasant, and delicate: and telleth the poor woman, God did nothing but mock her: for God knew what day they should eat thereof their eyes should be opened, and they should know as much as God. He came to Christ, and said: “Command that these stones be made bread:” and, “Cast thyself down, if thou be the Son of God:” then thou shalt be worshipped, and taken for a great prophet. He tempted David after this sort: Why wilt thou serve God? he hath advanced thine enemies, and hath forsaken thee, and left thee in misery. “I fretted,” saith David, “at the foolish.....These are the wicked, yet prosper they alway, and increase in riches. Certainly I have cleansed my heart in vain, and washed my hands in innocency. For daily have I been punished, and chastened every morning.....Mine heart was vexed: so foolish was I and ignorant. I was a beast before thee.” He tempted Job, the faithful servant of God, and told him, that he was righteous and holy, and gave alms in vain; that God had no regard to his prayers, and would not hear.

Psalm lxxiii.  
3[Ver. 12, 13,  
14.]

[Ver. 21, 22.]

This tempter waiteth all occasions to draw us from our faith

and steadfastness in the Lord. Yet is he never so busy as when any persecution is raised against the truth. Then is he in his ruffe: then playeth he his part, and leaveth nothing undone, whereby he may move us to forsake the truth. Wilt thou, saith he, be so foolish to lose thy life, and knowest not wherefore? Art thou wiser than thy forefathers? Why shouldest not thou be contented to do as thy father and mother, and friends, and kinsfolks? Thinkest thou they have not as good care of their souls as thou hast of thine? Wilt thou make them pagans and infidels? Dost thou think they are damned? Be wise, and cast not thyself away. Flesh is frail, life is sweet, death is dreadful; but to die in the fire, to be burned alive, to see thy arms and thy legs quite burnt from thy body, and that yet thou canst not die; this is most terrible; thou canst never abide it.

Behold so many kings and princes, noblemen, cardinals, bishops, doctors, and learned men, and whole kingdoms and countries of the contrary opinion. Be not wilful. Think not thyself wiser than all the world. What were it for thee to come to the church, and to shew thyself obedient, and to do as others do? It is a small matter to look up, and hold up thy hands at the sacring. If it be an offence, thou shalt be excused, because thou art forced to do it by authority. God is merciful, he will forgive thee. Thus and thus doth Satan tempt us, and sifteth us, to lead us from our steadfastness. These devices he practised of late days before our eyes with many constant professors of Christian religion; but through the mighty power of God they quenched all his fiery darts, and through many tribulations entered into glory.

Thanks be to God, which doth make us able through his grace, not only to believe in him, but also to suffer for his sake. He is faithful, and will not suffer us to be tempted above that we are able, but will even give the issue with the temptation, that we may be able to bear it. He hath bidden us call upon him in the day of trouble, and he will deliver

Psal. xxxvii. 11. "Commit thy way unto the Lord, and trust in him,"  
5. Psal. xvi. 8. saith the prophet, "and he shall bring it to pass." "I have set  
the Lord always before me: for he is at my right hand, there-  
Psal. cxviii. 6. 8. fore I shall not slide." And again: "The Lord is with  
me: therefore I will not fear what man can do unto me....It

is better to trust in the Lord than to have confidence in princes."

When our Saviour foretold his disciples of the troubles to come, he also maketh comfort to them of the strength and the help which they shall receive of God, saying: "When they <sup>Matt. x. 19.</sup> deliver you up, take no thought how or what ye shall speak: for it shall be given you in that hour what ye shall say." He telleth them by whom they shall be persecuted: "Ye shall <sup>Luke xxi. 16.</sup> be betrayed also of your parents, and of your brethren, and kinsmen, and friends." And in what sort? "They shall lay <sup>Ver. 12.</sup> hands on you, and persecute you, and deliver you to the synagogues, and into prisons, and bring you before kings and rulers." And for what cause? "For my name's sake." Then <sup>Matt. x. 22.</sup> what the godly in this case must do: "Fear them not. He that endureth to the end shall be saved." Last of all, he promiseth to be with them and to strengthen them: "This <sup>Luke xxi. 13.</sup> shall turn to you for a testimonial. Lay it up therefore in <sup>14, 15.</sup> your hearts, that you premeditate not what you shall answer: for I will give you a mouth and wisdom, whercagainst all your adversaries shall not be able to speak nor resist."

Thus were the things spoken of long before, which we have seen lately done. Whosoever will set down the story thereof, now they are passed, must needs declare it in the manner as it was forespoken. Their own kinsfolks and friends betrayed many, and brought them to the bishops, who delivered them into prisons for the name of Christ, and for the love of his truth. The blessed witnesses or martyrs of God feared not, but endured. Many were simple, young men, young maidens, men and women of great age, labouring men, and men of occupations. Yet God gave them such a mouth and such wisdom, as all their adversaries were not able to speak against it, nor resist it. Who readeth that scripture diligently, and considereth this story of our time advisedly, cannot confess but that the light of God's gospel is come among us; and that we are they upon whom the latter end of the world is come, and in whom he doth shew forth the great might of his power.

Therefore such temptations as Satan useth cannot make the man of God fall from his anchor hold. His hope is safely

laid up in his breast. He knoweth in whom he putteth his trust; and therefore saith, I presume not of knowledge. I esteem not to know any thing, save Christ Jesus, and him crucified. I believe not in my fathers; I reverence them and love them, but I believe only in God. I fear not the sword, I fear not what man can do unto me; but I fear him, that can kill my body and soul. It is better for me to abide the fire, and lose my life, that I may live for ever, than to deny God for safeguard of my life, and be cast into hell-fire. If there be so many partakers of their errors, and so few that cleave to the truth, the multitude of them shall not save me: and it is no trial of God's truth, whether it be received of many or of few. Cardinals, and bishops, and doctors may be wise and learned; so were Annas and Caiaphas, the high priests, and scribes and Pharisees, which did put to death the Lord of glory. I dare not do ill because other men do it. I may not tempt God. My conscience is truly assured by God's word, what is idolatry, and the dishonour of God. If I should come into the church, and make such shows as you advise me, and be partaker with idolaters, I should do hurt to others in mine ill example: I should do against mine own conscience, which would be a heavy witness against me, both whiles I live in this world, and in the dreadful day of judgment.

Ver. 11—13. Now God himself, even our Father, and our Lord Jesus Christ, guide our journey unto you. And the Lord increase you, and make you abound in love one toward another, and toward all men, even as we do toward you: To make your hearts stable, and unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with his saints.

I have planted you; you are my children, whom I have begotten in Christ. I love you, and have care over you. I have an exceeding desire to see your face. But Satan hath withstood my purpose, and found means to keep me from you. I commit my voyage to God; if it please him that I may come unto you, to rejoice with you and comfort you. He knoweth what is good for me, and what is profitable for you. The cause is his own. He will do all things to his glory. He will tread Satan under our feet. We cannot purpose and dispose of ourselves. “I know that the way of man

is not in himself, neither is it in man to walk and to direct his steps."

"The Lord increase you" in all godliness, that you may abound more and more, even as you have heard of us how you ought to walk. You are but a little flock; God increase your number, and make all them partakers of his kingdom with you, which hear of your faith and conversation in Christ.

"To make your hearts stable and unblamable." That nothing move you or trouble you: that your hearts and consciences be quiet: that you may stand upright, and shew yourselves in great confidence before his judgment seat: that when you shall see God's hand stretched out, and his plagues prepared against the wicked, you be not afraid. This is the haven of rest, whereto no man cometh but he that hath a quiet conscience: this is the tabernacle of the Highest, wherein they shall dwell: this is the holy mountain, wherein they shall rest that walk uprightly, and work righteousness, and speak the truth in their heart.

Here let us consider the rages and tempests of a troubled mind, and of an unquiet conscience; which knoweth that God is an avenger of all wickedness, and that death is the due reward of sin; which acknowledgeth himself to be a sinner, and findeth no way how he shall escape hell-fire. This man when he thinketh with himself of these things, he cannot but be amazed and disquieted above measure. The sound of the trumpet is ever in his ears; he heareth the voice of the Judge, saying, Stand forth, sinner: now declare, how thou hast used thy body; give a reckoning of thy whole life. Then his conscience beginneth to quake and tremble. Then he needeth no witness to accuse him, nor judge to condemn him. He is both witness and judge against himself.

The danger hereof may somewhat appear in those which are taken and prisoned, and arraigned before a judge. When he knoweth himself guilty, heareth the evidence proved against him, seeth the judge severe to deal justice without mercy, and therefore is assured of death: what grief and torment feeleth he at heart! what would he not give, what would he not do, to scape the danger!

But the danger whereunto God judgeth us is greater, and the manner of his judgment is straiter. Here the judge may be deceived; he is but a man: but there God is the judge, who is the searcher of the heart and reins, and no man shall be hid from his heat. Here nothing can be done without evidence, without witnesses and proof: before God, he that hath offended shall accuse himself. This is the case of conscience: itself is witness, itself calleth for judgment to condemnation. His conscience shall make the sinner say, I have offended against God; I have despised his word, and would not give ear to learn it. I would not know the time of God's mercy, and of my visitation. I lived in fornication, and committed theft, and kept wrongfully other men's goods. I was disobedient to parents; nurtured not my children in the fear of God; kept not my heart from doing iniquity: I abused my goods, my wits, my senses, and the good grace of God: I have sinned against heaven, and against God, and am not worthy to be called his son: the wrath of God is worthily fallen upon me: hell-fire is my meed: the mercy of God cannot save me, for my sin is greater than that it can be forgiven. Mine own heart and conscience, heaven and earth, the angels and archangels, God himself, and Christ the Redeemer of them that believe in him, are against me: I cannot cast mine eyes to any place, but ever I see my damnation before me. Then doth he tremble with agony, and stand in fear. His heart dasheth and beateth, as the waves of the sea. He feeleth uproar, war, lightning, thunder, death, and hell in his heart: he shall flee when no man followeth him. He shall say to the hills and rocks, Fall on me, and hide me from the presence of him that sitteth on the throne, and from the wrath of the Lamb. Such is the terror of an unquiet mind. Though all the princes in the world would join themselves to do it, the wicked can never enjoy peace. God keep us far from such agonies, and give us pure hearts and clear consciences.

## CHAP. IV.

Ver. 1, 2. And furthermore we beseech you, brethren, and exhort you in the Lord Jesus, that ye increase more and more as ye have received of us, how ye ought to walk and to please God. For ye know what commandments we gave you by the Lord Jesus.

We command you not, nor use any force, but entreat you with all patience and meekness, that ye will love your own souls, and think and do those things which please God. You are they to whom the promise was made. God hath called you out of darkness into his marvellous light. He hath not dealt so with every nation, neither have they known his judgments.

We come not to you in our own name. We have charge to preach the gospel to all nations. Therefore we speak unto you in the name of our Lord Jesus Christ. We shew you the way, that you may walk in it: we declare unto you the will of God, that you may be saved. For “yet will the Lord Isa. xxx. 18. wait, that he may have mercy upon you, and therefore will he be exalted, that he may have compassion upon you,” saith the prophet Isaiah. We have opened unto you the whole treasure of God’s mercy. We have led you to the throne of grace, and made you see the Lamb of God that taketh away the sins of the world. We have preached unto you remission and forgiveness of your sins through his name. If you have heard us and believe, you shall be saved. If any man preach unto you otherwise than that you have received, let him be accursed.

“How ye ought to walk and please God.” It is not enough that ye believe: ye must also walk and live according to knowledge. This is the will of God. “For we are his Ephes. ii. 10. workmanship, created in Christ Jesus unto good works, which God hath ordained that we should walk in them.” “For the Tit. ii. 11—13. grace of God hath appeared, that bringeth salvation unto all men, and teacheth us that we should live soberly, and righteously, and godly in this life; looking for the blessed hope, and appearing of the glory of the mighty God, and of our Saviour Jesus Christ.” In this sort hath our teaching been among you: that you might shew forth your faith by your

works ; that it availeth you nothing to say you have faith, if you have no works, because the faith that hath no works is dead. This we are taught by the words of our Lord Jesus ;

**Matt. vii. 21.** he saith : “ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth my

**Ver. 19.** Father’s will that is in heaven.” Again : “ Every tree that bringeth not forth good fruit is hewn down, and cast into the

**[Luke xii. 47.]** fire.” “ The servant that knoweth his master’s will, and doeth it not, shall be beaten with many stripes.” Thus hath

our Lord commanded us to be like our Father which is in heaven : to let our light so shine before men, that they may see our good works. Thus the apostle taught : thus the church of God this day teacheth. It requireth faith, as the instrument and means to apply the merits and passion of Jesus Christ for our salvation : and good works, as fruits and witnesses of our faith. Whosoever learneth aright, and believeth the gospel as he ought, groweth, and goeth forward from virtue to virtue. If he were ignorant before, he cometh thereby to knowledge. If he were weak, he groweth in strength. If he were wicked, he turneth unto godliness.

**Ver. 3, 4.** For this is the will of God, even your holiness, and that ye should abstain from fornication : That every one of you should know how to possess his vessel in holiness and honour.

**Isa. i. 16.** God requireth true and unfeigned holiness. “ Wash you,” saith the prophet Isaiah, “ make you clean ; take away the evil of your works from before mine eyes ; cease to do ill.” This is the commandment of God, that so we should be partakers of his heavenly nature. “ As he which hath called you is holy, so be ye holy in all manner of conversation,” saith St. Peter.

“ Abstain from fornication.” Nothing so much hindereth true holiness as fornication, uncleanness, wantonness, and such like. Every sin that a man doth, is without the body, but he that committeth fornication, sinneth against his own body. God is the avenger of such. He will judge the adulterers and fornicators. Be not deceived : neither fornicators, nor adulterers, nor wantons, nor buggerers shall inherit the kingdom of heaven.

“ Know to possess his vessel.” That is, his body. And

the body is the temple of the Holy Ghost, as he saith to the Corinthians : “ And therefore glorify God in your body, and in your spirit, for they are God’s.” In this body we shall rise out of our grave, and appear before the judgment seat of God ; in this body, we shall sit upon the twelve seats, and judge the twelve tribes. God shall crown it with glory and honour. Keep this vessel clean, it is precious ; keep it in honour, keep it in holiness. Make not the member of Christ, a member of the devil. Shame not your bodies, shame not yourselves.

Ver. 5. And not in the lust of concupiscence, even as the Gentiles which know not God.

Give not yourselves over to filthy affections, as the horse and mule which have no understanding, and as the Gentiles which have no fear of God’s judgment. Their heart and mind is unclean. They know not God, they know not themselves. They know not the difference of this life, and of the life to come. Therefore they know not sin, or if they know it, they refrain it not, but follow the lusts of their corrupt nature, and give themselves to wantonness, to work all uncleanness, even with greediness. Thus the apostle setteth down, what is the fruit of ignorance : and whereto a man groweth, that knoweth not God. That devotion therefore, which some say is the daughter of ignorance, hath no likeness with true holiness<sup>3</sup>. “ For this is life eternal,” saith Christ, John xvii. 3. “ that they know thee to be the only very God, and whom thou hast sent, Jesus Christ.”

Ver. 6. That no man oppress or defraud his brother in any matter : for the Lord is an avenger of all such things, as we have also told you beforetime and testified.

Let no man defraud his brother, neither by false weight, nor by false measure, nor by lying words. Let your measures, and weights, and words be true ; let your gains be just and true, that God may bless them. His blessing will make you rich, and whatsoever he blesseth not, shall waste and consume, and do you no good. Do unto others as you would they should do unto you. This is true dealing, and upright.

<sup>3</sup> [See the Twenty-seventh Article of the Reply to Harding on the Challenge.]

If thou speak more than is true, if thou take more than thy ware is worth, thy conscience knoweth it is none of thine. God will destroy all the workers of iniquity. He, that delighteth in sin, hateth his own soul. The mouth, that accusometh to lie, slayeth the soul.

Defraud not thy brother ; he is thy brother, whether he be rich or poor : he is thy brother, and the son of God. Wilt thou do wrong to thy brother ? Wilt thou oppress the son of God, and that even in the sight of God ? God is his Father, he will not leave it unpunished in thee. If he be simple and unskilful, abuse not his simplicity. God is the God of righteousness. Deal justly, that thine own conscience accuse thee not. Teach not thy sons nor thy servants to deceive others, and to gain by wickedness. After they have learned of thee to deceive others, they will deccive thee also. Job prayed daily for his children. Be thou also careful that thy children and servants deceive no man, nor hurt any. Their sins shall be laid to thy charge. Why askest thou of God, that he will feed thee, and give thee thy daily bread, and waitest not upon his will, but feedest upon the bread of iniquity ? This meat will not nourish thee, this wealth will not stand by thee, for Prov. xx. 17. God will not prosper it. The wise man saith : “ The bread of deceit is sweet to a man, but afterward his mouth shall be filled with gravel.” Ill gotten goods have an ill end. Hagg. i. 6. 9. God hath said by the prophet Haggæus : “ Ye have sown much, but you have brought in little....Ye brought it home, and I did blow upon it.” We have examples hereof daily. We have seen great heaps of wealth suddenly blown away, and consumed to nothing : great houses decayed, and the hope of the wicked quite overthrown.

Here will I speak somewhat of the unhappy trade of usury, because therein standeth the most miserable and shameful decciving of the brethren. I will not speak all that may be said, for it would be too long and over-wearisome. I will have regard of that shall be agreeable, and profitable, and behoveful for you to hear. And that you may the better consider hereof, and see the whole matter of usury, I will shew you first, what usury is ; then, whence it springeth, and what are the causes of usury ; thirdly, what cometh of it, what hurt it worketh to the commonwealth ; and I will lay forth

such reasons, as may make any good man abhor it; then I will declare, what the holy fathers, and the apostles, and martyrs, and Christ, and God himself have thought and spoken of usury<sup>4</sup>.

Many simple men know not what is usury, nor never heard of the name of it. The world were happy, if no man knew it. For evil things do less harm when they be most unknown. Pestilences and plagues are not known, but with great misery. But that you may learn to know it, and the more to abhor it, this it is :

Usury is a kind of lending of money, or corn, or oil, or wine, or of any other thing, wherein, upon covenant and bargain, we receive again the whole principal, which we delivered, and somewhat more, for the use and occupying of the same. As, if I lend a hundred pounds, and for it covenant to receive a hundred and five pounds, or any other sum, greater than was the sum, which I did lend. This is that, that we call usury. Such a kind of bargaining as no good man, or godly man ever used. Such a kind of bargaining as all men that ever feared God's judgment have always abhorred, and condemned. It is filthy gains, and a work of darkness. It is a monster in nature: the overthrow of mighty kingdoms, the destruction of flourishing states, the decay of wealthy cities, the plagues of the world, and the misery of the people. It is theft, it is the murdering of our brethren, it is the curse of God, and the curse of the people. This is usury. By these signs and tokens you may know it: for wheresoever it reigneth, all those mischiefs ensue. But how and how many ways

<sup>4</sup> [There is no danger in the present day of any one being misled by bishop Jewel's mistaken views respecting the interest of money. Every one must perceive, that the positive laws, by which the Israelites were restrained from lending each other money at interest, are as wholly inapplicable to Christian states, as are those enjoining the year of release or the sabbath of fruit trees. And yet in an age, which is too much disposed to worship mammon, the lesson need not be entirely thrown away. Avarice,

exorbitant interest, extortion, and taking advantage of the necessities of our neighbours, are even now amenable to Jewel's severest rebuke. See Miller's "History philosophically illustrated," vol. ii. p. 88, and some references there, such as, to the 18th can. of the council of Nice. See also the subject of taking interest well treated by R. Baxter, "Catechising of Families," (Wordsworth's Christian Institutes, i. 450); likewise some judicious observations in Mr. Le Bas' Life of Jewel.]

it may be wrought, I will not declare. It were horrible to hear: and I come now to reprove usury, and not to teach it.

Let us see then, what is the cause hereof, and whence it groweth, who is the mother, the nurse, or the breeder of usury. For it groweth not every where, nor among all men. Many hate it, and detest it, and had rather die, than live of such spoil. It is not of God: for God straitly forbiddeth it. Neither is it found among the children of God: for love seeketh not her own profit, but to do good to her neighbour.

Whence then springeth usury? Soon shewed. Even thence, whence theft, murder, adultery, the plagues and destruction of the people do spring. All these are the works of the devil, and the works of the flesh. Christ telleth the

John viii. 44. Pharisees, “ You are of your father the devil, and the lusts of your father you will do.” Even so may it truly be said to the usurer, thou art of thy father the devil, and the lust of thy father thou wilt do, and therefore thou hast pleasure in his works. The devil entered into the heart of Judas, and put in him this greediness, and covetousness of gain, for which he was content to sell his Master. Judas’ heart was the shop, the devil was the foreman to work in it. St. Paul 1 Tim. vi. 9, 10. saith: “ They that will be rich, fall into temptation and snares, and into many foolish and noisome lusts, which drown men into perdition and destruction. For the desire of money is 1 John iii. 8. the root of evil.” And St. John saith: “ Whosoever committeth sin is of the devil.” Thus we see that the devil is the planter, and the father of usury.

Covetousness, desire of money, unsatiable greediness, deceitfulness, unmercifulness, injury, oppression, extortion, contempt of God, hatred to the brethren, and hatred of all men, are the nurses and breeders of usury. It springeth from Satan, and groweth, and is watered, and fed and nourished by these cruel and damnable monsters.

Let us see further, what are the fruits which come of usury. For perhaps it doth some good, and you may think that many are the better for it. These therefore are the fruits. It dissolveth the knot and fellowship of mankind; it hardeneth man’s heart; it maketh men unnatural, and bereaveth them of charity and love to their dearest friends. It breedeth

misery, and provoketh the wrath of God from heaven. It consumeth rich men, it eateth up the poor, it maketh bankrupts, and undoeth many households. The poor occupiers are driven to flee, their wives are left alone, their children are helpless, and driven to beg their bread, through the unmerciful dealing of the covetous usurer.

When David layeth out the wickedness of the country where he was persecuted, he saith of them : *Non defecit usura et dolus in plateis eorum* : “ Usury and deceit departeth not from their streets,” one seeketh to spoil and eat up another. These are the commodities and the fruits of usury. Such is usury in the midst of a city, and such good it worketh, as fire doth, when it is set to the roof of a house ; or as the plague doth, when it is taken to the midst of the body, and toucheth the heart.

Psalm iv.  
11. [Vulgat.]

We have heard whence usury springeth, and what hurt it doeth. Which whosoever considereth, may find cause enough to loathe it, and forsake it. One asked of Cato, “ What it was to commit usury.” “ What is it,” saith he again, “ to kill a man ?” He that is an usurer, is a murderer. The same Cato saith : “ Our fathers punished a thief, with payment of the double of that he had taken ; but the usurer was always condemned to pay four times the value.” They were wise men. They thought that an usurer was much worse than a thief.

For a thief is driven by extremity and need : the usurer is rich, and hath no need. The thief stealeth in corners, and in places where he may be unknown : the usurer openly and boldly at all times, and in any place. The thief, to relieve his wife and children : the usurer, to spoil his neighbour, and to undo his wife and children. The thief stealeth from the rich, which have enough : the usurer from the poor, that hath nothing. The thief fleeth, and will be seen no more : the usurer standeth by it, continueth, and stealeth still : day and night, sleeping and waking, he always stealeth. The thief repenteth of his deed, he knoweth he hath done wrong, and is sorry for it : the usurer thinketh it is his own, that it is well gotten, and never repenteth, nor sorroweth, but defendeth, and maintaineth his sin impudently. The thief, if he escape, many times becometh profitable to his country, and bestoweth himself painfully in some trade of life :

the usurer leaveth his merchandise, forsaketh his husbandry, giveth himself to nothing, whereby his country may have benefit. The thief is satisfied at length: the usurer hath never enough. The belly of the wicked will never be filled. As the sea is never filled with water, though all the streams of the world run into it: so the greediness of an usurer is never satisfied, though he gain never so unreasonably. The sea is profitable: the usurer is hurtful and dangerous. By the sea we may pass, and come safely to the haven: but no man passeth by usury without loss or shipwreck.

Now hear, what the godly and learned fathers of the church have thought of usury. No doubt they were godly men, and wrote hereof, as God had inspired them, and as others before them had done. Augustine saith: *Quid dicam de usuris, quas ipsæ leges, &c.*: “What shall I speak of usury, whereof the laws and judges require that restitution be made? is he more cruel, which stealeth something away from the rich man, or he that killeth a poor man with usury?” Mark this; an usurer, saith Augustine, is cruel. Why? He killeth. Whom? The poor man, whom in charity he is bound to relieve.

Aug. Macc.  
don. epist.  
§4. [Bened.  
tom. ii. col.  
§34.]

Lib. de Tobia,  
cap. 3. [Be-  
ned. tom. i.  
col. §94.]

Ibid. [cap.  
xiv. tom. i.  
col. 608.]

[Cap. xv.  
tom. i. col.  
608.]

Hom. 41. in  
Gen. xviii.  
[Bened. tom.  
iv. p. 413.]

Ambrose hereof saith: *Usuras solvit, qui victu indiget: an quicquam gravius?* &c.: “He, that lacketh wherewith to keep life, payeth you usury. What heavier case may there be? He seeketh to be healed, and you poison him: he asketh you bread, and you give him a knife: he desireth you to set him at liberty, and you bring him to further bondage.” And again: “Thou usurer growest wealthy by other men’s heaviness: thou makest gains of their tears and weeping: thou art fed with their hunger: thou coimest thy money of the skins of those men whom thou destroyest: how thinkest thou thyself to be rich, and yet beggest an alms of him that is poor?” And the same father saith further: *Ab hoc usuram exige, quem non sit crimen occidere*: “Whomsoever it is lawful to kill, thou mayest lend him thy money to usury.” For he, that taketh usury, killeth without a sword. These be holy fathers, and worthy of credit: they shew us, that usury is as bad as to kill and murder a man wilfully.

Chrysostom likewise: *In his sensibilibus pecuniis prohibuit ne quis usuram acciperet, &c.*: “God hath forbidden that no man shall take usury, in this sensible, or common money.

Why? Because either of them is much hindered. He that oweth money is made poorer, and he that lendeth it, by this kind of enriching himself, increaseth the number of his sins."

Again he saith: *Sicut fermentum modicum, quod mittitur in multam farinam, totam conspersionem corripit, &c.*: "Even as a little leaven leaveneth the whole lump of dough, even so usury, when it cometh into any man's house, draweth all his substance, and changeth it into debt."

He, that is an usurer, wisheth that all others may lack, and come to him and borrow of him: that all others may lose, so that he may have gain. Therefore our old forefathers so much abhorred this trade, that they thought an usurer unworthy to live in the company of Christian men: they did excommunicate him. They suffered not an usurer to be a witness in matters of law. They suffered him not to make a testament, and to bestow his goods by will. When an usurer died, they would not suffer him to be buried in places appointed for the burial of Christians. So highly did they mislike this unmerciful spoiling, and deceiving our brethren.

But what speak I of the ancient fathers of the church? there was never any religion, nor sect, nor state, nor decree, nor profession of men, but they have disliked it. Philosophers, Greeks, Latins, lawyers, divines, catholics, heretics, all tongues and nations, have ever thought an usurer as dangerous as a thief. The very sense of nature proveth it to be so. If the stones could speak, they would say as much.

Therefore our Saviour saith: "Do good, and lend, looking for nothing again." He saith not, lend and look not for your principal again; but, look for no gain thereby, look not to receive more than thine own for the use and occupying of it. Defraud not another: thou wouldest not another should defraud thee. Oppress him not, have pity on his wife and children: thou wouldest not have thy wife and children undone. In Leviticus God saith: "If thy brother be impoverished and fallen in decay,.....thou shalt take no usury of him, nor vantage, but thou shalt fear thy God, that thy brother may live with thee." God saith, thou shalt take no usury. And he hath power and authority to command. And in Exodus: "If thou lend money to my people to the poor with thee, thou shalt not be as an usurer unto him, ye shall

Hom. 12. in  
Matt. v.

[Opus im-  
perf. tom. vi.  
app. p. lxx.]

Levit. xxv.  
35, 36.

Exod. xxii.  
25.

not oppress him with usury." Shew them mercy for my sake, they are my people. I can enrich him, I can impoverish thee. I set up, and throw down, whom I will. When thy neighbour needeth thy help, and seeketh comfort at thy hands, afflict him not as an enemy, oppress him not like a tyrant.

Ezekiel the prophet setteth down the wrath of God against usurers : " He that hath given forth his money upon usury, or hath taken increase, shall he live ? he shall not live," saith the Lord. " He shall perish in his own sin, his blood shall be upon his head." Therefore when he reckoneth the offences of Jerusalem, and declareth the heavy plagues that are prepared against that wicked city, he saith : " Thou hast taken usury and increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God. Behold, therefore I have smitten mine hands upon the covetousness, that thou hast used." Thou hast done injury to my people, that thou mightest make thine own gain. Thy wrongs and oppressions done by usury rise up into heaven, therefore I will gather thee, and blow the fire of my wrath upon thee, saith the Lord.

Thus hath God spoken, even the Lord of heaven and earth, which can scatter thy gold in the wind, and blow it to nothing. Thus he speaketh to thee, that hearest, and readest his word, which knowest that his will is, thou shouldest not lend thy money to usury. Thou dost oppress, saith he. Whom ? Thy brother, for whom Christ vouchsafed to shed his blood. And what brother ? Him that was poor, which came to thee for need, to seek thy help. How ? Wickedly, closely, falsely, craftily, deceitfully, like an hypocrite, under colour to do him good. Wherewith ? With thy money, thy gold, and silver, which God hath given thee to relieve the poor and needy withal.

God hath said, Thou shalt not take usury, and what art thou that despisest the voice of the Lord ? whose words wilt thou hear, that wilt not hear the word of God ? remember the words, you cannot forget them. Thou shalt not take usury of thy brother, he is poor and fallen in decay : thou shalt not be an usurer unto him : thou shalt not oppress him with usury. For it is cruelty, and abomination in the sight of

Ezek. xviii.  
13.

Ezek. xxii.  
12, 13.

God: therefore will God pour out his wrath, and consume the usurer: he shall not enter into the tabernacle of the Highest, he shall have no part in the kingdom of Christ, and of God, but shall be cast into the outward darkness.

But some will say, All kinds of usury are not forbidden. There may be cases where usury may stand with reason and equity. And herein they say so much as by wit may be devised, to paint out a foul and ugly idol, and to shadow themselves in manifest and open wickedness. Whatsoever God saith, yet this or this kind of usury, say they, which is done in this or this sort, is not forbidden. It profiteth the commonwealth, it relieveth great numbers. The poor should otherwise perish, no man would lend them.

By like good reason, there are some that defend theft, and murder. They say, There may be some case, where it is lawful to kill or to steal: for God willed the Hebrews to rob the Egyptians, and Abraham to kill his own son Isaac. In these cases their robbery and the killing of his son were lawful. So say they. Even so by like reason do some of our countrymen maintain concubines, courtezans, and brothel houses, and stand in defence of open stews. They are, say they, for the benefit of the country: they keep men from more dangerous inconvenience: take them away, it will be worse. Although God say, “There shall be no whore of the daughters of Israel, Deut. xxiii. 17. neither shall there be a whorekeeper of the sons of Israel:” yet these men say, all manner of whoredom is not forbidden. In these and these cases it is not amiss to allow it.

God said to Saul: “Go and strike Amalek, and destroy ye 1 Sam. xv. 3. all that pertaineth to them; and have no compassion on them, but slay both man and woman, both infant and suckling, both ox and sheep, both camel and ass.” So strait and precise was God’s commandment. Forth marcheth Saul, setteth upon his enemies, God assisteth him, and giveth him the victory. When he took Agag prisoner, and saw him to be a goodly tall gentleman, he had pity on him, and saved him alive. And the best and fairest of the sheep, and oxen, and other cattle, he did not destroy, although he knew well, that God had commanded him to kill man and beast, every one without exception. Then came Samuel unto him, and said: O, why hast thou not done as thou wert commanded? Here let us

mark the wicked answer of Saul, in defence of his wilful disobedience. It had been great pity to have slain Agag, so comely and tall a gentleman. I have taken him, and keep him prisoner. And if I should have destroyed this goodly cattle, they had come to nothing. It was better to save them for the victualling of my soldiers: and the fairest of them may be offered in sacrifice. So brake he the commandment of God under pretence of doing honour to God.

But Samuel said, Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voice of the Lord is obeyed? Behold, to obey is better than sacrifice. And to disobey his holy will, is to renounce and forsake him.

So may we say to the usurer. Thou hast devised cases and colours to hide thy shame, but what regard hath God to thy cases? what careth he for thy reasons? the Lord would have more pleasure, if when thou hearest his voice thou wouldest obey him. For what is thy device against the counsel, and ordinance of God? What bold presumption is it for a mortal man to control the commandments of the immortal God? and to weigh his heavenly wisdom in the balance of human foolishness? When God saith, Thou shalt not take usury, what creature of God art thou, which canst take usury? When God maketh it unlawful, what art thou, O man, that sayest, It is lawful? This is a token of a desperate mind. It is found true in thee, that Paul said, "The love of money is the root of all ill." Thou art so given over unto the wicked mammon, that thou carest not to do the will of God.

Wilfulness and presumption are tokens that such men are impudent, and past shame. He, that offendeth of simplicity, may find mercy. But they which of pride and boldness go against the known truth, and do that thing which they know to be ill, and devise shifts to colour that, which all reason, and learning, of God, and men, and nature itself have condemned, they are fallen into temptation and snares, and into foolish lusts which drown them in destruction.

God is the Lord. We are but servants: he hath made us, and not we ourselves: we are but as clay in his hands: we cannot repeal the law that God hath established: we must obey it. We may not do the things that seem good in our own eyes, they may deceive us: but we must do whatsoever

God biddeth us to do, and forsake to do those things which he forbiddeth.

Thus much for an entry to those, which can bring so good reasons, for so ill a matter.

Many defend their usury, by that liberty which they think they have, to use their goods in such sort, as seemeth best to themselves, and is most to their advantage. May I not, say they, do with mine own goods what I will? This would they not say, if they were of him, which hath said by his holy apostle: "Let every man, as he hath received the gift, so 1 Pet. iv. 10. minister the same one to another, as good disposers of the manifold grace of God." It is the law of nature, that no man abuse the things that are his, to the hurt and hinderance of another. May a man take his own dagger, and therewith commit murder? or may a man take of his own fire, and therewith burn his neighbour's house? He that said, "Thou shalt not kill," hath also said, "Thou shalt not steal: thou shalt not commit usury: thou shalt not defraud thy brother in bargaining." He is not unrighteous, that he will judge the murderer, and will not condemn the usurer. In that day the usurer shall know, whose money it was wherewith he defrauded his brother. His money shall not help him, he shall have no shift to convey himself from the wrath of God: he and his money shall perish together.

But the usurer will say: The poor man came to me, I was not in haste to seek him. He moaned his case to me. I took pity of him, and lent him money. Since then he and all his have been the better. Here you shall see the great kindness and pitiful heart of this rich usurer. He draweth his purse, giveth out his goods, and helpeth the poor, and the poor is much eased by him. But, alas! what help is this? even such as he findeth, that in the midst of his fit of an ague drinketh a great draught of cold water. No doubt he is refreshed, and cooled, and for that present time much the better. But after a while when his heaves renew the heat increaseth: his heart panteth, his pulse beateth, his mouth is dry, his tongue burneth: he is more terribly tormented, than ever before. So fareth it with him, that borroweth money upon usury. He looketh in his hand, and seeth somewhat. It is not his own: yet is he refreshed therewith, and much eased. The year

passeth, the day of payment draweth on, the creditor calleth for money: then, then the heats, and fits, and agonies begin to grow. Then must pot and pan trudge to redeem his body. Then he feeleth more cruel torments than ever before.

Thus doth the gentle usurer help to relieve the poor in time of his necessity: as if a man would cure a sore finger by cutting off the arm; or as if he would cure the blemish of the eyesight, by the pulling out the eyes; or as if he would quench thirst by giving poison to drink; or, as if to save one from drowning in a boisterous tempest, he would cast him over the boat into the sea.

The scorpion embraceth a man sweetly with his legs, but in the meanwhile striketh him deadly with his tail. His face looketh amiably, his tail poisoneth. So an usurer looketh fair, and giveth good words: but at the end he undoeth.

Who is stung by an adder, he perceiveth no hurt: but feeleth a gentle beating of his veins with some delight, whereat he rejoiceth. After this he falleth into a slumber: then the poison worketh, overcometh him, and killeth him. Even so he that borroweth upon usury, findeth himself wonderfully amended, and rejoiceth: but he is stung, and hath a deadly stroke. The poison will grow over him, he shall die in a slumber, and be undone before he is aware. So necessary is an usurer for to relieve the poor and needy, as rust is to help iron, and as the moth is to help a garment: it eateth him through from one

Lib. de Tobia. cap. 3. [tom. i. col. 594.] side to another. Therefore saith Ambrose: *Talia sunt vestra, divites, beneficia. Minus datis, et plus exigitis. Talis humana- nitas, ut spoliatis etiam dum subvenitis:* “ Such are the benefits that you rich men bestow: you give out little, and require much again. Such is your kindness, that you undo them whom ye help.” And thus much of the ease that poor men find in borrowing upon usury. They are bitten, and stung, and eaten up and devoured by it. Most men confess that this kind of usury is forbidden, because it relieveth not, but spoileth and consumeth. God take the liking of it out of all men’s hearts, then shall they be the better able to judge of the other sorts, which they yet think allowable.

What if one rich man lend money to another? What if a merchant take money to usury of a merchant, and both be the better, and both be gainers? Here is no sting, nor biting.

What shall we think of this? What, if a thief or a pirate take usury of a pirate or a thief, and both be partakers of the gain, and be both of them holpen? Let no man mislike the comparison. For, as I said before, a pirate or a thief is not so noiful as an usurer. Here, say you, he that lendeth is a gainer, and he that borroweth is a gainer. It doth good to both. If both be gainers, who is the loser? for usury never passeth, without working loss. Take this as a rule, There is never usury without loss.

Here, I pray you to lend me your minds, and consider what I say. A merchant taketh up of his neighbour a hundred pounds, and must answer again a hundred and ten pounds. He bestoweth it all in corn, and buyeth for his hundred pounds, a hundred quarters of corn. He sendeth it to the market, the people have need of it, and buy it. If he sold it for eight groats a bushel, he might make up his hundred pounds, and be a gainer. But unless he make up a hundred and ten pounds to discharge his usury, he must needs be a loser and undone. But undone he will not be: he will rather undo many others. Therefore he setteth price at three shillings the bushel, and so maketh his money, and payeth the usurer, and saveth himself, and is no loser. Who then payeth the ten pounds? who is the loser? Any man may see. The poor people which buy the corn. They find it, and feel it in every morsel they eat. Thus, if the merchant borrower be not hindered by the usurer, yet the people that buyeth his wares are plagued. Thus it is no hard matter to find, that, howsoever usury be used, it is always dangerous, and beguileth the people, and is therefore the destruction and overthrow of the commonwealth.

But, saith he, why should I not make money to yield me gains, as well as my wares? I lend my shop for a year, or two, or three, so many pieces of velvet, satins, taffeta, grograine, camelot, hollands, &c.; and for the use he shall pay me by the year forty pounds, and in the end restore me my shop, so many pieces of velvet, &c. so long, so broad, of the same making, so good, so fine as were the other. This, saith he, is lawful, therefore the other is lawful.

No, no, this is not lawful. It is not lawful so to set out thy shop. It is usury; it is forbidden. But he that taketh

the shop shall be a gainer: who shall be the loser then? They that buy the wares must needs buy at the dearer price. We may not allow one ill thing by the allowance of another. He should rather say, Usury taken upon wares is not lawful: therefore usury for bare money is less lawful. Hierom upon Ezekiel saith: *Putant quidam usurum tantum esse in pecunia: quod prævidens scriptura divina, omni rei aufert superabundantiam, ut plus non accipias, quam dedisti*: “Some think there is no usury but in money. This did the holy scripture foresee, and therefore taketh away the increase or gains in any manner of thing: and requireth that thou receive no more than thou didst deliver.”

An occupier waxeth old; his occupying is done. He hath in stock two hundred pounds. He cometh to a young man, wise, of good credit, and of honest dealing, and saith, I give thee this money freely; it shall be thine for ever, upon this condition, that thou give me twenty marks by the year during my life. This may be done; it is no usury. Wherefore? It is a plain gift with a condition. The principal is gone from me for ever: I have no right unto it, it is none of mine. If I die to-morrow before I receive any penny, my executors cannot claim any thing. But in usury it is otherwise. The usurer requireth his whole sum again, and somewhat more for the use and occupying. Therefore this is a gift, and not usury.

Again, I lend my neighbour twenty pounds until a day. He hath it freely and friendly without any usury. Yet I say to him, Neighbour, you must needs keep day, for the next day after, I must discharge a pain; I stand bound for payment. I have no more but this which you borrow. If I miss, I forfeit five pounds. I pray you be careful for it. The day cometh; my neighbour cometh not: I lack my money; and because I lack it, I lose five pounds. He cometh afterward and offereth me mine own money. Then say I, Neighbour, I have lost five pounds by your negligence and slackness; I hope you will not suffer me to be a loser for my gentleness. This is interest; it is no usury.

Here by the way you may learn wherefore it is called interest, because he may say, *Interfuit mea habuisse*: “It behoved me, it stood me upon, to have it,” and now by your

Lib. 6. in  
Ezek. xviii.  
[Ben. ed.  
tom. iii. col.  
823.]

default I sustain loss. It is good to know the one from the other. This kind of dealing is interest, and not usury. In usury I seek to be a gainer: in interest I seek only to be no loser: gain or profit I seek none. And hereof I may lawfully seek to be answered: it standeth with equity, and conscience, and good reason. This is interest, and no usury, that a man who requireth no gain should seek to save himself harmless. Bear patiently with me, if I be long. My desire is, you should understand this whole matter, and be able to know one thing from another: that so no man may excuse his usury by name of interest: and others be not offended, nor reckon all men to be usurers, which lend forth their money, or any ways dispose of their stock.

A poor orphan left in his cradle hath a hundred pounds stock. This stock may be put out to usury; and the usury is allowed. This is a deed of charity; it is no usury, as shall appear. For if the hundred pounds should lie still without increase, and be bestowed from year to year to the use of the child, the whole stock would be spent before the child should come to years. But if the stock be put to occupying, and into an honest man's hands, something will grow to the relief of the orphan, and yet his stock remain whole. This is charity to relieve the infant, that cannot relieve himself. The like is, in using the stock of a man that hath not his wits, and is not able to dispose of his goods. Or if a merchant, by sickness, or maim, or any other hinderance, be not able to follow his business, he desireth another to use and occupy for him, and to do with his stock as it were his own, only to maintain him with the increase thereof. This is not usury. Why? Because he that taketh the stock of the orphan, or of the madman, or of the diseased merchant, is not bound to answer all adventures and casualties that happen. As, if to like use I take a stock in cattle, and they die without my default; or a stock in money or wares, and the wares be burnt by fire, or the money stolen without my default; I am not bound to answer the principal: therefore it is no usury.

But he that taketh money to usury, whether he gain or lose, or whatsoever happen unto him, he must answer the whole stock he borrowed. And this is it that undoeth so many, and maketh them bankrupts. But this happeneth not

in this case. He that occupieth the orphan's money or stock, is charged only to use it as his own, and no otherwise. If it perish, or decay, or miscarry without his fault, he is not bound to answer it. Therefore, as I said, it is no usury.

Yet say they, further for defence of usury, It is suffered in other countries: in France, Spain, Italy, Rome, &c. the laws permit it. And what law doth suffer it? I trow, not the law of God, for that law straitly forbiddeth it. But what speak I of the law of God? The civil law condemneth usury, the canon law condemneth it, the temporal law condemneth it, and the law of nature condemneth it. And how is that sufferable by any law, that by so many laws is condemned? or how is he worthy to live among men, that despiseth the authority of so many laws? or what will you judge of that man, that will be tempered and ordered by no law? neither by civil, nor by canon, nor by temporal, nor by law of nature, nor by law of men, nor by law of God. I say not, how may we think him to be a man of God? but, how may we think such a one to be a man? for it is the part and duty of a man to be ruled by law and reason.

But it is every where, and therefore to be suffered. Too true that it is common every where. Would God it were false. It undoeth all the world. So the devil is every where, and suffered: so are the stews suffered in France, Spain, Italy, Lombardy, Naples, Venice, and in Rome. Rome is called the holy city; the most holy hath his seat there, and yet suffereth he the stews in Rome. So were the Canaanites among the people of God, and suffered. But they were as goads in their sides, and as thorns in their eyes. As these were suffered, and as the stews are suffered, and as the devil is suffered; so, and no otherwise, are usurers. Such good, and no better, do they. For they are the children of the devil: their houses be the shops wherein the devil doth his works of mischief. They be Canaanites, and enemies of God's people. They be goads in our sides, and sharp thorns, and prickles in our eyes. God grant that the law may espy them, and the people abhor them; and they may repent and loathe their wickedness.

Some other are bold to take authority for usury from Christ himself. He saith: "The kingdom of heaven is as a man

that, going into a strange country, called his servants, and delivered to them his goods. And unto one he gave five talents, and to another two, and to another one; and said unto them, *Occupy until I come.*" The first did so, the second accordingly. They increased his stock, and are commended for their usury. The third wrapt his talent in a napkin, and kept it together. His master returned, and chid him, and said: "Wherefore *gavest not thou my money into* Luke xix. 23. *the bank, that at my coming I might have required it with vantage?*" Therefore usury is allowed by the mouth of Christ. The two first are commended, not for any thing else, but for the gain they made by usury. The third is rated and rebuked, not for theft, nor adultery, but because he laid not out his stock to usury.

What! and is usury allowed? and allowed by the witness of Christ? How can that be? for Christ, as we heard before, doth plainly forbid it. How is it then? what is the meaning of this parable? This it is. When Christ delivered his gospel unto his disciples, he gave them charge to be diligent, and to multiply and increase the number of them that should believe. To this purpose he saith, *Be as careful in this business for the glory of God, and the salvation of your brethren, as worldly wise men shew themselves in seeking wicked mammon.* Behold the usurers; they occupy their stock, and make it grow, and so of five pounds make ten, and of ten make twenty pounds, and so they become rich. So deal you in the gifts and knowledge that God hath bestowed on you; give them to the exchangers, put them out to usury, increase the Lord's stock. If they be diligent and faithful in the things of this world, how much more ought you to be so in heavenly things!

This therefore is the meaning: Covetous men, and the children of this world, be wise in their generation. You are the children of light; be you also wise, and do you so likewise in your office and service, as you see them do. So he saith: "Behold the fowls of heaven.....Learn how the lilies Matt. vi. 26. <sup>28.</sup> of the field grow." What of this? The lilies are but grass; the fowls of the air are but birds. The mercy of God in his providence and care, wherein he giveth us all things needful, is made plain by example of these, and thereby our distrust

and overmuch carefulness reproved. So doth Christ speak this parable of the usurer; that, as he is diligent in doing ill, so we should be painful and ready to do well.

But shall usury therefore be lawful, because Christ draweth a comparison or maketh an example by an usurer? If it were so, we should do many things otherwise than well. For in the scriptures we are oftentimes required to take example of those things which are ill. In the sixteenth of Luke Christ biddeth his disciples take example of the unfaithful steward, to be provident and careful as he was. Doth he therefore commend the falsehood of the steward? or shall falschode

<sup>1 Thess. v. 2.</sup> therefore be lawful? St. Paul saith: "The day of the Lord shall come even as a thief in the night." Is theft therefore

<sup>James ii. 19.</sup> lawful? St. James saith: "The devils believe and tremble."

Take example of the devils. They believe; but their bare, vain, and dead faith, in which they can do no good, cannot serve them. Even so shall not your faith, if it be dead, and void of all good works, save you. God himself, to reprove the unthankfulness and forgetfulness of his people, which did so often forsake him, and followed Baal and Astaroth, saith in this manner unto them: "What nation did ever forsake their gods?" Doth he in this speech approve that the idols of the heathen are gods? or because God taketh example of idolatry, shall idolatry therefore be lawful? He biddeth his servants to be as faithful and willing, and ready to serve him the God of heaven and earth, as the Gentiles were in service of their idols, the works of their own hands. As God did will the Israelites to take example of the idolaters; and as Christ biddeth take example of the false steward; and as James of the devils; so is this parable an example of that which is commendable: that is, the diligence of the servants. Usury is no more allowed by this than idolatry, and falsehood, and the devil is by the other. Some will say, I have no trade to live; I must needs give my money to usury, or else I must beg. This is it that I spake of: this sheweth that despair and mistrust in the providence of God is the mother of usury. If this were cause why he should be an usurer, if this be well spoken for defence of his wickedness, why may not the thief, or the bawd, or the enchanter, by like answer excuse themselves, and stand in defence of their

doings? Augustine therefore saith: *Audent etiam fœneratores dicere, non habeo aliud unde vivam, &c.*: “The usurers are bold to say, they have no other trade whereby to live. So will the thief tell me, when I take him in his theft. So will he say, that breaketh into other men’s houses. So will the bawd say, that buyeth young maidens to use them to filthiness. So will the wicked enchanter, that selleth his sin. If we reprove any of all these, they will answer, that this is their maintenance, and that they have not any other way to live.” But Augustine saith: *Quasi non hoc ipsum in illis maxime puniendum est, quia artem nequitiae delegerunt unde viverent, et inde se volunt pascere, unde offendant eum a quo omnes pascuntur*: “As if they were not therefore most worthy to be punished, because they have chosen a trade of wickedness to live by: and will maintain themselves by that thing, wherewith they displease him by whom all are maintained.” How much better would it be with them, if they did serve God truly in such place and calling, wherein they might most set forth his glory, and do such things as should be profitable to themselves and others.

The servant of God knoweth, there is no want to those that fear him. He knoweth the Lord hath care over him, and therefore casteth his care upon the Lord. He saith as the prophet: “The Lord is my shepherd, I shall want nothing.” Psalm. xxiii. 1. And: “The Lord is the defender of my life, of whom then shall I be afraid?” “I trusted in thee, O Lord, and said, Psalm. xxxi. 14, 15. Thou art my God. My times are in thy hand.”

Thus much I thought expedient to speak of the loathsome and foul trade of usury. I know not, what fruit will grow thereby, and what it will work in your hearts. If it please God, it may do that good that I wish. I have done my duty: I call God for a record unto my soul, I have not deceived you. I have spoken unto you the truth. If I be deceived in this matter, O God, thou hast deceived me. Thy word is plain. Thou sayest: “Thou shalt take no usury:” thou sayest, He that taketh increase shall not live. What am I, that I should hide the words of my God, or keep them back from the hearing of his people! The learned old fathers have taught us, it is no more lawful to take usury of our brother than it is to kill our brother. They, that be of God, hear this,

and consider it, and have a care that they displease him not. But the wicked, that are no whit moved, and care not what God saith, but cast his word behind them ; which have eyes, and see not ; and ears, yet hear not : because they are filthy, they shall be filthy still. Their greedy desire shall increase to their confusion ; and, as their money increaseth, so shall they increase the heaps of their sins. Pardon me, if I have been long or vehement. Of those that are usurers I ask no pardon.

I hear, that there are certain in this city which wallow wretchedly in this filthiness, without repentance. I give them warning in the hearing of you all, and in the presence of God, that they forsake that cruel and detestable sin. If otherwise they continue therein, I will open their shame, and denounce excommunication against them, and publish their names in this place before you all ; that you may know them, and abhor them, as the plagues and monsters of the world : that, if they be past all fear of God, they may yet repent and amend for worldly shame.

Tell me, thou wretched wight of the world, thou unkind creature, which art past all sense and feeling of God, which knowest the will of God, and doest the contrary ; how darest thou come into the church ? It is the church of that God, which hath said, “Thou shalt take no usury :” and thou knowest he hath so said. How darest thou read or hear the word of God ? It is the word of that God, which condemneth usury : and thou knowest he doth condemn it. How darest thou come into the company of thy brethren ? Usury is the plague, and destruction, and undoing of thy brethren : and this thou knowest. How darest thou look upon thy children ? Thou makest the wrath of God fall down from heaven upon them : thy iniquity shall be punished in them to the third and fourth generation : this thou knowest. How darest thou look up into heaven ? Thou hast no dwelling there : thou shalt have no place in the tabernacle of the Highest. This thou knowest. Because thou robtest the poor, deceivest the simple, and eatest up the widows’ houses ; therefore shall thy children be naked, and beg their bread : therefore shalt thou and thy riches perish together.

John v. 25. But Christ saith : “ The hour shall come, and now is, when

the dead shall hear the voice of the Son of God: and they that hear it shall live.” Zacchæus was a receiver of tribute, and was rich, when he received Jesus to abide in his house. “ He stood forth, and said unto the Lord ; Behold, Lord, the <sup>Luke xix. 8.</sup>  
<sub>9.</sub> half of my goods I give to the poor ; and if I have taken from any man by forged cavillation, I restore him fourfold. Then Jesus said unto him, This day salvation is come into this house, forasmuch as he also is become the son of Abraham.” God may make his word work so in the hearts of usurers, that they may also receive Jesus, and forsake usury, and restore fourfold if they have deceived any, and so may also receive salvation. Let us increase in that usury which is to the glory of God. He hath given us knowledge, and many excellent graces. Let us put them forth ; let us occupy that talent which he hath left us. He will return ; the day of his coming is at hand. He will require his talents, we must answer them. Let us restore them with increase, that our service may be allowed, and we received into his tabernacle.

Ver. 7, 8. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth these things, despiseth not man, but God, who hath even given you <sup>5</sup> his holy Spirit.

Let every man possess his vessel in holiness and honour, for this is the will of God : hereto are ye called. “ I am the <sup>Levit. xi. 44.</sup> Lord your God,” saith he ; “ be sanctified therefore, and be holy ; for I am holy.” So our Saviour to his disciples : “ Be <sup>Luke vi. 36.</sup> ye merciful, as your Father also is merciful.” Unmercifulness, cruelty, uncleanness, fornication, usury, and such like, are not of God. They answer not their calling, that commit any manner of sin. “ If any man therefore purge himself from <sup>2 Tim. ii. 21.</sup> these, he shall be a vessel unto honour, sanctified, and meet for the Lord.”

It behoveth every man, when he is in secret and alone, to bethink himself whereto God hath called him. The magistrate thus : I am called to do justice, to be merciful to the widow, to have pity upon the fatherless : I am the minister of God for the wealth of them that do well, and to take vengeance on him that doth evil. The minister and preacher thus : I have charge given me to lead the people of God to the way of righteousness ; I am called to do the work of an

<sup>5</sup> [Gr. εἰς ἡμᾶς.]

evangelist, to preach the word in season and out of season, to shew the people their offences, and to reprove them with all earnestness, to teach them that they deny all ungodliness, and <sup>1 Cor. ix. 16.</sup> turn wholly unto God: “ for necessity is laid upon me ; and woe is me if I preach not the gospel.” The subject must thus think with himself: I owe obedience to my sovereign ; I must be subject, not because of wrath only, but also for conscience sake. If I resist, I resist the ordinance of God, and shall receive to myself damnation.

It behoveth all men, when they feel themselves led to any evil purpose, to bethink themselves : Alas, what mean I ? why should I do it ? This is not the will of God. God hath not called me to uncleanness, but unto holiness. God is my God ; I am his creature, I must serve him with my heart. The eyes of the Lord are over the righteous, and his ears open to their prayers ; but the face of the Lord is upon them that do evil.

“ He therefore, that despiseth these things, despiseth not man, but God.” Alas, what are we ? We are but unprofitable servants : we are the voice of a crier in the wilderness. By us it hath pleased God to make his name known through all the world : we are your brethren, and your servants for Christ’s sake. We are your helpers, by whom you are called to the faith. We preach not ourselves, but Jesus Christ. We speak unto you in the name of God. If you despise us in doing this service toward you, you despise not us, but you despise God, who hath sent us, and God can in due time avenge your unthankfulness. “ Who hath given you his holy Spirit.” You have received the spirit of wisdom and understanding ; you know these things are true, you cannot deny them. If you shall now offend, you shall offend against God’s Spirit, which is given unto you.

Ver. 9. But as touching brotherly love, you need not that I write unto you : for ye are taught of God to love one another.

Love is the bond of unity, of perfection, of knowledge, of wisdom, and of all godliness. Paul, the more to set forth the sweetness and comfort thereof, calleth it “ brotherly love.” Brethren are bound to love one another. God, and nature, and bringing up, do bind them. Many brethren have endangered themselves to save their brethren. It were a monster in nature, that one brother should kill another. You are all

brethren, and have one father, even God. How then can you hate and trouble your brethren? Hereto Christ calleth us: “A new commandment give I you, That ye love one another; <sup>John xiii. 34.</sup> as I have loved you, that ye also love one another. By this <sup>35.</sup> shall all men know that ye are my disciples, if ye have love one to another.” Hereof the prophet David saith: “Behold, <sup>Psal. cxxxiii.</sup> how good and how comely a thing it is, brethren, to dwell even together.” There is peace, there is comfort, there is heaven, there is God himself among them. This is the duty of the children of God, to love together, as the parts and members of one body, as brethren, and as the sons of one Father.

Here let us consider one great disorder among us that are Christians. If an action or matter at law grow between man and man, then forthwith is the bond of brotherly love broken; they are no longer friends. If he stand against him in suit of law, he will have no more to do with him, will not pray with him, nor drink in his company, nor talk together with him. Whosoever he seeth him, his heart riseth at him, as if he did see his enemy. This should not be so; it is a disorder in Christian behaviour.

Next after the gospel, the law is the greatest comfort that God hath given to the sons of men. It remedieith injuries, and giveth to every man that is his. He, that goeth to a judge, goeth to him that is the minister of justice, and that sitteth in the room of God to do right: for the seat of justice is the seat of God. If there were no law to be ministered, but every man might do what he would, and reckon all his own, whatsoever he could get or come by; what a life would it be! how should any man be master of that he hath? who can imagine what injuries, cruelties, murders, and streams of blood would follow? Thanks be unto God, who in mercy hath given us a law, and justice to guide us by.

Let us be content to seek help at this law without wrath or malice. Let us come to it, as we would come to our father: let us ask counsel at it, as we would at the mouth of God. As every man thinketh it lawful to use his own, or to require his own; so let every man be content to leave that he holdeth, when law saith it is none of his. The law is no breach of charity; it is the bond and knot to keep men in love. A

son may attempt law with his father, yet do it in such duty as becometh a son. A subject may attempt law with his prince, and yet love and reverence his prince, as becometh. Who useth the law otherwise, doth abuse it. All strife and contention must be laid aside. Love may avoid wrong, love may require right, love may stand forth, and seek defence before a judge. Love is patient and gentle; it envieth not, it doth not boast itself, it is not puffed up, it disdaineth not, it seeketh not her own things, it is not provoked to anger, it thinketh not evil, it rejoiceth not in iniquity, but it rejoiceth in the truth: it suffereth all things, it believeth all things, it hopeth all things, it endureth all things. Such is the nature of love; such it is, wheresoever it is, when it seeketh right, when it defendeth itself against challenge of doing wrong.

Ver. 10. Yea, and that thing verily you do unto all the brethren which are throughout all Macedonia: but we beseech you, brethren, that you increase more and more.

You love the brethren, not only those that are with you, and whom you know, but all, whatsoever they be, and in what place soever, though ye know them not. Some love none but such as are of their sort, and devotion, and sect, and fellowship. If any be of another mind than they are of, they cannot love them. This love is not of God; it is carnal, and proceedeth but from the flesh. Whosoever carrieth the name of Christ is our brother; we must love him for Christ's sake. Christian love doth love those that are enemies, and do not love us: it blesseth them that speak ill of us, and prayeth for them that persecute us.

O that these words of Paul might truly be spoken of us, "As touching brotherly love, we need not write unto you!" O that God would touch our hearts with his Holy Spirit, that we were all so knit together, and loved one another, as he hath commanded us! Then should we feel that peace that passeth all understanding: then would it appear how joyful a thing it were for brethren to dwell together in unity: then should we taste of the comfort of the sons of God. And, alas! what is our life, or what is our profession, without love? What is the sun without light? what is the fire without heat?

<sup>1</sup> Cor. xiii. 1, "Though I speak with the tongues of men, and of angels," saith the apostle, "and have not love, I am as sounding brass,

or as a tinkling cymbal. And though I had the gift of prophecy, and knew all secrets and all knowledge; yea, if I had all faith, so that I could remove mountains, and had not love, I were nothing."

"That you increase more and more." Men of this world seek to increase in their wealth and riches. They never think their store so great, but it may abide to have more laid to it. Wicked men stand not at a stay; they cease not to do ill, they heap sin upon sin, and draw iniquity with cords of vanity, and sin with cart ropes, until they come to the height and extremity of wickedness. Do you increase in every thing that is good. "The kingdom of God is not in word, but in <sup>1 Cor. iv. 20.</sup> power." A child that stayeth at one stature, and never groweth bigger, is a monster. The ground that prospereth not, and is not fruitful, is cursed. The tree that is barren, and proveth not, is cut down. This must all know, men, and women, and babes, and infants. They must all walk on still in the way of godliness, and increase and go forward therein. Unless we go forward, we slip back. If we wax weary to do the work of God, God will forsake us.

Ver. 11, 12. And that ye study to be quiet, and to meddle with your own business, and to work with your own hands, as we commanded you; That ye may behave yourselves honestly towards them that are without, and that nothing be lacking unto you.

Let no man among you be a busybody in other men's matters. Be not eaves-droppers, and hearkening what is said or done in your neighbour's house. Wide ears and long tongues dwell together. They, that love to hear all that may be told them, do also love to blab out all they hear.

Study to be quiet, and meddle with your own business. The church of God is as the body of man. In a man's body every part hath his several office; the arm, the leg, the hand, and foot do that whereto they are appointed: and doing the same, they live together in peace. But if the arm would take in hand to do that is the duty of the leg, or the foot that is the part of the hand, it would breed great disorder in the whole body. So if every man in the church of God seek to do that to them belongeth, the church shall flourish, and be in quiet. But, when every man will be busy, and take upon him to look into other; when every private man will govern,

and the subject take in hand to rule the prince ; all must needs come to rack and decay. Busybodies ever find fault with their brethren and neighbours, with the state, the clergy, the commonwealth, the church, the government, and with the prince. They are an unquiet kind of men, ever looking for that they may mislike, and never contented. From these men come privy whisperings, slander, backbiting, mutinies, conspiracies, treasons, deposing of princes, and utter decay of commonwealths. These are the fruits of curiosity.

“ And to work with your own hands.” God hath ordained that all sorts of men should labour, and eat their bread in the sweat of their brows. And here the apostle doth not only charge them to work, but that they work with their own hand. Thou, that hast hands, and settest them not to work ; thou, that abusest the grace of God by thy idleness, shalt give an account thereof. What filleth your prisons ? what dubbeth and enricheth your gallows, but idleness ? When your children come to these places, and see they must live no longer, whereof complain they, but of idleness ? Then they curse the time, and their father and mother, that brought them up in idleness.

Though kings, and princes, and counsellors, and preachers, and magistrates dig not, and plough not, nor do any handy work, yet they break not therefore the commandment of God, they break not this rule of the apostle. The head walketh not as the feet, nor travaileth as the hands ; yet is it not idle. There is no labour comparable to the labour of a prince. Day and night, sleeping and waking, he is full of cares and full of pains. The nobleman and magistrate, if he regard his country, be careful for the laws, aid the poor, repress tyranny, comfort the weak, punish the wicked, is not idle. The minister, if he apply his book, be diligent in prayer, exhort, and teach publicly and privately, is not idle. These labours are greater than all the labours of the body.

Ver. 13, 14. I would not, brethren, have you ignorant concerning them which are asleep, that ye sorrow not even as other which have no hope. For if we believe that Jesus is dead, and is risen, even so them that sleep with Jesus will God bring with him.

Herein standeth the comfort of Christian religion. Were it not for the hope of the second life, the godly in this world

were in worse case than the dumb and brute beasts. When Christ appointed his disciples to go and preach, he said, "I send you as sheep in the midst of wolves." They will scourge you; you shall be hated of all men. As the gospel increased in any place, these words were fulfilled. The godly were put to death for the name of Christ. The father did see his son slain before his face, and the son his father cruelly tormented. Hence grew great mourning and heaviness. O, said they, he was a reverend sage father: O, he was a wise young man, learned, zealous, and a great stay in the church. Why would God take him before his time? There is not now any one left, whom we may behold, or hear, or follow. We are left comfortless, and without hope. After this sort it is likely the Thessalonians mourned, when they beheld the persecution of the church of God among them. Herein they grew towards mistrust, and to be like the heathen, which had no hope. St. Paul thought good to reform this error. And because this abuse grew of ignorance, for that they knew not the happy estate of such which die in the Lord, he saith, I would not have you ignorant what is become of them, and what God hath done for them. He hath tried them as gold, and hath made them worthy for himself. Therefore you ought rather to rejoice; there is no cause at all of mourning. When Christ saw his disciples heavy and sad because of his departure, he said: "If ye loved me, ye would verily rejoice, because I John xiv. 28. said, I go to the Father: for my Father is greater than I." I shall sit at the right hand of my Father in glory; then shall every knee bow unto me, and every tongue shall confess my greatness. Therefore if ye loved me, you would rejoice in my behalf. It is ignorance that maketh you heavy, because you know not whither I go.

When Joseph was sold into Egypt, good father Jacob thought he was dead, and therefore mourned day and night. Nothing could comfort him. Alas, saith he, that I have lived to see this day! O Joseph, my son, my son Joseph! O that I might give my life to redeem thee! Now shall my hoary head go down to the grave in heaviness. But, when he heard that Joseph lived, and did see him with his eyes; when he did see that he was a prince, next in place to the king, and had all the country at commandment; then he knew he had

mourned without a cause ; then his heart leapt within him, his eyes gushed out with water, he wept for joy. Ignorance, as we see, made him heavy ; knowledge of the truth, as it was, rejoiced his heart, and made him glad.

There is great error, and darkness, and ignorance in man's life. We rejoice when we have cause to mourn, and mourn many times when we have cause to rejoice. Therefore he saith, I would not have you ignorant. Be not deceived. God hath given you eyes to see the right way. God hath given you ears to hear counsel, and a heart to know reason, and to understand and judge. God hath given you the scriptures, and by them the knowledge of his will. He hath given you a face to look up to heaven, and the spirit of life hath he poured into you, that you should not by any means be deceived.

“ That ye sorrow not as other that have no hope.” He doth not forbid natural affection. Our parents and our children are dear unto us. They are our flesh and blood, and the chief and principal parts of our body. Any part of our body cannot be cut off, but we shall feel it. The father, if he feel not the death of his son ; or the son, if he feel not the death of his father, and have not a deep feeling of it, he is unnatural. David mourned for Jonathan. The whole land mourned for Josias. Paul saith, God have mercy upon Epaphroditus, (he was sick, very near unto death,) and not on him only, but on me also, lest I should have sorrow upon sorrow. If God had taken Epaphroditus out of life, no doubt Paul would have sorrowed. What need more examples? Christ mourned for Lazarus, and shed tears for him. “ Then said the Jews, Behold, he loved him.”

John xi. 36.

We are not therefore forbidden to mourn over the dead : but to mourn in such sort, as the heathen did, we are forbidden. They, as they did neither believe in God, nor in Christ, so had they no hope of the life to come. When a father saw his son dead, he thought he had been dead for ever. He became heavy, changed his garment, delighted in no company, forsook his meat, famished himself, rent his body, cursed his fortune, cried out of his gods. O, my dear son, saith he, how beautiful, how learned, and wise, and virtuous wast thou ! Why shouldst thou die so untimely ? why have

I offered sacrifice, and done service to my gods? They have made me a good recompense. I will trust them no more, I will no more call upon them. Thus they fell into despair, and spake blasphemies.

Therefore, saith Paul, you may mourn, as did the holy men of God: but in such sort, as the unfaithful sorrow for their dead, you may not mourn. You are the sons of the holy fathers: fashion not yourselves therefore like to the heathens, do not as they did, neither in feasts, nor in marriages, nor in your attire, nor in your mourning, nor in your pastimes. But behave yourselves as becometh the children of the Most High.

But why may not Christians mourn, and continue in heaviness? Because it is no new thing for a man to die: because he goeth the way of all flesh. Again, they that depart this life are not dead, they are not gone for ever, as the heathen imagined. They are laid down to take rest quietly for a time. The death of a godly man, is nothing else but a sleep. So saith our Saviour of Lazarus, “Our friend Lazarus sleepeth...: John xi. 11. howbeit, Jesus spake of his death.” So it is said of Stephen: <sup>13.</sup> “And they stoned Stephen, who called on God, and said, Acts vii. 59, <sup>60.</sup> Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had thus spoken, he slept.” Whosoever dieth in the peace of conscience, he may say, I will lie down and take my rest. Thus doth the man of God repose himself. For Christ is unto him, both in life and in death, advantage. He saith with the apostle: “Whether we live, we live unto the Rom. xiv. 8. Lord; or whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord’s.” He goeth into his grave as into a bed: he forsaketh this life, as if he lay down to sleep. He shall shake off his sleep, rouse himself, and rise again. As we wake out of sleep, we know not how: so shall we rise again, though we know not how. As we are much refreshed, and our bodies strengthened by sleep: so shall we rise again in much more strength, and our corruption shall put on incorruption, and our mortality immortality. So often then as we go to our beds, let us think of our resurrection from death. Who is sorry to go into his bed? What father lamenteth to see his child lie quietly, and take his rest? Why

then should he so mourn for his death ? wherein God dealeth mercifully with him, and doth translate him to the glory of the sons of God, where is no death, nor fear : but we shall be made like to the angels of God.

The body rotteth in the ground : yet God preserveth it, that it shall not perish. His spirit shall return to it again, and it shall live. God is able to bring this to pass. He hath promised so to do. He hath done it already, and will do it again. Luke vii. 12  
—15. “ When Christ came near to the gate of the city (of Naim), there was a dead man carried out, the only begotten son of his mother, which was a widow : and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he went and touched the coffin, and they that bare it stood still. And he said, I say unto thee, young man, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother.” Lazarus was laid in his grave, he had been four days dead, his body did stink : yet “ when Christ cried with a loud voice, Lazarus, come forth : then he that was dead came forth, bound hand and foot with bands : and his face was bound with a napkin. Jesus said unto them, John xi. 43,  
44. Matt. xxvii. 52, 53. Loose him, and let him go.” St. Matthew saith : “ The graves did open themselves, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.” These few stories witness unto us the rising again of our bodies unto life. But what do I speak of the bodies of men ? They are the houses of God, the temples of the Holy Ghost, God hath appointed unto them a kingdom.

Who considereth not the swallows and other birds ? They sleep all the winter long. But when the spring cometh, they come to life again, and are seen abroad. What creature so little, so vile, and so little worth as the fly ? yet by those so base, and contemptible things, doth God teach us to know ourselves and our estate. The greatest part of the winter, they are as dead. They creep into chinks and corners, as into their grave, and lie there without life, without feeling. Prove it, who list, he shall see it so. The body is dead, the wings moulted. Yet the very same fly, so little and so vile, shall be restored again at the spring, and shall live in the

warm weather, and have the same wings, and the same feet, and the same body. If we be hard of belief, to give credit to the word of God, these are manifest proofs to teach us the resurrection of our bodies. If God do so much for the flies, which are so vile a creature, how much rather will he quicken us again, whom he hath chosen out of this world to live with him for ever?

The word of God is almighty. He shall but speak, and it shall be done. The trumpet shall sound, and the dead shall return to life. "I am sure," saith Job, "that my Redeemer liveth, and that I shall rise out of the earth in the latter day, and shall be covered again with my skin, and shall see God in my flesh. Whom I myself shall see, and mine eys shall behold, and none other for me. This is my hope laid up in my bosom." St. Paul willeth Timothy never to forget his doctrine: "Remember, that Jesus Christ made of the seed of <sup>2 Tim. ii. 8.</sup> David was raised again from the dead according to my gospel." This is the foundation, the beginning, and the ending of religion. "If the Spirit of him that raised up Jesus from the <sup>Rom. viii. 11.</sup> dead dwell in you, he, that raised up Christ from the dead, shall also quicken your mortal bodies, because that his Spirit dwelleth in you."

This is an article of our faith. We believe the resurrection of the body, even of this body in which we live, and which we carry about with us. All flesh shall see the salvation of our God. This is the hope of Christians, the resurrection of their flesh. "Set your affections on things which <sup>Coloss. iii. 2-4.</sup> are above, not on things which are on the earth. For ye are dead," saith the apostle, "and your life is hid with Christ in God. When Christ which is our life shall appear, then shall ye appear with him in glory."

Therefore let not your hearts be dull through unbelief. As God was able to save the bodies of his servants, that they were not hurt in the fire; as he was able to keep Jonas safe in the whale's belly: so can he preserve our bodies safe in the earth. Yea, much better; because the fire naturally consumeth, and the fishes belly destroyeth those things which they raven: but the earth naturally preserveth that which is earthy.

As our God is of power, to divide the waters, to make the

sea stand like a wall, and give passage to his people ; as he can change the course of the heavens, and make the sun go back ; as he can draw water out of the hard rocks : so is he of power to raise our dead bodies again unto life. If he made the earth, the water, the air, the heavens, and all creatures in them, of nothing : he is much more able to restore again those

Philipp. iii.  
20, 21.

bodies which have been. “ We look,” saith Paul, “ for the Saviour, even the Lord Jesus Christ, who shall change our vile body, and make it like his glorious body, according to the working whereby he is able to subdue all things to himself.”

Isa. xxvi. 19. The prophet Isaiah comforteth the people of God in their afflictions : “ Thy dead men shall live : even with my

body shall they rise : awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.” Again : “ The earth shall disclose her blood, and shall no more hide her slain.” Therefore saith our

[Ver. 21.] John vi. 39. Saviour : “ This is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.” Again he saith :

John v. 28, 29. “ The hour shall come, in the which all that are in the graves shall hear his voice, and they shall come forth, that have done good, unto the resurrection of life ; but they, that have done evil, unto the resurrection of condemnation.” And again :

John xi. 25, 26. “ I am the resurrection and the life : he that believeth in me, though he were dead, shall live : and whosoever liveth and believeth in me shall never die.”

“ For if we believe that Jesus is dead and is risen : ” that he was delivered to death for our sins, and is risen again for our justification : if we believe that he is ascended up into heaven, and sitteth at the right hand of God his Father : he will also raise up our mortal bodies, and bring us with him.

1 Cor. xv. 20. “ Now Christ is risen from the dead, and was made the first-fruits of them that sleep.” He is our head, we are his body : we are flesh of his flesh, and bone of his bone. He hath

Rom. viii. 9. given us his Spirit to dwell in us. “ But if any man hath not the Spirit of Christ, the same is not his.” Christ our head

John xii. 26. liveth. His body then cannot be dead. “ Where I am,”

Rom. vi. 8. saith he, “ there shall also my servant be.” “ Wherefore if we be dead with Christ, we believe that we shall live also with him.”

What then shall become of the infidels, which have no faith, which have not the Spirit of God? Shall not they rise again? Yes, verily. They shall rise, but not with Christ. They shall not rise the resurrection of the just. Some shall rise unto life, some unto death: some to salvation, others to damnation: some to glory, others to shame. “We must all appear before <sup>2 Cor. v. 10.</sup> the judgment seat of Christ; that every man may receive the things which are done in his body, according to that he hath done, whether it be good or evil.” The wicked shall rise up again with their bodies, and their portion shall be with the devil and his angels: they shall come forth of their graves, to the resurrection of condemnation; their body and soul shall be cast into hell-fire. Their worm shall never die: their fire shall not be quenched. It had been better for them they had never been born.

Ver. 15, 16. For this say we unto you, by the word of the Lord, that we which live and are remaining in the coming of the Lord shall not prevent them that sleep. For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first.

This that we declare unto you is not of ourselves. It is the truth of God, it shall stand good and be found true for ever. God will raise our bodies out of the grave, and restore them from death to life. You may not reason how, or in what order this shall be done: or, who shall be the first or the second, or the third, that shall rise up in the resurrection. Such questions are unfit and not to be moved. “We shall <sup>1 Cor. xv. 51.</sup> all be changed in a moment, in the twinkling of an eye.” At <sup>52.</sup> that hour, some shall be alive, and some shall be dead. For he shall come to judge both the quick and the dead. “We, that are remaining in the coming of the Lord, shall not prevent them that sleep.” Neither is their part better in the resurrection, that shall then be found alive: nor their part worse, that have been dead many years before. For they which were dead shall as soon be partakers of the glory of the sons of God, as the other.

Touching the state of men that shall live in the end of the world, Christ saith: “As the days of Noah, so likewise shall <sup>Matt. xxiv. 37.</sup>

the coming of the Son of man be.” I doubt not but you remember the story, what dreadful plague of rain and tempest fell, when all the world was drowned, and destroyed with water. Vice and ungodliness increased, and all flesh had corrupt his way upon earth. They had no shame, there was no fear of God before their eyes. God’s wrath was kindled against them. He sent Noah a preacher of righteousness to reform them, to tell them of destruction at hand, that they might repent, and be saved. But they regarded it not. They laughed Noah to scorn, and grew desperate, and continued in sin. Suddenly all the fountains of the great deep were broken up, and the windows of heaven were opened. As they were eating and drinking, buying and selling, building, purchasing, stirring and travelling: as they were in the midst of their joys, and travails, and pleasures, the rain came upon them, and the floods grew so great, that it destroyed the whole world, except Noah and a few of his company. Their lands, their goods, cities, castles, nor any other their pleasure or wealth could save them: so shall it be in the coming of Christ.

As it was in the days of Lot, and as it befell to Sodom and Gomorrha: they lived and increased in filthiness. Their hearts were blind and regarded no counsel; their bodies were filthy: their souls, their lives, their houses and cities were full of filthiness. The angel of God departed from them, Lot went out from among them: and fire came down from heaven and consumed them to ashes, and carried them down quick into hell. There was no father left to lament his child, no child left to lament his father. So shall it be at the coming of Christ. He shall come as a thief, suddenly, when no man looketh for his coming: he shall come at such season, when men’s hearts will be asleep, and think not of him.

<sup>2</sup>Pet. iii. 3, 4. St. Peter saith: “There shall come in the last days mockers, which will walk after their lusts, and say, Where is the promise of his coming? for since the fathers died, all things continue alike from the beginning of the creation.” They scorn the threatenings of God’s judgment. When shall the world come to an end? We have winter and summer, rain, snow, day and night, as before. The sun keepeth his course: the floods run: the trees bear fruit: all things are as they have

been. O, saith Peter, know this, that God hath made the heaven and earth, and all the furniture in them. They are his creatures: he doth hold them up, and preserve them by the power of his word. When God shall withdraw his word, they shall decay, and have an end. As for our Lord, he shall come, and not tarry: at his coming heaven shall depart away as a scroll that is rolled, the element shall melt with heat, and the earth, with the works that are therein, shall be burnt up and consumed before his face. Deceive not yourselves with lying words. For when you say, Peace, peace, and all things are safe, then shall sudden destruction come upon you. “Then two men shall be in the fields; the one <sup>Matt. xxiv.</sup> shall be received, and the other refused. Two women shall <sup>40, 41.</sup> be grinding at the mill; the one shall be received, and the other refused.” So shall also the coming of the Son of man be.

The number of the faithful, that shall remain at his coming, shall not be many. So saith Christ: “When the Son of man <sup>Luke xviii. 8.</sup> cometh, shall he find faith on the earth?” St. John, prophesying of that day, saith: “The sun was as black as sackcloth of <sup>Rev. vi. 12.</sup> hair, and the moon was like blood.” The beauty of the church shall be defaced, the light of the gospel shall be put out. Then shall few be left of those that shall behold the glory of God. These shall give witness unto the truth. And, albeit they be but few, yet are they enow to condemn the ungodliness of the wicked. We shall not go in routs: for we shall be but few. We shall then be in the body, and live in this world, and look up, and see these things: yet, when the Lord shall come, we shall not prevent them that sleep. Although we live, and they were dead, yet shall they be as ready as we.

Why? “For the Lord himself shall descend with a shout,” &c. Here is laid before us, the true manner of the terrible judgment of God. For our better understanding, let us compare heaven with earth, and the judgment of God with the judgment of men. The judges sit on high, accompanied with noblemen, and justices, attended on with constables, and bailiffs, and the state and presence of the country; the thief is brought forth pinioned, and bound in chains and fetters. The poor wretch standeth in great fear: his conscience ac-

cuseth him, and saith, Thou didst steal, thou art worthy to die. The voice of the judge is as a blast of thunder: the face of the judge terrible to him, as hell-fire. But the innocent that is wrongfully imprisoned, and hath not offended, he seeth himself clear, his conscience excuseth him, and therefore rejoiceth at the coming of the judges. He thought it long before they came. These, saith he, will strike off my shackles, and set me at liberty. Their voice unto him, is as the voice of life: he beholdeth them, and they are as the angels of God.

Such shall be the show and sight of the Son of God; he shall come down with majesty from heaven: the trumpet of God shall sound, and be heard from the one end of the heaven to the other: and whosoever shall hear it, shall quake for fear. Then shall he be the Judge over all flesh. Then he shall shew himself to be King of kings, and Lord of lords. Then shall he not come in humility, meekness, and mercy: but with dread and terror of judgment, and justice. Not with twelve poor apostles: but with twelve thousand angels to attend upon him. Not in the preaching of the gospel, and calling sinners to repentance: but, in the sound of a trumpet, wherewith all the corners of the earth shall be amazed. Then shall he not say, Come unto me all ye that travail, and be loaden, and I will refresh you: I am sent to the lost sheep of Israel. He shall not say, Father, forgive them, for they know not what they do; but, You have been ashamed of me, and of my word, before men: therefore now will I be ashamed of you before my heavenly Father.

Then shall they, that despised the word of God, know what they despised: and the blasphemers shall reap the fruit of their blasphemy. Then the careless shepherd which hath not fed the Lord's sheep, but neglected them, and left them at all adventures; which hath betrayed his flock, and given them to be a prey unto the wolf, shall receive a just reward for his treason. Then the adulterer, oppressor, and usurer, shall have their life laid open before them. Then shall every eye see him. "They shall see him, whom they pierced through:" they shall see his wounds, which they did not regard. They shall see his sword ready drawn to slay all his enemies, and shall fall down for fear of him that sitteth upon the throne, and of the Lamb.

But the hearts of the righteous shall rejoice. They shall lift up their heads, and see him in whom they have trusted. Then they shall say, This is the day which the Lord hath made, let us rejoice and be glad in it. Come, let us rejoice unto the Lord: let us come before his face with praise: let us sing loud unto him with psalms. Such shall be the state, and countenance, and honour, and majesty of our God, when he shall come down from heaven for our deliverance.

“And the dead in Christ shall rise first.” The earth shall open and yield forth her dead bodies; that so they may be ready with us that remain, to go before the presence of our Judge. “Which are dead in Christ.” Who are they? They whom he chose out of this world, and which have chosen God for their portion; whom God hath sealed unto the day of redemption: which have said, Christ is to me, both in life and death, advantage. And: I live, not I now, but Christ liveth in me. And again: Whether we live or die, we are the Lord’s. Which say, I have bound myself to serve the Lord all the days of my life.

They are dead in Christ, which commend themselves wholly unto him, and say, O Lord, in thee have I trusted, let me never be confounded. I desire to be loosed, and to be with Christ. Into thy hands, O Lord, I commend my spirit; thou hast redeemed me, O Lord of truth. To be short, whosoever liveth in the Lord, he dieth in the Lord. He in whom Christ liveth, which hath a taste and feeling of Christ in his heart; he that rejoiceth in Christ, and looketh for that blessed hope and appearing of the glory of the mighty God, and of our Saviour Jesus Christ; he is a sheep of his pasture, he is a member of his body, he is the apple of his eye; he liveth and dieth in Christ. Blessed is he, that so liveth and so dieth, for he shall rise with Christ in the resurrection of the righteous, and shall have his part in the land of the living.

Ver. 17, 18. Then shall we which live and remain be caught up with them also in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort yourselves one another with these words.

We, which shall see all these things, shall also be caught up ourselves. But here you must note, that Paul speaketh not this of his own person, and of them that lived in his time,

as if they should continue alive until the end, or that the world should have an end before they should die ; but he sheweth what shall be the state of such, whosoever shall then remain alive. And again, mark that he saith not, We which live and remain shall die forthwith, or, our bodies shall be turned into dust, and so our souls alone go to meet the Lord ; but, Whether we be standing or sitting, doing well or ill occupied, “ we shall be caught up.” For the trumpet shall suddenly blow, and then the dead shall rise, and we shall be changed. So saith St. Paul : “ Behold, I shew you a secret thing ; we shall not all sleep, but we shall all be changed.” In a moment, in the twinkling of an eye, shall they that are dead arise, and we shall be changed. This our mortal body shall be changed, and shall put on immortality : this corruptible body shall be changed, and put on incorruption. Christ will change our earthly bodies to the likeness of his glorious heavenly body. Then shall our flesh be pure, and heavenly, and spiritual, and we shall be able to behold the glory of God.

<sup>1 Cor. xv. 54, 55.</sup> “ Then shall be brought to pass the saying that is written, Death is swallowed up into victory. O death, where is thy sting ? O grave, where is thy victory ?”

“ To meet the Lord in the air,” &c. This is a comfortable end of all troubles and persecutions which the godly suffer in this life, that they be received into the glory of God, and that both their body and soul doth live with him, and enjoy his presence for ever. Then shall they eat of the tree of life, which is in the midst of the paradise of God. They shall hunger no more, nor thirst any more, neither shall the sun light on them, nor any heat. God shall wipe away all tears from their eyes. Then shall they feel those joys which eye hath not seen, nor ear hath heard, nor hath entered into the heart of man. Such an end shall they have whosoever fear the Lord.

“ Comfort yourselves one another with these words.” You see the turmoils and troubles of the world, what vexations and afflictions Satan raiseth up against all those that will live godly. Open and notorious sinners are forborne. Theft, adultery, usury, extortion, wilful murder, rebellion, treason, are many times pardoned and unpunished ; but true religion, which is the turning from idols to serve the true and living

God, and faith in Jesus Christ, that by him we shall be delivered from the wrath to come, findest few friends, and seldom escapeth without strange and most cruel torments. What is this, but to crucify the Lord of glory, and to set Barabbas, a murderer, at liberty? David saith: “The kings of the earth Psalm ii. 2. band themselves, and the princes are assembled together against the Lord, and against his anointed.” They seek to spoil the vine of the Lord, and to destroy his little flock. They use all means to put out the light of the gospel. But be you of good cheer; continue you steadfast in the truth; your redemption is even at hand. You shall be caught up into the clouds to meet the Lord, and so shall abide with him for ever. Let every neighbour comfort his neighbour, and every father his child: let us all one comfort another with these words.

## CHAP. V.

Ver. 1—3. But of times and seasons, brethren, you have no need that I write unto you. For ye yourselves know perfectly that the day of the Lord shall come as a thief in the night. For when they shall say, Peace, and safety; then shall come upon them sudden destruction, as the travail upon a woman with child, and they shall not escape.

When the disciples came unto Christ apart, and said, “Tell us when these things shall be? and what sign shall be of thy coming, and of the end of the world?” he answered, “Take heed lest any man deceive you.” “It is not for you to know Matt. xxiv. 3. 4. the time or the seasons, which the Father hath put in his own power.” “For of that day and hour knoweth no man, no, Acts i. 7. Mark xiii. 32. not the angels which are in heaven, neither the Son himself, save the Father.” Vex not your spirit in vain. Seek not for that you may not know; you shall not be able to find it.

Therefore saith Paul, I need not write of times and seasons, in which these things shall be done. Yourselves have been taught the word of God; you have learned what his will is: you know the day of the Lord shall come upon you as a thief. And how cometh a thief? Not in the day time, not when a man hath company about him, not when he is watched; but in the night, in the darkness, when all light is out, when the good man of the house taketh his rest, when the servants are

asleep. Even so, when the light of the truth is taken away, when the heart of the good man of the house is at rest, and his eyes are darkened that they cannot see, and all his senses drowned in worldly pleasures ; when we care for nothing and think of nothing ; when we say, Peace and safety : then will the Son of man come to judgment, then shall destruction suddenly fall upon us. Therefore let us be ready, for in the hour that we think not will the Son of man come.

Mark that Paul saith, Ye have no need that I write unto you of times and seasons : and that our Saviour saith, It is not for you to know the times or the seasons. What may we think then of them that write books and almanacks, and say, such a year, and at such a time, Christ shall come, and with these speeches fray and mock the world ? Paul was the apostle of Christ, an elect vessel of the Holy Ghost ; he said, I have no need to write of it, you cannot know it. What need is there now that such books and pamphlets should be written ? why should the world be troubled with such vanities ?

Spare me your patience, and give me leave a little to deal with these wizards. Tell me, thou that dost measure and behold the compass of heaven, and markest the conjunctions, and oppositions, and aspects of the stars, and by that wisdom canst foretell the things that shall be done hereafter ; where learnest thou this skill ? how comest thou by this deep knowledge ? Paul was taken up into the third heaven, and heard words which cannot be spoken, which are not lawful for man to utter ; yet he knew not this secret, nor might not know it. What art thou then ? art thou greater than the apostle of Christ ? hast thou been taken up into some place higher than the third heaven ? hast thou heard such words as are not lawful to utter ? If it be so, why dost thou utter them ? wilt thou take that upon thee which the holy apostle dareth not ? art thou of God's privy council ? The angels and archangels know not hereof : and shall we think that thou knowest it ? art thou wiser than an angel ? Consider thyself ; thou art a miserable man, thy breath fadeth as the smoke. Thou art nothing but dust and ashes : thou canst not attain to the knowledge hereof.

And what is that which thou boastest ? The knowledge of that terrible day, when all flesh shall appear before the Judge :

even of that time, which God hath put in his own power. O vain man, thou knowest not thine own day, thou knowest not when thy soul shall be taken from thee. By what helps and means camest thou unto this knowledge? by reading the writings of the apostles? by reading the gospel of Christ, or any part of the word of God? No, God wot, thou hast no great skill in this learning. Thou hast it from Manilius, Maternus, Albumazar, or Haly. What is Manilius, Maternus, Albumazar, and Haly? what are they, but heathens, painims, and infidels? were they not void of all knowledge of God? were they not the enemies of the cross of Christ? These never believed in God: how could they then know that day when he would judge the world? Let thy common reason reform thee. Can Saturn and Mars know this, when the angels of God cannot know it?

To what end write they thus? to give a token of their knowledge? Nay, hereby they proclaim and publish their folly and want of knowledge. These two hundred years there have ever been some, which have adventured to tell such news, and to say, in this year or that year you shall have doomsday: such a day will Christ come to judgment, and the world shall have an end. They have appointed many such years, and days, and hours. The years be gone, the days be past, and the hours be slipt away, but the world abideth, and giveth witness of their folly.

“ But the meaning of these men is good. Hereby they move the people to repentance. For, when men think the end of the world is at hand, they will bear the less affection to the things of this world.” This is not the way to teach repentance and amendment of life. The people may not be taught by lies and fables. If this had been good for them, God himself would have used it. God grant them grace to repent, which thus presume of knowledge, and reach so high, and yet know nothing.

Let us yet reason further with them. How have they this knowledge? of certainty, or by conjecture? If of certainty, then it must needs be so; it cannot fail, nothing can let it. But you will say, It is a conjecture; it may so be, and it is likely: for such a day shall be a conjunction of Saturn and Mars in a fiery house; and therefore all things shall be consumed with

fire. Alas, what hath Saturn or Mars to do with the day of the Lord? They are but creatures, they are no gods. They are stars made to give us light; why should they lead us into darkness? In the day of the Lord they shall be melted and perish with fire. Why then trouble they the world with such vanities, and set those things down for truth, whereof they have no certainty, but only a guess and conjecture?

And what time chose they to cast abroad these news? The same, in which the gospel, through the mercy of God, is well known of most men. Even now tell they these tales, when all men know that Christ saith, The angels in heaven know not of that day and hour. The angels behold the face of God, and stand in his presence, yet know they not the day of the Lord. This is a secret, which God revealeth not unto any.

Children can reprove this folly in them, and say, *Mitte arcana Dei, cælumque inquirere quid sit*: "Seek not to know the secrets of God, nor what manner thing the heaven is." Know thyself, that thou art but a mortal man crawling on the ground like a worm. He that will stare upon the sun, may be blind and lose his eyes. God hath given thee knowledge in measure: thou canst not know as much as thou wouldest. Know that is fit for thee to know, and speak that is lawful to be spoken. Think of the commandments of God, to follow them. Search not into his works, to be curious in them. For he, that is curious in searching the majesty of God, shall be oppressed and confounded by his glory.

Thus much we may well know, that the Lord will come; that all flesh shall appear before him; that the world, the heaven, the earth, the sun, and the moon shall have an end; that the day of the Lord shall come suddenly, as a thief in the night. This warning God hath given us, that we should not be taken unawares, but that we repent, and stand in readiness, and watch, and pray, that we may be caught up into the clouds to meet our Redeemer.

Ver. 4—10. But you, brethren, are not in darkness, that that day should come on you as it were a thief. Ye are all the children of light, and the children of the day: we are not of the night, neither of darkness. Therefore let us not sleep, as do other; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us,

which are of the day, be sober, putting on the breastplate of faith and love ; and the hope of salvation for an helmet. For God hath not appointed us unto wrath, but to obtain salvation by the means of our Lord Jesus Christ ; Which died for us, that, whether we wake or sleep, we should live together with him.

Your conversation is in heaven, from whence you look for the Saviour, even the Lord Jesus Christ. Ye were once darkness, but now you are light in the Lord : walk as children of light, approving that which is pleasing to the Lord. That day shall be dreadful, and come suddenly upon the wicked ; but to you it shall not seem sudden, which fear the Lord, and put your trust in him, and take all care to be in readiness at his coming. Arm yourselves strongly : the enemy seeketh to overthrow you. Your enemy is the devil with all his force. Your strength standeth not in your own prowess or manhood, but in the mighty power of God. Put on therefore the breastplate of faith and love. He that believeth shall be saved. He that abideth in love abideth in God : and whosoever putteth his trust in him shall not be confounded.

Here I may take occasion to say somewhat of the troubles of war, how Satan seeketh by it to disquiet the church of God. Who hath not heard what force is this day raised in this realm ? who hath not heard of it<sup>6</sup> ? But let it not trouble you. God will turn all to his glory. I love not to speak of such things. Yet somewhat I must speak thereof : the time enforceth me.

This is the first disturbance and breach of that blessed peace in which God hath so long and so quietly preserved this realm since the time that her majesty came to the crown. It giveth great occasion to the enemy to break in upon us : it is the spoiling of our country. The barbarous soldiers rush into men's houses, and take out what they list. They draw their sword, bend their force, join themselves to war against the Lord, and against his anointed. They have torn, and defaced, and burnt in fire the holy Bible, the gospel of our salvation ; and would set up the loathsome service of the mass.

What hath the word of God offended ? why should it be

<sup>6</sup> [This alludes probably to the earl of Northumberland's insurrection.]

torn in pieces? why should it be burnt? what word is in it, which is not the word of life? It is the power of God unto salvation, to them that believe. And where should the word of God have place, where should it be heard, but in the church of God? O cursed hands that so despitefully rent it! woe worth that unhappy fire that burnt it!

As for the mass, would God they that so much desire it knew what it is! Would God they knew how the people of God are mocked by it, and how the precious blood of our Saviour Jesus Christ is blasphemed by it! Would God they knew how grievously God is offended with them in this thing, wherein they think they please him so highly! But the mass and God's word cannot dwell in one house together: the one is so contrary to the other.

God forgive it them, and lay it not to their charge: for they know not what they do. They are drawn on to work the things which others have most wickedly devised. There is no doubt but God will confound their enterprise. For this is his own cause; this quarrel is picked against his church, and against the knowledge and setting forth of his gospel; and therefore against the setting forth of his glory. Only let us lift up pure hands unto heaven, and call for help from

Psal. xliv. 26. above. Let us say unto him, "Rise up for our succour, and Psal. lxxiv. 7. redeem us for thy mercies' sake."

Ver. 22. Let us say, "They have cast thy sanctuary into the fire, and razed it to the ground, and have destroyed the dwelling-place of thy name.—Arise,

O God, maintain thine own cause: remember thy daily reproach by the foolish man." Let us say, Save, O Lord, queen Elizabeth, thy servant; establish that good thing which thou hast begun: open the eyes of all people, that they may see thy saving health, and enjoy it through hearing thy gospel, which thou hast made known unto us: save thy people, which trusteth in thee, and break the cords of the wicked in sunder. Let us comfort ourselves with these words, that God hath not appointed us to wrath, but to obtain salvation by the means of our Lord Jesus Christ. He hath overcome the world: let us be of good cheer. And let us walk as the children of light: let us walk honestly, as in the day. Then, whether we wake or sleep, whether we live or die, we shall live together with him.

Ver. 11. Wherefore exhort one another, and edify one another, even as ye do.

This is the bond of true love and Christian friendship, that every man be careful of his brother, as of himself; that every man exhort and teach the things that are good, and rebuke others in ill; that every man seek to bring home the lost sheep, and to restore him to his master. Therefore Christ saith: “If thy brother trespass against thee, go and tell him <sup>Matt. xviii.</sup> his faults between him and thee alone: if he hear thee, thou hast won thy brother.” For what knowest thou, whether thou shalt save thy brother? “Brethren,” saith St. James, <sup>James v. 19,</sup> “if any of you hath erred from the truth, and some man hath <sup>20.</sup> converted him; let him know, that he which hath converted the sinner from going astray out of his way, shall save a soul from death, and shall hide a multitude of sins.”

Therefore saith the apostle: “Exhort one another, and edify one another.” Let the father exhort his son: O son, walk uprightly before God, live honestly and virtuously in the sight of all men, do those things that are good: thou art the child of God; be holy in spirit, and holy in body, because he is holy. Say to the adulterer: O brother, be not deceived. Whosoever is an adulterer hath no inheritance in the kingdom of Christ and of God: God hath said of them that are such, They shall not enter into my rest. Say to the swearer: O take not the name of God in vain, for God will not hold him guiltless that taketh his name in vain. “He that swear- <sup>Eccl. xxiii.</sup> <sub>10, 11.</sub> eth, and nameth God continually, shall not be faultless. A man that useth much swearing shall be filled with wickedness, and the plague shall never go from his house;” nor from his cattle, nor from his corn, nor from his servants, nor from his children, nor from himself. His house shall be full of plagues.

Say to the usurer: O hear the voice of the Lord. Thus saith the Lord, before whom thou shalt stand to give an account of those things which thou hast done in this life, “Thou shalt not give thy money to usury.” He that careth not for these words, but doth otherwise, shall not escape unpunished. Say to the rich man: O put not your trust in riches. Lay up your treasure in heaven: lay it up in the bosom of the poor, and it shall make intercession for thee.

Put thy trust in the living God, which giveth us abundantly all things to enjoy. Thy house, thy land, thy money, thy gold and silver shall not continue: thou shalt go the way of all flesh, and thy riches shall not be able to deliver thee in the day of wrath.

Say to the learned man, to the wise man, and to the man whom God hath endued with worldly power: What hast thou that thou hast not received? Be not high-minded. It is the gift of God. It is not thine. Thou shalt give a reckoning of all that thou hast received. Abuse it not to the dis-honour of God. It is of charity that I speak unto thee. Thou art my brother: God hath a care over thee: it is his will that one of us should exhort another. O why should thy life give offence to any man? why should the name of God be ill spoken of through thee? He hath made thee to be a vessel of honour; thou belongest to his fold; why shouldst thou be lost, and perish in thy wilfulness?

Ver. 12, 13. Now we beseech you, brethren, that ye know them which labour among you, and are over you in the Lord, and admonish you; That ye have them in singular love for their work's sake. Be at peace among yourselves.

They which exhort you, and warn you, and are over you in the Lord: they be shepherds, and husbandmen, and watchmen for you. They feed the Lord's flock, plough the Lord's ground, and watch the tower of the God of hosts. You are God's sheep; ye must be fed, else you cannot live. You are a field; you must be ploughed, else you will be overgrown with brambles, and stand unfruitful, and lie waste. You are the Lord's tower; you must be watched, else the enemy will break in upon you, and so you should be de-stroyed. They labour and travail in your behalf: they must give an account for your souls: they are ambassadors sent from God: they come to tell you the truth: they preach not themselves, but Christ Jesus: they speak to you in the name of the Lord. Although you reckon them fools, unlearned, and simple, they are the messengers of the great King; even of him that is Lord over all. St. Paul saith: "It pleased God by the foolishness of preaching to save them that believe." The heavenly treasure is brought to you in poor, broken, earthly vessels. The vessels are simple, but the trea-

sure is heavenly. The messenger is weak, but his word is the word of life, which can cast down every high thing that is exalted against the glory of God. Whatsoever they seem to you, they are the eyes of the church, and the mouth of God. Christ saith unto them, whom he appointeth to this ministry: “As my Father sendeth me, so send I you.” They <sup>John xx. 21.</sup> have the same commission, be they never so poor. “He that <sup>Luke x. 16.</sup> heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me,” saith Christ.

Some there are that thus say: O that I might hear Christ, or Peter, or Paul! I would verily believe what they should preach. This is fondness and curious vanity. For whensover thou dost hear the minister of God break unto thee the word of life, and teaching thee the truth of the gospel, thou hearest Paul, and Peter, and Christ himself. If thou despisest the word of God spoken unto thee by him, and the grace which God offereth thee by him, thou despisest Christ himself, and heapest up the heavy displeasure of God against thee. God will give thee over into a reprobate mind. Thou shalt have eyes, yet shalt not see; thou shalt have ears, yet shalt not hear: thou shalt die in thy sin. It shall be easier for Sodom at that day, than for thee. Therefore acknowledge them, give credit to their message; they watch, and take pains for you.

What shall we say of them that labour not? that do neither teach, nor exhort, nor reprove, nor correct; that have no care to do their message, and no regard to the people? What may I say of such? God himself saith: “They are dumb dogs, <sup>Isa. lvi. 10.</sup> and cannot bark: they lie and sleep, and delight in sleeping: .....they all look to their own way, and to their own advantage, and every one for his own purpose.” Christ calleth them thieves and robbers. They are unsavoury salt, profitable for nothing, but to be cast forth and trodden under feet of men. “Woe is unto me,” saith Paul, “if I preach not the <sup>1 Cor. ix. 16.</sup> gospel.” Woe to the servant that wrappeth his talent in a napkin, and increaseth not his master’s gain. God grant such idle and slothful ministers grace to know their office, and to do it. If not, God give the people grace to know them, and shun them, and to flee from them.

“ That ye have them in singular love, for their work’s

<sup>1 Tim. v. 17.</sup> sake.” He telleth Timothy: “ The elders that rule well are worthy of double honour, specially they which labour in the word and doctrine.” Reverence them, and love them. Love them for your own sakes: you have life and comfort by them. Honour them for their office sake: they are your fathers, they have begotten you in Christ, they carry the keys of the kingdom of heaven: they are the stewards of God’s house, and the disposers of his mysteries. Honour them, and love them for God’s sake: he hath sent them, and hath put his word in their mouth. He hath said to them, Go ye into all the world, preach the gospel unto every nation. Go speak to the heart of Jerusalem, that they may feel the weight of thy words, and repent. Love them therefore; for they love you in Christ, and are ready to give their lives for your sake. The Galatians so reverenced and loved St. Paul, that he saith:

<sup>Gal. iv. 14.</sup> “ Ye received me as an angel of God...For I bear you record, <sup>15.</sup> that if it had been possible ye would have plucked out your eyes, and have given them me.”

“ Be at peace among yourselves.” You are the sons of God. God is the God of peace. Discord, contention, and unquietness are fit for the children of Satan. Live in godly unity, as becometh the children of peace.

Ver. 14, 15. We desire you, brethren, that ye admonish them that are unruly, comfort the febleminded, bear with the weak, be patient toward all men. See that none recompense evil for evil unto any man; but ever follow that which is good, both towards yourselves, and towards all men.

There are some which walk among you inordinately. They break the bond of peace; they sow divisions and discord between the brethren; they draw disciples after them, and disquiet the church of God; they command that hath been forbidden by God, and forbid that God hath commanded.

<sup>1 Cor. xi. 16.</sup> Warn them that are such; say unto them as did St. Paul to the Corinthians: “ We have no such custom, neither hath the church of God.” Woe to him by whom offence cometh.

<sup>Jos. vii. 25.</sup> Say unto them as Joshua said to Achan: “ Inasmuch as thou hast troubled us, therefore God will trouble thee this day.” After this sort admonish them, and lay open their wilfulness

and blasphemy before their eyes ; that they may see the blindness of their hearts, and in what sort their life is disordered, and so repent, and be saved.

But what greater disorder can there be than that of theirs, who have this day assembled themselves in force and in armour ? which have lifted up their sword against their sovereign, and disturbed the peace of this realm, and have misled the people, and sought to overthrow the church of God ? Let us admonish them, if we may speak with any that are so ill disposed, and shew them the danger that hangeth over their heads. Let us say to them, Thou hast done wickedly in the sight of God ; thou hast resisted the ordinance of God, because thou hast resisted the power which he hath ordained ; thou hast stricken with the sword, therefore thou shalt perish by the sword ; thou hast disquieted the Israel of God, therefore God shall disquiet thee. Such rebels are unruly. They rise up against their prince, as did Dathan and Abiram against Moses : they advance themselves against God, as did Lucifer ; therefore shall they be cast down alive into hell.

“ Comfort the feeble-minded ;” and those that be heavy in heart : which suffer imprisonment, and live in poverty, and are grieved, and cannot help themselves. Say unto them, as St. James : “ Blessed is the man that endureth temptation : James i. 12. for when he is tried he shall receive the crown of life, which the Lord hath promised them that love him.” Say unto them, as St. Peter : “ This is Peter ii. 19. thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.” Comfort them with the words of the prophet : “ They that sow in tears Psalm. cxxvi. 5. shall reap in joy.” Comfort them with the words of Christ : “ Blessed are ye which weep now, for ye shall laugh.” Luke vi. 21.

“ See that none recompense evil for evil to any man.” Though you suffer many things at the hands of the wicked, yet you may not be followers of that evil which is in them.

“ Avenge not yourselves, but give place unto wrath : for it is Rom. xii. 19. written, Vengeance is mine ; I will repay, saith the Lord. 20 Therefore if thine enemy hunger, feed him ; if he thirst, give him drink.” Herein shall it appear if we love our neighbour as ourself ; if we patiently abide injuries, and seek to do good unto them that grieve and oppress us. “ I say unto you,” saith Matt. v. 44. Christ, “ love your enemies, bless them that curse you, do 45.

good to them that hate you, and pray for them that hurt you and persecute you; that you may be the children of your Father that is in heaven: for he maketh his sun to arise upon the evil and the good, and sendeth rain on the just and unjust."

Ver. 16. Rejoice evermore.

The joy of the wicked shall have an end. They rejoice in their goods, in their wisdom, in their peace and worldly safety, and in the multitude of their children, or descent of their pedigree. This joy is transitory; it fadeth and abideth

<sup>1 John ii. 17.</sup> not. "The world passeth," saith St. John, "and the lust thereof." They rejoice in their wickedness; the lute and the harp, tabret and pipe, and wine are in their feasts; but they regard not the work of the Lord. They eat up the people as it were bread: they do whatsoever they can devise against the servants of God: but the latter end of their joy shall be

<sup>Luke vi. 25.</sup> heaviness, as it is said, "Woe be unto you that laugh now, for you shall weep and lament."

But the joy of the righteous is everlasting. Their heart shall rejoice, and no man shall take their joy from them. They comfort in this, that their names are written in the book of life. They know the Lord is at hand, therefore they are careful for nothing, but rejoice always in the Lord. St. Peter

<sup>1 Peter i. 5, 6.</sup> therefore saith: "You are kept by the power of God through faith unto salvation, which is prepared to be shewed in the last time. Wherein ye rejoice, though now for a season, if need require, ye are in heaviness through manifold temptations."

<sup>[Ver. 8, 9.]</sup> Again: "Ye rejoice with joy unspeakable and glorious: receiving the end of your faith, even the salvation of your souls." This is the happiness, the joy, and the comfort that the godly have, and shall continue with them.

Ver. 17. Pray continually.

It is the part of a good Christian and a wise man to know himself; and to know the nature of this flesh, which we bear about with us, which fighteth always so mightily against the spirit; to know the waywardness and crookedness of our heart, and the weakness and vanity of our mind. Many are so far from this, that they think all their ability is of themselves. I have, saith he, judgment, I have the light of reason,

I have sense, I have understanding and counsel, and the ordering of mine own way. Thus say they, that neither know God nor themselves.

But we must humble ourselves under the mighty hand of God, and acknowledge that we are nothing. We must confess with St. Paul: “I know that in me, that is to say in my <sup>Rom. vii. 18.</sup> flesh, dwelleth no good.” And again: “It is not in him that <sup>Rom. ix. 16.</sup> willetteth, nor in him that runneth, but in God that sheweth mercy.” Our Saviour saith: “That which is born of the <sup>John iii. 6.</sup> flesh is flesh; and that that is born of the Spirit is spirit.” And God saith: “The imagination of man’s heart is evil <sup>Gen. viii. 21.</sup> from his youth.” He hath made us, and not we ourselves: he knoweth us, and not we ourselves. This is his saying, and his judgment of us. This we find true: for our will is froward, and our understanding blind. Therefore saith the prophet: “O Lord, I know that the way of man is not in <sup>Jer. x. 23.</sup> himself, neither is it in man to walk and direct his steps.” And Solomon: “The steps of man are ruled by the Lord; <sup>Prov. xx. 24.</sup> how can a man then understand his own way?” And the prophet Jeremiah: “Behold, as the clay is in the potter’s <sup>Jer. xviii. 6.</sup> hand, so are you in my hand, O Israel.” I mould you, and form you to my glory.

When the apostle putteth the Corinthians in mind of that good success which God gave unto his ministry among them, he saith: “Such trust have we through Christ to God: not <sup>2 Cor. iii. 5.</sup> that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God.” Christ sheweth this to his disciples: “I am the vine, you are the branches: he <sup>John xv. 5.</sup> that abideth in me, and I in him, bringeth forth much fruit; for without me ye can do nothing.” To the Colossians [Philip- <sup>Philipp. ii.</sup> pians] saith Paul: “It is God which worketh in you, both <sup>13.</sup> the will and the deed, even of his good pleasure.” It is God that disposeth our goings, and turneth our hearts, as seemeth best to him. He is able to make of the stones in the streets children unto Abraham: he is able to take away our stony heart, and to give us a heart of flesh.

The consideration hereof leadeth us to seek help and comfort by prayer at the hand of God. And then because we stand in continual need of God’s help, either to give us something that is good, or to deliver us from that is evil, the apostle

biddeth us pray continually. The ears of the Lord are open to the prayers of the righteous. Therefore Christ saith :   
 Matt. vii. 7. “ Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you.” God will give you   
 Heb. iv. 16. your heart’s desire. “ Let us therefore go boldly to the throne of grace, that we may receive mercy, and find grace to help in time of need.”

David prayed unto God : “ Open thou mine eyes, lighten my darkness : direct my feet into the way of peace : incline my heart, O Lord, unto thy testimonies : stablish, O God, that which thou hast wrought in us : take not thy Holy Spirit from us : be thou our helper in troubles. O forsake us not utterly.” He found no way to attain unto knowledge of the will of God, unless God would open his understanding, and endue him with his Spirit. Faith is the gift of God, or else Luke xvii. 5. was the apostles’ prayer in vain : “ Increase our faith.” Our Saviour teacheth us to pray in this manner : “ Hallowed be thy name ; thy kingdom come ; thy will be done :” because without the grace and mercy of God we can do nothing to the setting forth of his glory.

Ver. 18. In all things give thanks : for this is the will of God in Christ Jesus toward you.

These three are the badges or cognizance of a Christian soldier : to rejoice in the mercy of God ; to be fervent in prayer ; and to give thanks to God in all things. The heathens, which have no part in the kingdom of Christ, are thankful for their life, and liberty, and wealth, and glory, and worldly prosperity. But Christians ought to be thankful in persecution, in thraldom, in adversity, in shame, in misery, and in death itself. Who would think that a lion, which by nature is fierce and cruel, should yield forth honey ? Yet Judges xiv. 8. Samson found honey in the body of a lion. Who would think it likely that a man should be preserved in the belly of a fish ? Jonah was swallowed up of a whale, and yet not hurt. Who would think that a man might be saved in the midst of burning fire ? Yet the three servants of God walked in the Rom. viii. 28. fire safely, and came safe forth again. “ We know,” saith the apostle, “ that all things work together for the best unto them that love God.” The apostles rejoiced in their perse-

cution, that they were counted worthy to suffer rebuke for Christ's sake. And Paul, speaking of this perfection in the godly, saith: "We rejoice under the hope of the glory of <sup>Rom. v. 2, 3.</sup> God. And not so only, but also we rejoice in tribulations."

Who hath not heard of the patience of Job? His herds of cattle were driven away; his houses consumed with fire; his children slain; his body stricken with a scurf for manginess; his wife loathed him, and his friends forsook him. What did Job in all these miseries? what thought he, or what spake he? Let his patience in suffering, and his words of thanksgiving, teach us how to bear adversity. "The Lord," saith he, <sup>Job i. 21.</sup> "hath given, and the Lord hath taken it: blessed be the name of the Lord." Again: "Though he slay me, yet will <sup>Job xiii. 15.</sup> I trust in him." Who is able to express the manly comfort of his heart, which said, I will trust in him, though he kill me? He is my God, I am his creature. His will be done. I will always give him thanks, and praise his holy name. By these we are learned to give thanks in poverty, in afflictions, in misery, and in all things, though they are heavy and grievous unto us.

What are we then that are neither thankful for riches, nor for health, nor for our pleasures, nor in the abundance of all things, yea, which abuse the good gifts of God to dishonour God, who hath given them unto us? The earth is the Lord's, and all that therein is; the world, and they that dwell therein. He openeth his hand, and filleth all things living with his good blessing. Let us look up into the heavens: there is God the Father of lights, from whom every good and perfect gift cometh: there is our Redeemer, Jesus Christ, in whom are hid all the treasures of wisdom and knowledge. When we turn in our beds; when we see our fare, and the furniture of our table; when we see our servants and children about us; when we see our money, and houses, and lands; let us think with ourselves how many good men, and faithful servants of God, lack the same, and have not received these blessings in such measure as we. In all these things God speaketh to us, and saith, I have given them thee; thou hast them at my hands; use them well, and be not unthankful.

If I would stand herein, and declare what causes we have

to give thanks unto God, I should never make an end. There is no beast on the ground, no fish in the sea, no bird in the air, no star in the heavens, no leaf of the tree, no corn of the field, no sand on the shore, no drop of water, no sparkle of fire, but God hath created them all for the sons of men. So much are we bound always to give thanks to God, and to say

*Psal. viii. 1.*

as the prophet: “ O Lord, our Lord, how excellent is thy name in all the world!” Let us confess before the Lord his lovingkindness, and his wonderful works before the sons of men.

But who is able to render thanks sufficient to God, for that he giveth us the knowledge of his gospel, and maketh us know the secrets of his will. This is a great blessing, and far above all the other comforts of this life. They, that have not this, are in darkness, and in the shadow of death. To be short. Even in death, we have to praise God: we must say, I thank thee, O God, for thou hast delivered him from the body of this death; thou hast translated him unto thyself, that so he may remain with thee in thy glory. Thus whithersoever ye turn; what state or part of life or death soever ye consider; whether it be trouble or peace, things present or things to come, heaven or earth, life or death, you shall always find causes to be thankful.

Ver. 19. Quench not the Spirit.

He meaneth by the Spirit the gifts and graces of the Spirit.

The Spirit of God is the Spirit of wisdom, and the Spirit of

*1 Cor. xii. 3.* truth. “ No man,” saith St. Paul, “ can say that Jesus is the

*Rom. viii. 26.* Lord, but by the Holy Ghost.” Again: “ The Spirit helpeth

*Ver. 16.*

our infirmities.” And again: “ The same Spirit beareth witness with our spirit, that we are the children of God.” It is he that leadeth us into all truth, that openeth our hearts to understanding, and guideth our feet into the way of peace. O, saith he, despise not the wisdom of the Spirit: refuse not his help, but seek it, that you may be strengthened: comfort yourselves in his testimony of your adoption: quench not the light he hath kindled in your hearts: disdain not his leading: abuse not his mercy: abuse not the time of your visitation: let not so great mercy of God be bestowed on you in vain: fulfil not your own wills: abstain from fleshly lusts: walk in

the Spirit: desire the best gifts: and “ let every man, as he <sup>: Pet. iv. 10.</sup> hath received the gift, so minister the same to another, as good disposers of the manifold grace of God.”

Ver. 20. Despise not prophesying.

Prophecy is the preaching and expounding of the word of God: and he is called a prophet, and doth prophesy, that openeth unto us the will of God. This is not meant of fond, and vain, and lying prophecies, as were those of Merline, and such like, which tell you tales of lions, and bears, and goats, of the sun, of the moon, and many strange devices. Such prophecies must be despised: they are works of darkness, and forged by the devil to make uproars, and to beguile the people.

But, despise not prophesying. That is, despise not to hear the word of God: turn not away thine ear from understanding. God giveth power to his word, that it may work according to his good pleasure. It will let thee see the weakness of thine error, and settle thee in the way wherein thou shouldst walk. If it had been dangerous for the people to hear the preaching of the gospel, he would not have sent his apostles into all the world. If Lydia should not have liked to hear Paul prophesy, how might she have known God? If those great numbers, which heard Peter, and were converted, had despised prophesying, and would not have heard him open the gospel unto them, they had never considered the great mercy of God, nor sought to be instructed in their salvation. Faith cometh by hearing. This hath been the means by which Christ hath given knowledge to kings, and princes, and all nations. “ It hath pleased God,” saith St. Paul, “ by <sup>1 Cor. i. 21.</sup> the foolishness of preaching to save them that believe.” Despise not then to come to the church of God, to pray in the congregation of the faithful, to hear the scriptures of God read and expounded; it is the blessing of God offered unto thee. Where there is no prophecy, the people perisheth. He, that despiseth it, shall be despised of the Lord: he shall be cast into darkness, because he would not delight in the light.

Ver. 21. Try all things, and keep that which is good.

“ Try all things.” God hath given you the spirit of discretion and of judgment. Be wise, and know what is that

good and acceptable will of God. Be not deceived with words of man's wisdom. Let not the baseness or simplicity of any cause you to refuse the message which he bringeth; and carry not yourselves to liking of all that whatsoever shall be told you of such as bear great show and countenance. This was it, that deceived the people of God; they gave ear to false teachers, which led them to worship the works of their own hands. Therefore, they said unto the stone, Thou art our father, thou hast delivered us: they fell down before it, worshipped it, believed in it: they slew the prophets of God, and stoned to death such as were sent unto them.

The scribes and Pharisees seemed so grave and wise, that the people thought nothing good but what they allowed. They were altogether applicable to believe, to do, to speak, and to think whatsoever the Pharisees willed them. Christ saith

<sup>Matt. vii. 15.</sup> unto them: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."

<sup>1 John iv. 1.</sup> St. John therefore saith: "Dearly beloved, believe not every spirit, but try the spirits whether they are of God: for many false prophets are gone out into the world." And further directeth us how we should try them: "Hereby shall ye know the Spirit of God: every spirit, that confesseth that Jesus Christ is come in the flesh, is of God." Again, hereby

<sup>2 John 9, 10.</sup> may you try them: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not to house, neither bid him God speed." Hereby St. Paul requireth the Galatians to try be-

<sup>Galat. i. 9, 10.</sup> tween him and the false apostles. "If any man preach unto you otherwise than that ye have received, let him be accursed. For now do I preach man's doctrine or God's?" The Saducees erred touching the resurrection, because they searched not the scriptures. God teacheth us by the prophet Isaiah,

<sup>Isa. xliii. 19,</sup> to make trial of teachers and doctrines: "When they shall say unto you, Inquire of them that have a spirit of divination, and at the soothsayers, which whisper and murmur; should not a people inquire at their God? from the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Paul putteth Timothy in mind wherefore he left him at Ephesus, “ to command some, that they teach none other <sup>1 Tim. 1. 3, 4.</sup> doctrine;” and to warn both the teachers and the hearers, “ that they give no heed to fables and genealogies, which are endless, which breed questions rather than godly edifying, which is by faith.” Thus are the people of God called to try the truth, to judge between good and ill, between light and darkness. God hath made them the promise of his Spirit, and hath left unto them his word. They of Berea, when they heard the preaching of Paul, searched the scriptures daily, whether those things were so, as he taught them, and many of them believed. So do you. Give heed to instruction, and yet receive not all things without proof and trial, that they are not contrary to the wholesome doctrine of the word of God.

Keep that which is good.

When you have tried and found out the truth, be constant and settled in it. A wavering minded man is unstable in all his ways. Follow the truth, and be not carried about with every wind of doctrine. The devil will come in the name of God, and change himself into an angel of light. Let him not take the love of the truth from you. Let him not remove you from faith and a good conscience: return not like swine unto your mire. God hath purged your hearts, and made them clean. Except they be preserved and kept occupied, the unclean spirit will return, and enter in, and dwell in you: so the last state of you shall be worse than the first.

We have great cause to hearken diligently to the apostle, “ to keep that is good.” We see this day great confusion in all places. Satan would fain entangle us again with the error of the wicked, and seeketh to draw us from our steadfastness. Now is the time wherein God maketh some trial of his servants; now iniquity seeketh to have the upper hand. They seduce the people, and say, Here is Christ, there is Christ: here is the church, there is the church. God give us his holy Spirit to guide us in judgment, that we may discern the truth from falsehood, and know the blessed and gracious will of God; that we may walk in his ways, and serve him in reverence and fear all the days of our life.

In this world, as there is a Jacob, so is there an Esau: as

there are many that love Christ with an unfeigned heart, so are there many that serve Antichrist: and as there be many true professors of the truth of God, so are there many despisers of the same. This we may see here at home within this realm. We may see it, and mourn, and lament for it in our hearts.

Their practices are opened: they have broken out into open rebellion, to the breach of the peace both of God and man. They say with their lips, God save queen Elizabeth; yet they hold up their sword against her. Alas, what hath she deserved at their hands? She hath always dealt mercifully, without cruelty, without shedding of blood. God preserve her, that she may long reign over us, and bring all her enemies to confusion.

What pretence make they for this their doing? That hereby they seek to have religion reformed. Thanks be to God, religion is reformed far better than our fathers knew it these many hundred years. If those, which lived before us, might have seen and heard as we see and hear, they would have rejoiced, and thought themselves happy.

But they would have the mass. What find they or see they in it, wherefore they should so desire it? Try all things, saith Paul. Therefore, examine and try the mass. What do we learn by it? what doctrine, what godliness in life, what comfort for salvation? It is a dumb and deadly service. The people are forced to be at it; it is the very key of their religion: the people are bound to be present at mass: yet they neither receive any thing, nor eat, nor hear, nor understand any thing. You are wise, you have reason, you are the children of God: be you judges herein, and judge uprightly, for it is God's cause. Will they call this the Lord's supper? is this the sacrament of our redemption? is this that which Paul received of the Lord, and delivered unto the church? is this the shewing forth of the Lord's death until he come?

They would have the pope's authority restored. What is the pope? They say, he is the successor of Peter. What doth the pope as Peter did? or what did Peter as the pope do? He is a mortal man. And cursed are they of God, that put their trust in man. He feedeth not the flock, he teacheth not

the simple, he strengtheneth not the weak. I will say no more. God make him a servant of Christ, and a faithful disposer of the mysteries of God.

They are offended at the marriage of the ministers of the church. Yet Gratian, their great master, saith: *Copula sa-<sup>26</sup> quest. 2.  
cerdotalis, nec legali, nec evangelica, nec apostolica autoritate  
prohibetur*: “The marriage of priests is not forbidden by any authority, either of the law, or of the gospel, or of the apostles.” The holy fathers, that lived in the apostles’ time, and shortly after, report, that Peter, and all the other apostles, excepting only John, were married, and had wives. The prophet Isaiah was married, and yet he saw the Lord sitting upon an high throne. Moses was married, and yet saw God face to face. Will they reform the prophets and the apostles? will they account that to be unholy, which the apostle calleth honourable in all men? Ignatius, the scholar of St. John, said: *Ignat. ad Philadelphens.* “I wish to be found meet for God, as was Peter and Paul, [Russel. ii.  
128.] and the other apostles that were married<sup>6</sup>.”

They paint their banner with the cross and five wounds. Why bring they those arms against us? Do not we believe the cross of Christ? do not we rejoice and comfort our hearts by the remembrance of his wounds? do not we read and shew forth to the people the story of his passion? God knoweth it, and you can bear us witness, and they cannot deny it, that we make this work of our redemption, wrought by the passion of our Saviour Christ, the chief and principal rock and foundation of our faith. Therefore say we with the apostle, God forbid, that we should rejoice in any thing, but in the cross of our Lord Jesus Christ. Nay rather, they are become our enemies, because we believe in Jesus Christ crucified: because we say, as God’s word teacheth, that Jesus Christ is the only advocate to the Father for our sins; and, that “he hath with one offering consecrated for ever them Heb. x. 14. that are sanctified;” and, that “the blood of Jesus Christ his 1 John i. 7. Son cleanseth us from all sin.” For this cause are they become our enemies.

Let us nothing fear their treacheries and attempts: let us keep that is good, and hold it fast until death. Now we have tasted the word of God, and have received the comfort of the

<sup>6</sup> [See Reply, vol. iii. Art. 17. Divis. 11.]

gospel, let us not despise it, nor be weary of it. Let us pray unto God, that he establish the love of his truth in us; and that he will open the eyes of their hearts, and bring them to be partakers of those mercies which yet through ignorance they have despised.

Ver. 22. Abstain from all appearance of evil.

Keep yourselves not only from doing those things which are evil, but also from all appearance of evil. Offend not the conscience of thy brother, that he may have no occasion to think evil of thee. Commit not adultery, and withdraw thyself from the company of such unthrifty, and light, and suspected persons. Be not like to them that are such. Lay not out thy money to usury, nor do any thing whereby others may think so of thee. Beware of uncharitable conveyance of thy money. Be not idolaters; and leave off to do any thing that may bring you into suspicion of idolatry. Give not that honour unto any creature, which is proper to God. Have no fellowship with their works; bear no appearance of liking their evil. Go not as they go; live not as they live. St. Paul reproveth the Galatians: “Ye observe days, and months, and times, and years. I am in fear of you, lest I have bestowed on you labour in vain.” So doth he the Colossians also: “If ye be dead with Christ from the ordinances of the world, why, as though ye lived in the world, are ye burdened with traditions? as, touch not; taste not; handle not.” So do the idolaters: you should not be like unto them. They are the children of darkness, you are the sons of light. They will not be like unto you, and forsake their false gods: why should you become like unto them, and forsake the God that made the heavens and the earth? You cannot make them ashamed of their errors, and embrace the truth. Why then should you betray the truth, and be partakers with them in error?

The Christians in old time began to wear garlands made of bay. What harm might be in that? what is a garland, but a furniture for the head? what is bay, but a little tree or bush? Yet the fathers that lived with them to teach them, said it was not lawful<sup>7</sup>: not for that the thing itself was ill of itself, but for that they would not seem to follow idolaters. It had some appearance of evil. It was a ceremony and solemn fashion

<sup>7</sup> [Tertullian. *de Corona*, c. 7. S. Clem. Al. *Pædag.* ii. 8.]

among the heathen: they would (not) be emboldened: and it would offend the hearts of many of the faithful, to see Christians follow the fashion of the heathen.

When king Antiochus sent unto Jerusalem, and to the <sup>1 Mac. i. 63.</sup> cities of Judah, that they should follow the strange laws of the country, many chose rather to die than to be defiled with unclean things, and to break the holy covenant which God had given them.

Darius made a decree, whosoever should ask a petition of <sup>Dan. vi. 7-9.</sup> any God or man for thirty days, save of the king, he should be cast into the den of lions. Daniel would not be kept so long from the service of God. He would not dissemble: he would not hide his zeal, nor shew any appearance of ill. He prayed and praised God, as he did before, and opened his chamber windows, that it might be seen.

Polycarpus might have saved his life, if he would have dissembled. He would not, he could not. He saw it would have been an appearance of evil, and a discourage unto the brethren: therefore spake boldly: *Christianus sum*: “I am a <sup>Euseb. lib. 4. cap. 15. [p. 167.]</sup> Christian.” And being required to speak ill of Christ, said: *Octoginta et sex annos servio ei, et nihil me læsit unquam: quomodo possum maledicere ei, et blasphemare Regem meum, qui salutem mili dedit?* “I have served Christ these fourscore and six years, and he did never any thing hurt me: how may I speak ill, and blaspheme my King, which hath given me salvation?” This is my faith, Christ is my God: this is my religion: I am not ashamed to suffer death, rather than I will deny him, who suffered death in his own body to save me.

“It is good,” saith St. Paul, “neither to eat flesh, nor to <sup>Rom. xiv. 21.</sup> drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.” Again he saith: “Now when <sup>1 Cor. viii. 12, 13.</sup> ye sin so against the brethren, and wound their weak conscience, ye offend against Christ. Wherefore if meat offend my brother, I will eat no flesh while the world standeth, lest I should offend my brother.” He that hath once made a shipwreck, standeth watchful ever after, not only to escape that rock or sand whereat he had loss before, but all other the like rocks and sands whatsoever.

Therefore, “Abstain from all appearance of evil:” be not like the wicked of this world. You are the salt of the earth.

You should not be partners of their corruption, but powder and season them. You are the light of the world: you may not be partners of their darkness, but lighten and guide them. Dissemble not: serve God in the simplicity of your heart, and in the sight of all the world. Let it be written in your forehead what you think in your heart. Why should any man be ashamed of God's truth?

Ver. 23. Now the very God of peace sanctify you throughout; and I pray God that your whole spirit and soul and body may be kept blameless unto the coming of our Lord Jesus Christ.

Our God is the God of peace. He giveth peace and quiet to his church. He doth muzzle the lion, amaze the tyrant, make blunt the sword, and quench the fire prepared against his servants. He giveth his sons peace and quietness among themselves. He abhorreth discord and malice between bre-

<sup>1</sup> John iv. 16. thren. “God is love,” saith St. John, “and he that dwelleth

<sup>1</sup> John iii. 14. in love dwelleth in God, and God in him.” “He that loveth not his brother abideth in death.” God hath made us all members of one body. There is no respect of persons with him, no difference of learned and unlearned, wise or foolish, rich or poor. His will is, that we all should be as one, of one mind, and that we should all think one thing, and speak one thing: that we should be one fold under one shepherd, and with one mouth glorify the Father of our Lord Jesus Christ. For this peace Christ prayed: “Sanctify them through thy truth.” Bless them, take away all bitterness and swelling from amongst them. Make them citizens of thy heavenly Jerusalem, that they may live in peace, and love one another,

<sup>John xvii. 21.</sup> and delight one in other. “That they all may be one; as thou, O Father, art one in me, and I in thee.”

God is the God and giver of peace. Whence then cometh division and dissension of minds? What is the cause, that the whole world is so shaken with sects and troubles? All are not the children of peace. Christ himself, the Lamb of God, in whose mouth there was no guile, came unto his own, and his own received him not. Cain is always against Abel. Esau will never love Jacob. The darkness and the light can never agree. This is the cause of all unquietness and trouble.

<sup>John xvi. 33.</sup> “These things,” saith Christ to his disciples, “have I spoken unto you, that in me ye might have peace. In the world you

shall have affliction." The wicked shall not only hate, but betray, and cause them to die, which profess the name of Christ. "Whosoever killeth you will think he doeth God John xvi. 2,3. service. And these things will they do unto you, because they have not known the Father, nor me." The setting forth of the gospel of Christ, is that which the world cannot abide. It revealeth things that were hidden, it discloseth the covetousness of those, who kept the people in ignorance, to make gain and merchandise of their souls: it overthroweth mighty buildings and holds of merits, of pardons, of masses, of purgatory, which by the policy, and wisdom, and power of this world were exalted against God. This is the only cause of all this strife and trouble.

We have need of peace, of the peace of conscience within ourselves; of peace, from the rage and fury of the world; and of peace and love among those that are of God's household. Let us seek peace at the hands of God, and he will stablish us in the peace of his gospel, and so give us the rest and peace of our souls.

"Sanctify you throughout." The God of peace bless you, and keep you under the shadow of his wings, that your whole spirit, and soul, and body, may be kept blameless unto the coming of our Lord Jesus Christ. Here mark, that the apostle divideth man into three parts: "the spirit, the soul, and the body." So that he seemeth to make the spirit one thing, and the soul another. How is it then that we divide man into two parts, the soul and the body, and say that he doth stand but of two parts? There is no difference, the matter is all one. For Paul divideth the soul into two parts. The first is reason and understanding, which he calleth the spirit: the other is will and affection, which he calleth the soul. For, as God hath given us reason to see what is good; so hath he given us will to seek after that which is good. Reason hath eyes: will is blind, and cannot see the way. Therefore will must be led and guided by reason. Reason must go before, will must follow after. Therefore reason is compared to the husband, and will to the wife. If will take in hand to rule reason, it is no less disorder, than if the wife will adventure or take upon her to rule her husband. Therefore in this place reason, which is the principal part of our soul, is called the spirit;

and will, which is the other part, is called the soul. So the spirit is not a several substance, but the soul and the spirit are one soul, even as the body and the flesh are one body. Thus therefore Paul prayeth for the church, The God of peace sanctify you throughout, that your spirit, your reason and understanding; your soul, your will and affection; your body and your flesh, may altogether be pure and holy; that they may be found innocent and upright in the day of the Lord.

Ver. 24. Faithful is he which calleth you, which will also do it.

He hath begun a good work in you, he will finish it. He will lead you from virtue to virtue, from strength to strength, from glory to glory. He hath called you, he will also keep you faithful until the day of the appearing of our Lord Jesus Christ. You are Christ's sheep. No man shall take you out of his hands. He hath not lost one of all them, whom his Father had given him. He knoweth his sheep. None shall be confounded, that put their trust in him. There is no condemnation to them that be in Christ Jesus. He is faithful, he will perform this unto you: not for your merits, but for his own name, and for his mercy sake. Because he is faithful, he will not despise the work of his own hands.

Ver. 25. Brethren, pray for me.

I wrestle not with flesh and blood, but with the prince and power of darkness. My enemies are strong, they are the enemies of the cross of Christ; I am weak, and of no resistance. Our sufficiency is of him. Without him we can do nothing. Pray for me, that he will put his word into my mouth, that I may be a vessel of his glory, to preach forth the glad tidings of his gospel: that I may be a faithful minister of the New Testament: that I may disclose the mystery of our redemption: that his holy Spirit will assist me, and make my travails fruitful.

Ver. 26, 27. Greet all the brethren with an holy kiss. I charge you in the Lord that this epistle be read unto all the brethren, the saints.

Salute one another in token of true and unfeigned love. And withhold not this epistle from any of the brethren. It is written for their sakes. Let them hear it, that they may take comfort by it. How agreeth Paul in this charge with them, that in no case would have the people read the scriptures?

that say, Ignorance is the mother of devotion. It is the word of God the Father: why should not the people of God understand it? It is the water, that springeth out to everlasting life: why should the people of God be driven away, and not suffered to drink thereof? It is the light of the world: why should the people be hoodwinked, and kept that they should not look up and see it? why should they sit and perish in the darkness of death? It is the will of God that all the people should know him, from the least to the greatest among them. St. Paul saith: “Whatsoever things are written aforetime are <sup>Rom. xv. 4.</sup> written for our learning, that we through patience and comfort of the scriptures might have hope.” Christ saith: “This <sup>John xvii. 3.</sup> is life eternal, to know thee to be the only very God, and whom thou hast sent Jesus Christ.” Let us not forget these words of Paul: “I charge you in the Lord,” by his death, by his cross, by his blood, by the day of his appearance, that this epistle be read to the learned and unlearned; to the wise and simple; to the masters and to the servants; to all our brethren, to all the sons of God.

Ver. 28. The grace of our Lord Jesus Christ be with you. Amen.

God open your eyes, that you may behold the way of righteousness, and direct you, that you may walk in it. Through his grace you have received the word, and it hath been fruitful in you: and by the same grace you shall continue in it for ever. His grace, and blessing, and mercy be with you all. Amen.

THE  
SECOND EPISTLE OF THE APOSTLE S. PAUL  
TO  
THE THESSALONIANS.

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CHAP. I.

Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God our Father, and in our Lord Jesus Christ.

**I**N the former Epistle he wrote somewhat touching the latter day, and the coming of our Lord to judgment, and said, that that day shall come as a thief in the night: and therefore exhorted them to watch, and pray, and to prepare themselves to be in a readiness. The false apostles did fondly and maliciously mistake his words: and devised means thereby to disquiet the minds of the faithful, and to trouble the church of God. Thus could the prince of darkness, the old serpent, and deceiving spirit, turn the truth of God into occasion of slander. In the meanwhile the apostle was far off from them at Athens. But when he heard of their case, he sent unto them this other Epistle, wherein he declareth more plainly that matter which before seemed doubtful, and seeketh to satisfy their hearts, and to remove them from all that error which they had conceived.

In discourse hereof, he taketh occasion to speak of Anti-christ, of whom we hear much, and have had warning often. He telleth us, that he shall come in working of signs and wonders: that he is the man of sin, which shalt thrust

himself into the place of Christ. He sheweth, who is Anti-christ, and how we may know him: what things he shall do, what credit he shall have in the world, and by what power he shall be overthrown and confounded. After this he speaketh of idleness, and of bodily labour, and requireth every man to live in the sweat of their brows, and in painful travail, as God hath ordained. Other comfortable and necessary doctrine is delivered in this Epistle, as will appear. The whole matter of the Epistle is so fit for these days in which we live, as if it were purposely written for us. For we live in the latter age of the world: and it cannot be, but the end of all things is at hand, and that the glorious appearing of our Lord shall be shortly.

“Paul, and Silvanus, and Timotheus.” This Epistle was sent, not only from Paul, but also from Timothy and Silvanus. These three were all guided by one spirit, and had all one like care for the church of God. Therefore he writeth thus: Paul, and Silvanus, and Timotheus, the servants of God, chosen from our mothers’ womb, and appointed to publish the gospel of Jesus Christ, and to carry his name before kings and princes: and especially, I Paul, which am your father, and have begotten you in Christ; which was sometimes a blasphemer, and did persecute the faithful; whom it pleased God to make a chosen vessel for himself; which am also hated of my brethren and kinsmen after the flesh, for the gospel’s sake; and which am ready to give my life for your behalf.

“Unto the church of the Thessalonians, which is in God our Father,” &c. You are, saith he, the beloved of God, you are his people, and he hath assured his mercy unto you: you have the promise, and the earnest of the life to come. Here let us mark the state of that country, as it was then, and compare it with itself as it is now. Then it was the church of God: for otherwise S. Paul would not so have called it: according to the grace of God given unto him he laid the foundation, he planted and watered their hearts, and God gave the increase. So that they received the word in much affliction: and the word of the gospel sounded from them, not only in Macedonia and Achaia, but their faith towards God was spread also abroad in all quarters. In such sort were they

a vessel sanctified unto honour, full of blessing, and full of the mercy and grace of God.

But what is become of that country? In what case standeth the church of Thessalonica at this day? It is now the synagogue of Satan, under the tyranny of the Turk, and such as are enemies of the cross of Christ. Such a change hath the right hand of the Lord wrought in that place, which hath sometimes been his holy tabernacle. I thought good to mark this, that we might understand how vain a thing it is, to put confidence in cities or churches, or in the names of our fathers.

The church of Thessalonica, whose foundation was surely built by S. Paul himself, for which he was so careful, unto which he wrote special letters to commend their increase in godliness, and their steadfastness in the gospel, is forsaken, and laid waste. If the work which the Spirit of God wrought by the apostle be decayed, whose work may we think shall stand? Jeremiah spake unto the people of the Jews, saying:

Jerem. vii. 4. “Trust not in lying words, saying, The temple of the Lord, The temple of the Lord, This is the temple of the Lord.” That temple God himself commanded to be built, the form and fashion thereof God himself devised, and appointed; therein he placed his tabernacle, and set up his mercy seat; therein he shewed forth his majesty, and the glory of his countenance. Yet, all this notwithstanding, God said by the prophet, Trust not in these words, they be lying words, and will deceive you.

As the prophet spake of the temple at Jerusalem, so may it be said of any other church throughout the world. So may it be said of the church of Rome. We may say, Trust not in lying words, saying, The church of Rome, The church of Rome. Say not thus with yourselves, The church of Rome is built upon a rock, so surely that it cannot be moved, or that no wind can shake it; say not, The faith of that church can never fail. These be lying words, trust not in them, for Christ never spake any such thing of the church of Rome. It never had promise of more special privilege, than was given to the church at Thessalonica. Read the scriptures, behold the words of our Saviour, and consider them, you shall find

no speech made of the church of Rome, nor any promise, or piece of promise, wherein he bindeth himself more to the church of Rome, than he hath done to other churches, or to this of Thessalonica.

Thessalonica was beautiful in the sight of God, the Lord of hosts had pitched his tents round about her, the name of the most holy was placed in the midst of her, she enjoyed like spiritual peace and prosperity, as did the Jerusalem of the Almighty: she was as a city fenced within itself: but the Lord hath taken away the light of his countenance from her, she hath forsaken the ways of righteousness, she hath left off to serve the Lord, and is become the place which the Lord hath forsaken: there is scarce any remnant left there of those which call upon the name of our salvation, and love the Lord Jesus with an unfeigned heart. This is the Lord's doing, and it is marvellous in our eyes. And is his hand shortened, that he cannot, or is his zeal abated, that he will not, in like severity deal with such as forsake him? If he spared not the natural branches, if Jerusalem were overthrown because of her iniquities, it cannot be, that he will spare other places that do the like, but that they shall also be cut off. This is it, that our Saviour hath said in the Gospel by S. Matthew: “Therefore Matt. xxi. 43. say I unto you, The kingdom of God shall be taken from you, and shall be given to a nation which shall bring forth the fruits thereof.” Such terrible and dreadful examples hath God laid before our eyes, to keep us in his fear, and in awe of his judgments.

Ver. 2. Grace be with you, and peace, from God our Father, and from the Lord Jesus Christ.

This is the salutation of Paul in all his epistles: to say, I wish that the blessing, and favour, and love of God may light upon you. But for the better consideration hereof, and that we may know, how earnestly we ought to pray unto God for this grace and peace, which the apostle wisheth to the churches; let us look into ourselves, and see, how miserable we are, if we be left void of this grace, and if God take his Holy Spirit away from us. By nature what are we other, than the bondslaves of sin? We are not able to lift up our eyes unto heaven, nor to believe in God, nor to praise him, nor to call upon his name. We are not sufficient of ourselves

to think any thing as of ourselves. Unless he open our lips, we cannot shew forth his praise; unless he heal our deafness, we cannot give ear to his word; unless he give us understanding

Psalm xiv.  
[Rom. iii. 16  
—18. Isai.  
lxix. 7. 8.  
Psalm xxxvi.  
1.]

hearts, we cannot take knowledge of his will. “Destruction and unhappiness,” saith the prophet David<sup>1</sup> [Isaiah], “are in their ways, and the way of peace have they not known: there

is no fear of God before their eyes:” speaking of such as had not received the favour and grace of God to guide and direct them. And by the prophet Malachi God uttereth his displeasure against them, saying: “I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hands.”

Therefore the apostle prayeth, that they may receive such measure of God’s grace, as may quench in them the fiery darts of the wicked, and enable them to hold fast that worthy thing that is committed unto them, and may keep them holy and undefiled, against the glorious coming of our Lord and Saviour Jesus Christ.

Ver. 3, 4. We ought to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the love of every one of you towards another aboundeth; So that we ourselves rejoice of you in the church of God, because of your patience and faith in all your persecutions and tribulations that ye suffer.

God hath wrought this good work of faith, and love, and patience in your hearts: he will make it prosper and increase. It is he which hath put this fire in you, and he will make it burn. He hath laid his leaven in the dough or meal of your heart, and will make it heave and work until all be leavened. He will make you abound more and more, and will bring to a good end the thing he hath begun.

“Your faith groweth exceedingly.” This is the will of God, that we wax and increase in all holiness. Hereby we know, whether we be of God or no. We may not stand at a stay, but must be renewed. One saith: *In via virtutis qui non proficit, deficit*: “Whosoever mendeth not himself in the

<sup>1</sup> [It was from the prophet Isaiah that St. Paul quoted these words. Jewel’s mistake originated in the apostle having brought together se-

veral verses from different parts of scripture, as if they formed one passage. The first of these was from Psalm xiv.]

practice of virtue, he groweth worse." God hath placed us in a race to run: we must so run that we may attain the prize. We are grafts of the Lord's planting, we must grow to the height and breadth of a tree, and bring forth fruit. We are pilgrims and strangers, and pass, by the wilderness of this world, into our heavenly resting place: we may not stay by the way, but must remove our tents, and continually march on forward, until that day come, when we shall enter into the land of promise.

" So that we ourselves rejoice of you in the church of God," &c. Your faith is not only true and pure, but settled and constant. For you continued steadfast in the midst of persecution: you have been tormented, and suffered afflictions in your body, by the hands of tyrants; yet could they never remove you from your faith in our Saviour Jesus Christ, nor from your obedience to the will of God. You know, " that all <sup>2 Tim. iii. 12.</sup> which will live godly in Christ Jesus shall suffer persecution." Yet are you comforted, and say as the prophet David: " The <sup>Psal. cxviii. 6.</sup> Lord is with me; therefore I will not fear what man can do unto me." You cannot forget who it is that said, " Whoso- <sup>Matt. x. 32.</sup> ever shall confess me before men, him will I confess also <sup>33.</sup> before my Father which is in heaven. But whosoever shall deny me, I will also deny him before my Father which is in heaven. .... He that loseth his life for my sake shall find it. <sup>Ver. 39.</sup> He that endureth unto the end, he shall be saved." And again: " Blessed shall ye be, when men revile you, and per- <sup>Matt. v. 11.</sup> secute you, and say all manner of evil against you, for my sake, falsely. Rejoice, and be glad; for great is your reward in heaven: for so persecuted they the prophets which were before you."

Ver. 5—10. Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for the which ye also suffer: For it is a righteous thing with God to recompense tribulation to them that trouble you; And to you which are troubled rest with us, when the Lord Jesus shall shew himself from heaven with his mighty angels, In flaming fire rendering vengeance unto them that do not know, and which obey not the gospel of our Lord Jesus Christ: Which shall be punished with everlasting perdition from the presence of the Lord, and from the glory of his power; When he shall come to be glorified

in his saints, and to be made marvellous in all them that believe, because our testimony towards you was believed, in that day.

Many are the troubles which the righteous men do suffer, but the Lord will deliver them. After Paul and Barnabas had preached the glad tidings of the gospel, they confirmed the disciples' hearts, and exhorted them to continue in the faith,

Acts xiv. 22. and said, "that we must through many afflictions enter into the kingdom of God." We must not therefore be afraid for any terror of them which trouble us for righteousness' sake ;

but rather looking over and beyond them, we must rejoice and give thanks to God, who hath made us worthy not only to believe in him, but also to suffer for his sake. "For we

2 Cor. v. 1. know that if our earthly house of this tabernacle be destroyed, we have a building given of God, an house not made with hands, but eternal in the heavens." These persecutions and

Heb. xii. 6. tribulations, which you suffer, are a manifest token, saith the apostle, of God's love toward you. "For whom the Lord

loveth he chasteneth, and he scourgeth every son that he receiveth." The prophets, and apostles, and martyrs, which were not only reviled and scourged, but beheaded, cut in

pieces, drowned in the waters, consumed in the fire, or by any other devices of tyrants cruelly put to death, did by this way receive the manifest token of their happy and blessed estate, and by this way did enter into the kingdom of God. Athanasius, an ancient father, reckoneth the suffering of per-

Athanas. ad solitarium vitam agen- tes. [ *Christianorum proprium est : cädere autem Christianos, Pilati et Caiaphæ officia sunt :* "It is the part of Christians to be persecuted : but to persecute the Christians, it is the very office of Pilate and Caiaphas."

The Lord is not unjust, but all his works are righteousness and truth. Their little and short tribulation in this life pre-pareth an eternal and exceeding weight of glory unto his servants. Though they sow in tears, they shall reap in joy. They shall be taken up into heaven, and shall see God face to face, and shall be crowned with glory and honour. As for the ungodly, it is not so with them : they may flourish for a time, and have great power and authority in this world, but the Lamb shall overcome them, and their end shall be according to their works : David saith, "Upon the ungodly he shall

rain snares, fire and brimstone, storm and tempest: this shall be their portion to drink."

"When the Lord Jesus shall shew himself from heaven." There are many, which are ashamed of Christ and of his word, in the presence of such as are enemies to the cross of Christ, and have countenance and authority in this world. But a time shall come, when Christ will shew himself from heaven accompanied with his holy angels: then will he also be ashamed of them, and put them from his presence: then will he render vengeance to them that have hated his truth: they shall then know whose members they have killed, and whose word and gospel it was which they so despitefully reproached. Then the smoke of their torments shall ascend evermore, and they shall have no rest day nor night. In this manner shall God triumph in victory over the wicked, by judging them to everlasting destruction; and will shew himself wonderful in giving rest, and joy, and glory, and everlasting blessedness to all those which love his truth and believe in him.

Ver. 11, 12. Wherefore we also pray always for you, that our God may make you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: That the name of our Lord Jesus Christ may be glorified in you, and you in him, according to the grace of our God and of the Lord Jesus Christ.

God bless that good thing which he hath begun in you, and keep you steadfast in the truth, that you look not back now, after you have put your hand to the plough, and that you give no place to their dangerous and subtle persuasions who persecute you: take heed to yourselves, and beware, that you put not the word of God from you. He hath shewed you his goodness and mercy, in that he hath delivered you from the power of darkness, and hath translated you into the kingdom of his dear Son. I make my prayer to God without ceasing for you always, that he will make you worthy of this heavenly calling, and that he will ever more and more fill you with the riches and abundance of his goodness and mercy, that through him you may be made perfect in all good works.

## CHAP. II.

Ver. 1, 2. Now I beseech you, brethren, by the coming of our Lord Jesus Christ, and by our assembling unto him, That ye be not suddenly moved from your mind, nor troubled, neither by spirit, nor by word, nor by letter as it were from us, as though the day of Christ were at hand.

You are the children of those fathers which have fallen from their steadfastness, and have been led into error: beware lest you also be carried away with every blast of false doctrine. The devil is subtle, his baits are pleasant; you are weak and simple, he will soon deceive you. Here let us consider, how easily man may be deceived, that so we may know the corruption and weakness of our nature, and therefore what cause we have ever to walk warily, to take heed to our steps, and to pray unto God that he will incline our hearts unto his testimonies. When I say, man may be deceived, I mean not boys or children, or fools, or the simpler sort of men; but the learned, the wise, the politic; the kings and princes of the world; the teachers and rulers also of the people. When Adam was yet in paradise, and made the ruler over all the beasts of the field, and was full of the graces and blessings of God, he soon departed from the counsel of God, and gave ear to the serpent; so easily was he deceived. Israel was as the apple of the Lord's eye, a people whom the Lord loved, and to whom he gave their hearts' desire. He delivered them from Pharaoh, and with an outstretched arm led them through the Red sea. Who would think, so great mercies would ever be forgotten? or that such a people, so well instructed in the knowledge of God, and so often put in mind of their duty, should either the most part, or all of them turn from God? Moses was absent but a while; he went aside to receive the tables of covenant; in the mean time they made unto themselves a molten calf, and worshipped it, they offered unto it, and said, "These be thy gods, O Israel, that have brought thee out of the land of Egypt." So easily were the wisest of them, and Aaron, and the whole multitude deceived.

Exod. xxxii. 4.

Jer. ii. 27. Their children after them "forsook the Lord, and served Baal and Ashtaroth." "They said to a tree, Thou art my

Judges ii. 13.

father ; and to a stone, Thou hast begotten me : they have turned their back to me, and not their face ;” saith God by the prophet Jeremiah. And was this the offence but of some small number of them ? Were they but few, or of the baser and simpler sort, whom the wicked spirit had thus seduced, to make them forsake the true and living God, and to give the glory due unto him, to dumb creatures, and to the works of their own hands ? No, they departed from God in great multitudes, with full consent and unity ; they warranted their doings by antiquity, and by the custom of their fathers before them. The prophet saith : “ According to the number <sup>Jer. xi. 13.</sup> of thy cities were thy gods, O Judah ; and to the number of the streets of Jerusalem have ye set up altars of confusion, even altars to burn incense unto Baal.” And in another place he saith : “ A great multitude, even all the people that dwelt <sup>Jer. xliv. 15.</sup> <sub>16, 17.</sub> in the land of Egypt, in Pathros, answered Jeremiah, saying, The word that thou hast spoken unto us in the name of the Lord, we will not hear it of thee. But we will do whatsoever thing goeth out of our own mouth, as to burn incense to the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes,” &c. Thus, even among that nation, which God hath chosen unto himself, the apostasy was so great, the departure from true holiness was so universal, that not only every city, but every street was defiled with their idolatry. And, besides the women which burnt incense unto other gods, a great multitude, yea, all the people with one consent cried out against their preacher, refused to hear the word of God, and maintained their superstition.

The like may be said of the scribes and Pharisees. They were wise, they were learned, and carried great show of holiness ; yet they loved darkness better than light, they were blind leaders of the blind, they despised the commandments of God for their own traditions ; and not only they, but “ Herod, and Pontius Pilate, with the Gentiles and people of Israel, gathered themselves together” against the Lord, and against his Christ. What should I speak of those churches, which the apostles of Christ planted, and watered, and confirmed in the truth ? At Corinth Paul preached the gospel, they received it gladly ; he thanketh God in their behalf,

“That in all things they were made rich in him, in all kind of speech, and in all knowledge.” Yet soon after they abused the holy mysteries, they denied the resurrection of the dead, they became carnal, and had envying, and strife, and contention among themselves. The Galatians rejoiced so much

Gal. iv. 15. in him, that he writeth thus of them: “I bear you record, that, if it had been possible, you would have plucked out your own eyes, and have given them to me.” Yet they did not abide in the truth, but gave ear to false apostles, and were

Gal. iii. 1. 3. deceived. Therefore he reproveth them, saying: “O foolish Galatians, who have bewitched you, that you should not obey the truth?.....Are ye so foolish, that after ye have begun in

Gal. v. 7. the Spirit, ye would now be made perfect in the flesh?” “Ye did run well; who did let you that ye did not obey the truth?” “I am in fear of you, lest I have bestowed on you

labour in vain.”

This frailty and weakness of our corrupt nature hath shewed itself forth, and hath appeared in all ages. We and our fathers have gone astray, and have followed after lies.

Psal. xiv. 2. 3. “The Lord hath looked down from heaven upon the children of men, to see if there were any that would understand, and seek God. All are gone out of the way, they are all corrupt: there is none that doth good, no, not one,” saith the prophet David. Therefore the apostle beseecheth the church at Thessalonica, that they settle themselves upon a sure foundation, and that they be not removed from the truth. He putteth them in mind, what they have heard, and of whom they have heard it, and exhorteth them to continue steadfast therein.

“Neither by spirit, nor by word, nor by letter as it were from us.” Let no man entice you from the love of the truth, nor withdraw you, or remove you from that blessed hope unto which you be called, neither by pretence of revelation, which any would seem to receive of the Spirit of God; nor by pretence of any word of mine, as if I had so spoken; nor by any letter given unto you in my name, as if I had so written. In these words, he doth not only strengthen them against such practices of crafty and false teachers; but giveth them therewithal a testimony of their constant abiding in the truth of the gospel.

Otherwise, if the seducers had prevailed, and if the Thes-

salonians had yielded unto them, and received their error, he would then have framed his speech unto them after this manner: O, suffer yourselves to be advised. You do not run well, you have lost the high way. Give place to the Spirit of God, submit yourselves under his mighty hand, refuse not the calling whereby he hath called you. I could speak such things, wherewith you would be better pleased; but your case is such, it requireth rather free, and plain, and sharp reprehension, whereby you may be brought to consider and amend your errors, than fair and smoothed speech, which might hold you still in your folly.

Seek therefore the kingdom of God, and the glory thereof, and seek not yourselves. Weigh truth and falsehood in an indifferent balance, so shall the heavier weight of the one soon bewray the lightness of the other. What thing in the world so massy and so weighty as is the truth? Harden not your hearts, as did your fathers in the wilderness. It is no sin to yield unto God: it is no shame to lay apart all affection, and to change your mind to the denial of all ungodliness and embracing of true holiness. The wise man saith: “There is a Eccles. iv. 21. shame that bringeth sin, and a shame that bringeth worship and favour.” In this sort it is likely the apostle would have spoken, if need had so required. But now, seeing them forcibly assaulted, and that yet they strived with such good courage against the persuasions of the wicked; he commendeth their steadfastness, and exhorteth them by these words, not to yield unto their persecutors, nor to go from their faith in Christ Jesus.

“Neither by spirit;” that is, by revelation of the Spirit. The Spirit of God wrought mightily, and bestowed sundry and great gifts upon men. Christ said to his disciples, “When Matt. x. 19, <sup>20.</sup> they deliver you up, take ye no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.” And again saith he: “I will pray the Father, and he shall give you another Com- John xiv. 16, <sup>17.</sup> forter, that he may bide with you for ever; the Spirit of truth, whom the world cannot receive, because the world seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.” The Holy

Ghost shall be with you, to assist you, to teach you all things, to direct your counsels, to lead you into all truth, and to preserve you from all error.

Now, as the Spirit of God was among the faithful, and distributed to every man several gifts, as it seemed best to profit withal; so did the spirit of Satan wait upon the wicked, and possessed their hearts and bodies, and caused them to imagine and to do those things which were unseemly. He used them as instruments to disquiet the church of God, and to cast into it the seed of error, of untruth, and dissension. Of such spirits

<sup>1</sup> John iv. 1. St. John giveth warning, saying: “ Believe not every spirit, but try the spirits whether they are of God: for many false prophets are gone into the world.” At what time Ahab would not believe the answer which the prophet Micheas made him, there came forth a spirit, and stood before the

<sup>1</sup> Kings xxii. 22. Lord, and said: “ I will go out, and be a false spirit in the mouth of all his prophets.” This spirit ever walketh up and down, seeking whom he may devour, and blindeth the minds of many, that the light of the glorious gospel of Christ may not shine unto them. Take heed, that you be not deceived by any such which shall seek to abuse you by pretence of revelation. Though they shall take upon them to tell you of the day or hour of the coming of our Lord, believe them not; for the false spirit is in the mouth of such prophets.

“ Nor by word:” or, if any shall report and go about to persuade you that I have so spoken, or taught in the congregations; or will boldly countenance out such matter, and tell you, saying, I was present, I heard his words and remember them, this was the doctrine which Paul preached: refuse him that is such a one, for he bringeth not the truth unto you, but deceiveth you with lying and vain fables. “ Nor by letter as it were from us.” Again, it may be, they which lie in wait to destroy you, for their better way, will counterfeit letters, and send them unto you in my name. This is a token in them that they be past shame: be not you carried away by any such pretence from that which we have preached unto you. We have not taught you that the day of Christ is at hand. O, then, be not so soon removed away unto another gospel, by them which trouble you, and intend to pervert the gospel of Christ.

Many such sleights and false devices have been used by deceiving spirits, to blind the eyes of the simple. There have been some, which have set abroad their own phantasies under the names of Adam, the first man that God created upon the face of the earth, and of Cain and Seth. Others have called their own dreams, the Gospel of Thomas, and of Bartholomew, and of Barnaby, and of the apostles of Christ. St. Augustine saith of the Manichees: *Manichæi legunt scripturas apocryphas, nescio a quibus sutoribus fabularum, sub nomine apostolorum scriptas*: “The Manichees read secret hidden scriptures, written, I know not by what cobblers of fables, under the name of the apostles.” Such writings were never written by them, whose name they bear; but were wickedly and falsely counterfeited under their names by sundry heretics.

August. contra Faustum, lib. 22, cap. 79. [viii. 409.]

This is that whereof our Saviour gave us warning: “Take <sup>Matt. xxiv.</sup><sub>4, 5.</sub> heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many.” Again he saith: “If any shall say unto you, Lo, here is Christ, or <sup>ver. 23, 24.</sup> there; believe it not. For there shall arise false Christs, and false prophets.” Into what shape cannot he transform himself? In whose name will not he craftily set forth his errors, which dareth falsely set himself in the place of the Son of God? This hath evermore been the practice of that old serpent, to change himself into the likeness of an angel of light; and under the credit of holy men, to deceive the world with unholy and unwholesome things. Since the time that the church of God hath departed from her first faith, and would no longer be guided by the voice of the gospel; what and how great forgeries have there been wrought! What epistles, and canons, and decretals, have been devised to maintain several parts of false religion, and published under the name of Clemens, Cletus, Anacletus, and of others, whereof these holy fathers never thought! Thus have they cloaked themselves under the covert of the apostles, and of the fathers of the primitive church, and have sought to win credit in the world by false show of antiquity.

It is certain, that the Son of man shall come with his holy angels, and shall reward every man according to that he hath done in this life. Then will he give sentence against the wicked, and will place the faithful at his right hand. In that

<sup>2 Pet. iii. 10.</sup> day “the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the <sup>1 Thes. iv. 17.</sup> works that are therein shall be utterly burned.” “In that day, we which live and remain shall be caught up together with them” (that are dead in Christ) “in the clouds, to meet the Lord in the air.” “But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only,” saith our Saviour Christ.

Now, it remaineth, that we see, by occasion of this practice of the false prophets, or false apostles, of whom St. Paul here warneth the Thessalonians, how the wicked abuse the holy scriptures, and understand them contrary to their meaning.

<sup>2 Pet. iii. 10.</sup> St. Peter said, “The day of the Lord will come as a thief in the night,” even as Paul had written unto this people; as also it is spoken in the words of Christ: “They shall see the Son of man come in the clouds with power and great glory.” The false apostles use the same words, and wrest them to evil purpose; and take upon them to judge of the end of the world, and at what time the coming of Christ should be.

<sup>John ii. 19.</sup> Christ said: “Destroy this temple, and in three days I will raise it up again.” There arose certain that did bear false witness against him, saying, We heard him say, he would destroy this temple made with hands. They remembered, that temple was forty and six years a building, and thought it impossible that he could rear it in three days. They took his words otherwise than he meant. They thought of the material temple of stone in Jerusalem, and he spake of the temple of his body.

<sup>Matt. xvi. 18.</sup> Again, Christ saith, “Thou art Peter, and upon this rock will I build my church.” These are the words of Christ spoken unto Peter, after he had witnessed of him, that he is Christ the Son of the living God. Hereof they say, Peter is the rock; and the bishop of Rome is Peter’s successor: he is the rock upon which the church is builded, and shall stand steadfast for ever. But they understand the words contrary to the meaning. For, alas! who would conceive, that God would build his church upon a man, or upon any creature? Christ only is that rock whereupon his church is settled.

<sup>1 Cor. iii. 11.</sup> “Other foundation can no man lay than that is laid, which is Jesus Christ.” Therefore Chrysostom expoundeth those words:

*Super hanc petram ædificabo ecclesiam meam : Id est, super fidem atque confessionem : "I will build my church upon this rock ;" that is, "upon this faith and confession."* Likewise St. Augustine : *Super hanc petram, quam confessus es, &c.* Hom. 13. de Verb. Dom. sec. Mat. [v. 405.] "Upon this rock which thou hast confessed, upon this rock which thou hast known, saying, Thou art Christ the Son of the living God, will I build my church." That is, "I will build my church upon myself, which am the Son of the living God. I will not build myself upon thee, but I will thee upon me."

Christ saith, " Except a man be born again, he cannot see John iii. 3. the kingdom of God." These words are most true. For by our own nature, we be the vessels of God's wrath, and the children of damnation. Unless we be regenerate, and born anew of water and of the Holy Ghost, we cannot be saved. Yet Nicodemus, a wise man, a Pharisee, and a ruler of the Jews, mistook this speech : it seemed strange unto him how a man might be born when he is old. " Can he enter," saith he, " the second time into his mother's womb, and be born ? how can these things be ? " Jesus answered, and said unto him, Art thou a master of Israel, and knowest not these things ? " This new birth must be from above, even by the working of the Holy Ghost.

Again Christ saith : " Except ye eat the flesh of the Son of man, and drink his blood, you have no life in you." The Jews heard him, but mistook his words. They did not understand his meaning. Therefore they said : " This is an hard saying, who can abide the hearing of it ? " They reasoned among themselves, how it might be, that either he could give them his flesh to eat ; or, that they could take his flesh and eat it, or take his blood to drink it. " But when Jesus knew that his disciples murmured at it, he said unto them, Doth this offend you ? It is the spirit that quickeneth ; the flesh profiteth nothing." Hereof Augustine saith : *Acceperunt illud stulte, &c. : "They took the saying of Christ foolishly,* August. in Psal. 98. [lv. 1066.] they thought of it carnally, and imagined that the Lord would cut off small pieces from his body, and give it to them. Therefore they said ; This saying is hard. They were hard, and not the saying. For if they had been meek, and not hard, they would have said to themselves : This is not spoken

August. in  
Psal. 98. [iv.  
1066.]

without some cause ; there is some mystery hidden under his words." And again he saith : *Spiritualiter intelligite quæ locutus sum. Non hoc corpus, &c.* : " Understand those things spiritually which I have spoken unto you. You shall not eat" (with the mouth of your body) " this body that you see, nor shall you drink that blood which they shall shed that shall crucify me. I have commanded unto you some sacrament ; understand it spiritually, and it shall quicken you."

Thus we see the true meaning of Christ's words, and after what gross manner the Capernaites understood them. Let us beware we fall not into like error. Christ spake truly of his body, when he called it a temple. The Jews destroyed it, and in three days he did raise it up again. Mistake not his words, be not deceived. It is true that he said : " Upon this rock will I build my church." Mistake him not : Christ himself is the rock, and not Peter. It is true, that a man must be born anew, or else he cannot be saved. Mistake not this : hereby is meant not a bodily birth, but a renewing of the soul of man. It is truly said, that Christ's flesh is that bread, that came from heaven, and giveth life to the world : but mistake it not, for this bread filleth not the body, but the mind ; it requireth the hunger of the inner man. Even so is it true that the apostle saith of the day of the Lord. Take heed you mistake him not, and fall into the error of the false apostles, which take upon them to appoint the time and hour, when the Son of man shall come unto judgment.

Ver. 3. Let no man deceive you by any means : for that day shall not come, except there come a departing first, and that that man of sin be disclosed, even the son of perdition.

The church of God hath ever been under persecution and afflictions, as may appear by the stories of all ages ; but God hath not failed to comfort them, and work their deliverance. Israel was in great bondage under Pharaoh. They were put to great slavery, to chop straw, and to bake brick, &c. Their male children were slain before their faces. This was done unto them that so they might be rooted out, and their name quite put out from the earth. It was high time for the Lord to put to his hand. They called upon him in their troubles, and he heard them. Then sent he Moses and Aaron, and delivered them : he opened the Red sea, and gave them passage.

When the Philistines oppressed them, God sent them Gideon, Barak, Jehu<sup>2</sup>, Deborah, and Samson, whom he endued with wisdom, and courage, and power to overcome their enemies, and to set them at liberty. What should I speak of Nabuchodonosor, Antiochus, Nero, Julian, and other tyrants? They oppressed the servants of God, and kept them in great misery. But God looked down from heaven, and was their helper in the time of need: he brake the cords asunder, and delivered them. The more cruelty was intended or practised against them, the more glorious did God shew himself in the overthrow of their enemies. Great oppressions and cruel persecutions were done upon the saints of God, by those and other wicked princes. But the most cruel of any, that ever were, or are, or shall be, is the cruelty of Antichrist. By him the church of God shall suffer great tribulation, such as was not from the beginning of the world. And then shall his fury increase, and his tyranny be the greater, when his kingdom shall decay, and the days of his desolation shall be at hand.

Primasius saith: *Tunc cadet Babylon, quando novissime potestatē persequendi sanctos acceperit:* Primas. in Apoc. cap. 16. [in edit. Basil. 1544. sign. G 2.1] “Then shall Babylon come to the ground, when she shall last of all take power to persecute the saints of God.” For then will God arise, and will judge his own cause, he will deliver the afflicted, and will slay Antichrist with the breath of his mouth. Hereof St. Gregory saith thus: “The church, after these days of her affliction, shall afterward, notwithstanding, be strengthened with great power and might of preaching.”

“Except there come a departing first.” There must first be a departing from faith in the church of God, and then shall be the coming of the Lord. There was one general departing in the days of Noah. All flesh had corrupt their ways; there was not any that did seek after righteousness. Then came the day of the Lord upon them; he poured out the waters, and they prevailed upon the earth, so that both man, and cattle, and worm, and the fowl of the heaven were destroyed. There was a general departing of the Jews, and people of God at Jerusalem. They made the house of God a den of thieves; they saved a thief, and crucified the Lord of glory. God had no delight in them, neither re-

<sup>2</sup> [So it stands in the original edition; perhaps the judge intended was Ehud.]

Greg. in Job. cap. 29. lib. 19. cap. 9. [Bened. edit. tom. i. col. 611.]

Matt. xxiii. 37, 38. garded their sacrifices. Christ said unto them : “ O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which have been sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! Behold, Luke xix. 44. your house is left unto you desolate.” “ They shall not leave in thee one stone upon another ; because thou knowest not the time of thy visitation.” Such a departing it shall be, whereof the apostle speaketh, and so general, that the Son of man when he cometh shall hardly find faith upon the earth.

But this departing is diversely taken. Some understand it of the empire, that the kingdoms and countries, which were before in subjection to that estate, shall depart from it, and that then Antichrist shall spring up. Others think, that this is spoken of that departing, wherein the godly have carried themselves from the obedience of the church of Rome. But others more truly say, it is the departure from the doctrine, and religion, and love, and obedience of the gospel of Christ ; 1 Tim. iv. 1. 3. whereof in another place he saith : “ In the latter times some shall depart from the faith, and shall give heed to spirits of error, and doctrines of devils ; ..... Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with giving thanks of them which believe and know the truth.” These men shall have a form of godliness, but shall deny the power thereof. They shall turn their ears away from the truth, and will incline their hearts to hear fables.

The words of the apostle are plain, to shew that there shall be a departing. But, as we see, it is not agreed upon what manner of departing this shall be, nor by whom it shall be wrought. Our adversaries lay it unto us, saying, You have wrought this departing ; you have departed from the church of Rome ; you are they of whom St. Paul hath spoken ; you are the founders of Antichrist ; so say they. But would to God, they and their fathers, and the church of Rome had not wrought this departure. Bernard beheld the state, and pride, and disorders of the church of Rome in his time, therefore

Bern. Serm. 6. in Psal. 91. [lvi. 838.] said : *Superest jam ut reveletur homo peccati, filius perditionis : dæmonium non modo diurnum, sed et meridianum : quod non solum transfiguratur in angelum lucis : sed extollitur supra omne quod dicitur Deus, aut quod colitur :* “ It remaineth, that

the man of sin, that is, the son of perdition, be revealed: even the devil, which flieth not only in the day, but destroyeth in the noon-day: which is not only changed into an angel of light, but is exalted above all that is called God, or that is worshipped." And Gregory did see who they were that should work this departing and make way for Antichrist; therefore said: *Ego fiderenter dico, &c.*: "I speak it boldly: <sup>Greg. lib. 6, epist. 30. [ii.]</sup> Whosoever calleth himself the universal priest, or desireth so <sup>881.]</sup> to be called" (as doth the pope) "in the pride of his heart, he is the forerunner of Antichrist."

Now, that we may yet better know, what manner of departure that shall be, let us consider what St. Paul speaketh of the church of God which was in his time. Unto the Corinthians he saith: "If all prophesy, and there come in one that <sup>1 Cor. xiv.</sup> believeth not, or one unlearned, he is rebuked of all men, he is <sup>24—26.</sup> judged of all men: and so are the secrets of his heart made manifest; and so will he fall down on his face and worship God, and say plainly that God is in you indeed. How is it then, brethren? when you come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying," &c. "For God is not the author of confusion, <sup>[Ver. 33.]</sup> but of peace, as we see in all the churches." Blessed were they of God. All things among them were done to edifying. The holy scriptures were read openly in the presence of the people: the people reverently kept silence, and gave ear, and understood the will of God, and submitted themselves unto it. The prayers were in a known tongue, so that the unlearned might understand them, and say Amen. The holy mysteries were duly ministered. The people received the sacrament of the Lord's supper under both kinds, as Christ had instituted; and did all communicate together. Chrysostom, writing upon that chapter, saith: *Vere tum* <sup>Chrys. hom.</sup> *ecclesia cœlum fuit*, &c.: "Verily the church then was a <sup>36. in 1 ad Cor. [Ed. Bened. tom. x. p. 339.]</sup> heaven, the Spirit of God ordering all things, and directing all the heads of the church."

In the time of Tertullian, the Christians still kept this manner. Therefore he saith: *Coimus ad divinarum literarum commemorationem....., fidem sanctis vocibus pascimus, spem erigimus, fiduciam figimus.....*: "We meet together

at the reading of the holy scriptures: we nourish our faith with those heavenly words: by them we raise up our hope, and settle our affiance and trust.” Augustine, Chrysostom, Origen, and other ancient and godly fathers, commended the reading of the scriptures unto the people, called upon them to read them themselves, or to get others to read unto them: and that they would hear them not only in the church, but also at home in their houses. They taught them the hurt and danger of ignorance; that ignorance of the scriptures hath been the cause of heresies; and that it hath brought in corruption of life and of manners. This was the order and usage of the church in the time of the holy apostles, and of our first fathers. The people were guided by the word of God, they were made partakers of the holy mysteries, and all things were done in the church to edifying. And the same order is this day restored, and practised in our churches.

Let us look into the church of Rome, and behold the usage and behaviour thereof. Where shall we find that heavenly comeliness which St. Paul requireth? where is the comfortable reading of scriptures? where is the people taught their salvation in Christ Jesus? where is the brotherly meeting of all the congregation at the communion of the Lord’s supper? May we say of Rome, that it holdeth fast the form and fashion of that church which Christ and his apostles left unto us, and which the holy ancient fathers continued? Nay, rather, we may say of them with Chrysostom, They may have the chests and coffers wherein the treasure was sometimes kept, but the treasures they have not. We may say, It is not now a house of prayer, but a den of thieves. We may say, It shall no more be called Bethel, the house of God, but Bethaven, the house of vanity, or of lying.

Jupiter and Bacchus, and the idols of the heathen, were not so dishonoured of their worshippers, as the almighty and everlasting and only true God is dishonoured in that synagogue. I speak of it as it is now, and as it hath been these many years. For, in the time of our elder fathers, it had great testimony of true holiness. Ignatius called it *castissimam*, most chaste. Tertullian said, it was a happy church, because the apostles of Christ suffered martyrdom in it, and left their whole doctrine unto it. And in like sort did others give unto

Rome, as it was in those times, reverend and worthy commendation. But now, saith he: *O Roma, a Roma quantum mutata vestuta es! Nunc caput es scelerum, quæ caput orbis eras*: “O Rome, how much art thou changed from the old Rome! Thou, which hast been the chief in all the world, art now the chief in all naughtiness.” They have forsaken the trade of life, and the love of the gospel, which they of old time had in Rome, and therefore cannot be inheritors of their commendation.

When Chrysostom considered the state of the church, as the apostle speaketh of it unto the Corinthians, and did see how far the church in his time swerved from that, he said:

*Nunc vero vestigia tantum rerum illarum tenemus*: “We have now only the bare signs of those things.” Again: *Videtur ecclesia hodie mulieri quæ mansuetudine veteri exciderit simi-*

Chrysost. in  
xiv. 1 Cor.  
[Ed. Bened.  
tom. x. p.  
339.]

*lis, quæque symbola tantum, &c.*: “The church which is now may be likened to a woman which hath forsaken her wonted modesty; and hath only certain outward shows of that first felicity, and keepeth still the hutches and boxes of precious things, but lacketh the treasure which was in them. To such a woman may the church this day be likened. I speak not this of the gifts; (for the matter were not so great, if we wanted them only;) but of life and of virtue.” And again he saith: *Scrinium aliud paterni thesauri exinanitum hodie dicam, &c.*: “I will tell you of one other box of that treasure which our father left unto us, which is empty, and hath nothing left in it at this day. In times past they did sing all together; so do we also: but then they were all of one mind, and of one heart: at this day you shall not find one man that agreeth with himself, there is such war and discord in all things every where. The name of peace is common in all places, but peace itself is nowhere to be found. Then men did use their houses like churches: now men do use the church as they use their house, nay, more profanely than any house.” Thus Chrysostom blamed the church in his time, and layeth out their departing from the faith. He lived about 411 years after Christ.

What may we think he would say of the church that hath been of latter years, if he had lived to see the deformity and abuses thereof? where, besides that they are not of one mind

and of one heart, they suffer not the people all together to sing the praises of God ; where they have not only emptied such boxes or hutches, wherein Christ left great treasures unto his church, but have made light account of them, and have cast away the very patterns and images of true godliness. They drive away the people from reading the scriptures, and reckon that as unlawful as to cast the bread of the children unto dogs, or pearls before swine. They lead men from trust in the blood of Christ, and teach them to believe such things, and to put confidence in those creatures, which cannot profit or help them at all. You may remember what prayers they used. But bless your ears : for they are words full of horrible blasphemy. They said to the holy and blessed Virgin Mary, the mother of our Redeemer and Saviour : *In te Virgo Maria confidimus, in te speramus, nos defendas in eternum* : “ Our trust and hope we put in thee, O Virgin Mary ! defend us everlastinglly.” They say : *O felix puerpera, nostra pians scelera* : “ O happy mother, which dost purge us from our sins.” And : *Sanctæ Mariæ merita ducant nos ad regna cœlestia* : “ The merits of holy Mary bring us to the heavenly kingdom.” Again : *Tu mediatrix Dei et hominum, advocata pauperum, refugium peccatorum* : “ Thou art the mediator between God and man, the advocate for the poor, the refuge of all sinners.” O merciful Christ, what is become of thy passion ! where is the price of thy blood ! how are we led away from thee to seek redemption in a creature ! Again they say unto her : “ Thou art the lady of angels : thou art the queen of heaven. Command thy Son : shew thyself to be a mother.” He is thy Son, thou art his mother : the mother may command, the child must obey. Again, they turn all that is spoken in the whole book of the Psalms of the prophet David, either of God or of Christ, and apply it to the Virgin Mary, and call that psalter, *Psalterium beatæ Mariæ*, “ the Psalter of blessed Mary.” Who will take the pains to peruse it, shall find that comfortable speech of our Saviour, “ Come unto me all ye that are weary and laden, and I will ease you,”

Matt. xi. 28. thus blasphemously abused in the second Psalm : *Venite ad eam omnes qui laboratis, et tribulati estis : et refrigerium et solatium dabit animabus vestris* : “ Come unto her all ye that travail, and be heavily loaden ; and she will give rest and

Psal. Beatae Marie Psal. 2.

comfort to your souls." Another saith, The kingdom of God is of two parts, of justice and of mercy. He reserveth justice to himself: and the other part, that is, mercy, he hath yielded unto his mother. Therefore one of them playeth the proctor, and taketh upon him to shew the difference of those two courts, saying: *A foro justitiae Dei appellandum est ad forum misericordiae matris ejus*: " You must appeal from the court of God's justice to the court of his mother's mercy." And is there not good cause he should give us this counsel, if it be true that he hath written, *Nulla gratia venit de caelo ad terram, nisi transeat per manus Mariæ*. *Est enim mediatrix salvationis, justificationis, reconciliationis, communicationis*: " No mercy cometh from heaven to the earth, but it must pass by the hands of Mary. For she is the mediator of our salvation, of our justification, of our reconciliation, and of our participation." What is blasphemy, if this be not blasphemy? They, which will seem somewhat to blush at these things, will perhaps excuse this, and call it spiritual dalliance. Unhappy are they, and heavy judgment shall abide them, that in such sort dally and scorn the price of our redemption. O let us open our eyes: we are the sons of God. God hath given us eyes to see, and ears to hear, and hearts to understand. Let us judge uprightly. It is God's cause. Whosoever considereth these, and such other great errors, must needs confess that the church of Rome hath wrought that departing whereof the apostle speaketh. In the late council of Trident, Cornelius, the bishop of Bitonto did something plainly acknowledge the great apostasy, and departing of the church of Rome, both in matters of faith, and in conversation and life. These be his words: *Utinam a religione ad superstitionem, &c.*: " Would God they were not gone wholly with general consent from religion to superstition; from faith to infidelity; from Christ to Antichrist; from God to Epicure: saying with wicked heart and filthy mouth, There is no God. Neither hath there been this great while any pastor or pope that regarded these things. For they all" (both pope, and cardinals, and other) " sought their own; and not so much as one of them sought for the things that pertain to Jesus Christ." Yet, say they, there can be no departing from faith in the church of Rome; the faith thereof cannot fail: for

Bernardinus  
[de Busti]  
in Mariali.

**Luke xxii. 32.** Christ hath said, “ I have prayed for thee, that thy faith Matt. xvi. 18. fail not.” And again: “ The gates of hell shall not prevail against it.” Therefore in that place there can be no decay. This is the saying of some, who humble not themselves to know their error; who love the praise of men more than the praise of God; whose glory is their shame, which mind earthly things.

The apostle saith, there shall be a departing; that it shall be, not among the Jews and infidels, but among those which were reckoned to be of the household of faith, and the children of God. What is it, from which they shall depart, or wherein the decay shall be? doth he mean their riches, their gold, and silver, and bread, &c.? No, but the doctrine of the gospel, and faith in Christ. The pure words, which as silver from the earth are tried and purified seven times in the fire; the well of water, which springeth up into everlasting life, shall decay in the house of God. The people shall shut their ears that they may not hear the truth, and shall give heed unto spirits of error, and doctrines of devils, which speak lies through hypocrisy. And let them not say, the church of Rome cannot err. For, where did Christ ever give, or where have the apostles ever made mention of, any such privilege

**2 Pet. ii. 1, 2.** granted to that church? St. Peter saith: “ There were false prophets also among the people, even as there shall be false teachers among you, which privily shall bring in damnable heresies, even denying the Lord that hath bought them, and bring upon themselves swift damnation. And many shall follow their damnable ways, by whom the way of truth shall

**Acts xx. 30.** be evil spoken of.” Paul warned the church of God at Ephesus, not only that after his departing grievous wolves should enter in among them; but also, that of themselves should men arise speaking perverse things, to draw disciples after

**Luke xviii. 8.** them. When Christ said, “ When the Son of man shall come, shall he find faith upon the earth?” and when he told his disciples that the abomination of desolation shall stand in the

**Matt. xxiv. 23, 24.** holy place: when he warned them in this sort: “ Then if any shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, so that if it were possible the very elect should be deceived:” it is most evident, he

spake of that departing which should come, and should appear in the church of God: which departing our forefathers did behold and mark in their times; and which hath of late years appeared so manifestly, that no man, who is not wilfully blind, can doubt thereof.

St. Paul knew not any such state of the church of Rome, or any especial grant made unto it, in such sort, that it should never err. For unto the church of Rome he writeth: “Boast <sup>Rom. xi. 20.</sup>  
<sub>21.</sub> not thyself. Be not high minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee.” “Through unbelief they are broken off, and thou standest by faith.....Behold therefore the bountifulness and <sup>Ver. 22.</sup> severity of God: towards them which have fallen, severity; but towards thee, bountifulness, if thou continue in his bountifulness: or else thou shalt also be cut off.” That is, if he spared not the Jews, his own people, how will he spare thee that art but a stranger? If thou continue not, thou shalt be cut off. It may be thou shalt also depart from the faith, as the Jews have done: then shalt thou be as a withered branch, and shalt not draw any moisture from the root: then will God also forsake thee: and thy end shall be worse than the beginning. I trow in saying thus, he said not, Thou shalt not err. If the church of Rome cannot err, what need have they of that church either of the scriptures, or of the fathers, or of councils? Perhaps through this pride they grew first to despise the holy scriptures, and would not direct their ways by them. They are high minded, and boast themselves that they are as mount Sion, which shall not be moved. Yet our Saviour liketh the church sometimes to sheep; as in the fifteenth of St. Matthew: “I am not sent but unto the lost sheep of Israel:” sometimes to children, which are simple, and soon beguiled: sometimes to a vine, which is weak, and easily thrown down: sometimes to the moon, which waxeth, and is also in wane, and many times giveth no light. The ancient fathers compare the church of God to no one thing so usually as to a ship. And who knoweth not how a ship is tossed hither and thither; how it is in danger of sands, and of rocks, and of pirates, and in danger of drowning by leaking? If the sheep were not a straying kind of cattle, what should they need a shepherd? If little children could guide

themselves, what need had they of a guider? If the vine did not hang down and lie on the ground, what need were there of props, or of one to set it up? If there were no fear for the passage of a ship, if it could not miscarry, what should it need a pilot? Let no man therefore say, the church is safe for ever, it cannot err, it cannot decay. Such words are deceivable and lying words. For, false prophets shall come. There shall be a desolation; there shall be a departing, even in the house of God: and that day of Christ shall not come, except there come a departing first: “and that that man of sin be disclosed, even the son of perdition.”

Ver. 4. Which is an adversary, and exalteth himself against all that is called God, or that is worshipped; so that he doth sit in the temple of God, shewing himself that he is God.

This the apostle speaketh of Antichrist. He is the man of sin, and the son of perdition. It will be somewhat hard to treat of this matter, and to open the words of this scripture. Whatsoever I shall speak, it will be ill taken of many, and many will doubt of the truth of my speeches; such affection they bear to him whom the apostle deciphers to be Anti-christ. Albeit, whatsoever I will utter in opening the apostle’s words, shall be such as the holy scriptures and learned writings of the holy fathers have left unto us, and the church of God hath proved, and at this day doth prove, to be true. God promised, that Christ should come into the world, even the Shiloh, unto whom all the people should be gathered; and that he should be the hope of Israel, and deliver his people from their sins. God made promise of him to Adam and to Abraham, David, &c. The scriptures are full, and the prophets make often mention of this promise. Old men, and young men, and all the people, waited for the fulfilling there-

Exod. iv. 13. of, and said: “Send him whom thou wilt send.” And again:

Isa. xlvi. 8. “Ye heavens, send the dew from above, and let the clouds drop down righteousness: let the earth open, and let salva-

Isa. xxxv. 4. tion and justice grow forth.” And again: “God will come and save you.” Thus was every eye bent upon him, and every heart waited for his coming.

Galat. iv. 4. “But when the fulness of time was come, God sent forth his Son made of a woman: John i. 10, 11. that we might receive the adoption of the sons.” “He was

in the world,...and the world knew him not. He came unto his own, and his own received him not." "Light came into John iii. 19. the world, and men loved darkness better than light." They to whom the promise was made, and which wished for him, and made all their common talk of the hope of his coming, when he came, knew him not; they reviled him, and said, "Behold a glutton, and drinker of wine, a friend unto publicans and sinners." They called him Beelzebub; and a false prophet, and a seducer of the people. Him they did take by the hands of the wicked: they betrayed him, they denied the holy One and just: they hanged on a tree and killed the Lord of life. Such was the receiving of Christ. This did they to him through ignorance. It was not given them to know the secrets of the kingdom of heaven. They have not known the Father, nor whom he hath sent, Jesus Christ. Therefore saith he: "I confess unto thee, Father, Lord of heaven and Luke x. 21. earth, that thou hast hid these things from the wise and learned, and hast revealed them to babes: even so, Father, because it so pleased thee."

Now as the coming of Christ was, such is the coming of Antichrist. God hath foretold of his coming. Daniel hath Dan. ix. 24. foretold. Christ and his apostles, Paul and John, have foretold it. The scriptures, and old fathers, make often mention hereof. There is none, neither old nor young, neither learned nor unlearned, but he hath heard of Antichrist. They hate his name, and detest him, before they know him. But here you may mark the wonderful sleight and subtlety of Satan. The world shall look after the coming of Antichrist. He shall not fail but come. All men shall carry hatred against him, and reckon him abominable, and yet their eyes shall be blinded, and their hearts deceived, so that they shall not know him. They shall hate his name, and embrace his doctrine. He shall cover himself with a cloak of holiness. They shall think they do good service unto Christ, but shall therein do service unto Antichrist.

The divers phantasies of men have devised many sundry fond tales of the person of Antichrist. Some say he should be a Jew, of the tribe of Dan: some, that he should be born in Babylon: some, that he should be bred up in Bethsaida and Chorazin: some, that he should rise up in Syria: some,

that Mahomet is Antichrist: some, that he should overthrow Rome: some, that he should build up the city of Jerusalem: some, that Nero was Antichrist: some, that he should be born of a friar and a nun: some, that he should continue but three years and a half: some, that he should turn trees upside down, with the tops in the ground, and should force the roots to grow upward, and then should flee up into heaven, and fall down, and break his neck. These tales have been craftily devised to beguile our eyes, that, whilst we think upon these guesses, and so occupy ourselves in beholding a shadow or probable conjecture of Antichrist, he which is Antichrist indeed may unawares deceive us.

*“ Except that man of sin be disclosed.”* The apostle seemeth to teach us of Antichrist, as if he should be one man, because he calleth him “ the man of sin.” But we may not so take him. The manner of the scripture is oftentimes, and in divers places it speaketh that of many, which seemeth to be spoken but of one. So doth Daniel set forth the kingdom, and all the kings of Persia, in the name and likeness of a bear, and so describeth the state of other whole kingdoms in such particular names. And so doth the Spirit of God, in the Dan. vii. 5. Revelation, set down under the name of the Beast, the succession and continuance of many. He meaneth not therefore that Antichrist shall be any one only man, but one estate or kingdom of men, and a continuance of some one power and tyranny in the church.  
Rev. xiii. 1.

We read of Pharaoh, a cruel tyrant, that he did persecute the people of God in Egypt: and of Nebuchadnezzar, that he oppressed them, and brought them captives into Babylon: and of Antiochus, that he likewise fought against them, and did overcome them, and led them captives into Macedonia. They all were mighty and cruel tyrants. Yet one other shall come, whose cruelty shall be heavier, and whose continuance shall be longer than was the cruelty or continuance of any of these; who shall work his purpose, not in Egypt, nor in Babylon, nor in Macedonia, “ but in the holy place, even in the church of Christ, and in the house of God.” And this state, and continuance of persecution in the church, is the state of Antichrist.

But what shall he do whereby he may be known? Paul

saith: " Which is an adversary." This shall be the mark whereby you may know him: he shall set himself against God, and against Christ, for he is an enemy of the cross of Christ. Why then, say you, are not the Jews, and Mahomet, and the Turk, either all, or the most wicked of them, so called, seeing they utterly refuse all Christian religion? Because none of these sit in the temple of God; which is the place where Antichrist shall advance himself: and because Antichrist shall not in open show set himself against Christ, as doth Mahomet, and the Turks; but subtly and craftily, like an evil and ungracious servant. He will not openly speak his blasphemies, or spit at the gospel of God, or defy the name of Christ; but he will call himself, The servant of God; perhaps, The vicar of Christ; and perhaps, The servant of God's servants; or perhaps, The head or the chief member of the church. He shall say, he is led with the zeal of God's house, and shall do nothing less: for he shall seek himself. He shall say, he seeketh the glory of God, when all that he doth is for the enriching and ambitious enlarging of his own worldly pomp and vanity.

In matters of princes, if any man take upon him the name of an ambassador, or deputy to a prince, having no commission thereto, and in this boldness presume to levy and raise a power, and force the subjects to follow him: although he work all this under the name and by the colour of the prince's authority, (as is the manner of rebels to do,) yet he is a traitor, and his doings are not well thought of, because he dealeth in the prince's matters without warrant from the prince. Even so Antichrist: he shall come in the name of Christ, yet will he do all things against Christ; and under pretence and colour of serving Christ, he shall devour the sheep and people of Christ: he shall deface whatsoever Christ hath taught: he shall quench that fire which Christ hath kindled: he shall root up those plants which Christ hath planted: he shall undermine that house which Christ hath built.

He shall be contrary to Christ: his faith contrary to the faith of Christ, and his life contrary to the life of Christ. Is any man desirous to know Antichrist? His coming shall be notable; it shall astonne the world. By this mark you may know him: he shall be contrary to Christ. To shew you at

large this contrariety by comparison of things contrary in Christ and Antichrist, would ask long time. It shall be sufficient, we consider only some few wherein they are manifestly contrary, that by them judgment may be made of the residue.

**Heb. x. 14.** St. Paul saith: "With one offering hath he consecrated for ever them that are sanctified." And again: "We are sanctified by the offering of the body of Jesus Christ once made." What is he then that saith, I make priests to offer a daily sacrifice for the sins of the people; by whom the offering up of the body of Christ is made every day? He is contrary to Christ; he is Antichrist.

**Ephes. i. 22.** St. Paul saith: "God hath appointed Christ over all things to be the head of the church." What is he then which saith, I am the head of the church? which saith, All the churches of God are knit in me; you must understand as I understand; you must hear with mine ears, and see with mine eyes; I will govern and direct you? He is contrary to Christ: this is Antichrist. Christ ordained that the communion should be ministered under both kinds.

**Matt. xxvi. 26, 27.** What is he then that delivereth it to the people but under one kind? He is contrary to Christ. He breaketh the first institution of the Lord's supper: he is Antichrist.

**John xviii. 36.** Christ saith: "My kingdom is not of this world." What is he then which saith, I am lord of lords, and king of kings: I have right to both swords: my power and authority reacheth over all the kingdoms of the world? He is contrary to Christ; he is Antichrist. Christ washed his disciples' feet. What is he then that giveth his feet to be kissed of kings and emperors? He is contrary to Christ; he is Antichrist. Christ paid tribute to Cæsar<sup>1</sup>. What is he then that exempteth himself and his clergy from the temporal sword and authority? He is contrary to Christ; he is Antichrist. Christ allowed marriage, and reproved fornication. What is he then that alloweth fornication, and forbiddeth marriage? He is contrary to Christ; he is Antichrist. Christ saith: "Search the scriptures." What is he then which saith, Give not that which is holy to dogs, neither cast pearls before swine: ye may not

<sup>1</sup> [The tribute (mentioned in St. Matt. xvii. 27.) may have been levied under Cæsar's authority; although it was not applied to the purposes of the state, but to the service of the temple.]

search the scriptures? He is contrary to Christ; he is Anti-christ. These be the certain and undoubted marks of Anti-christ.

“ So that he doth sit in the temple of God.” That is, he is bold, and without force of any danger. He is not driven to hide himself in a corner: he is exalted in the eye and in the heart of the world. He beareth rule in the conscience of men. He hath the keys to open and shut at his pleasure. He maketh kings and princes become his subjects: he ruleth them, not by sword or spear only, but by pretence of religion: he telleth them, all things are put in subjection under his feet; that he is the vicar of Christ; that his word must be taken as the word of God. So he sitteth in the temple of God, as if he were God.

The godly preachers sit also in the temple of God: they are the ministers of Christ, and disposers of the secrets of God. There they expound the scriptures, and shew the good and acceptable will of God. There they exhort, and teach, and reprove, and correct, and instruct the people in righteousness. Antichrist sitteth not in the church after this sort. He teacheth not, nor exhorteth the people. He maketh that no part of his office. How sitteth he then? what shall he say? what shall he do? The apostle telleth us: “ He exalteth himself against all that is called God, or that is worshipped.” He shall be honoured with the honour that is due unto God. He shall shine and glitter in gold and precious stones. He shall be carried upon the shoulders of men, and waited upon by kings, and princes, and great estates. So shall he be contrary to Christ.

Christ was humble and lowly. The prophet in his own person speaketh of him: “ I am a worm, and not a man: a Psalm xxii. 6. shame of men, and the contempt of the people.” And the apostle saith: “ He humbled himself, and became obedient Phil. ii. 8. unto the death, even the death of the cross.” Behold his parents, his birth, his cradle: behold his life, his disciples, his doctrine, and his death. All were witnesses unto his humility. He saith of himself: “ The Son of man hath not Matt. viii. 20. whereon to rest his head.” And to his disciples he saith: “ The kings of the Gentiles reign over them, and they that Luke xxii. 25. bear rule over them are called gracious lords: but you shall 26.

**Matt. xi. 29.** not be so." And again: "Learn of me, that I am meek and lowly in heart: and ye shall find rest unto your souls."

Now on the other part take view of Antichrist. Behold his birth, his place, his chair, his estate, his doctrine, his disciples, and all his life. You shall see nothing but pomp and glory. Gregory calleth him the king of pride. He is proud in life, proud in doctrine, proud in word, and proud in deeds. He is like unto Lucifer, and setteth himself before his brethren, and over nations and kingdoms. He maketh every knee to bow down to him and worship him: he maketh kings to bring him water, to carry his train, to hold his cup, to bear his dish, to lead his bridle, and to hold his stirrup: he claimeth power over heaven and earth: he saith, he is lord over all the world, the lord of lords, and the king of kings; that his authority reacheth up into heaven, and down into hell; that he can command the angels of God; that he condemneth whom he will condemn; that he maketh saints at his pleasure; that whatsoever he blesseth is blessed; and that it is cursed whatsoever he curseth.

He selleth merits, the forgiveness of sins, the sacrifice for the quick and the dead. He maketh merchandise of the souls of men. He layeth his filthy hands upon the Lord's anointed. He removeth kings, and deposeth the states and princes of the world. This is Antichrist. This is his power. Thus shall he work and make himself manifest. So shall he sit in the temple of God. The people shall wonder at him, and shall have him in reverence: they shall say, Who is like unto the beast? who is so wise, so mighty, so godly, so virtuous, so holy, so like unto God? So intolerable and monstrous shall be his pride.

It were much for him to sit in the seat and to occupy the room of an earthly king or emperor. But he shall take upon him the authority and the name of God, the name of the living Lord, the name of God which hath made heaven and earth, even the name of God the Father of our Lord Jesus Christ. And in this pride he shall exceed all others that have been wicked. The Pharisees and the scribes were wicked; yet none of them did sit in the temple of God, shewing himself that he was God. Arius, Nestorius, Montanus, Valentinus, were wicked heretics; yet they never took upon them the

name of God. What should I say of this blasphemy? or in whom may we find the like? Mahomet was a Turk, and a false prophet, and a deceiver of the people; yet he took not upon him the name of God. This point and reach of ungodliness belongeth only to Antichrist. He shall sit in the place of God in judgments: he shall shew himself out of that place as if he were God. Irenæus saith: *Quum sit servus, tamen adorari vult ut Deus*: “Whereas he is but a servant, he will be worshipped as if he were God.”

Irenæus, lib. 5, cap. penultimo.

But some will say, Antichrist shall be mortal as other men, born of a mortal father and mother: he shall know that he shall die; and that he is but dust, and shall return again into dust: that he cannot make himself, no, that he cannot make the least and vilest of all creatures. How then will he proclaim himself to be an immortal God? how will he call himself God that made heaven and earth? or, God which had no beginning, nor shall have any end? No, this is not the meaning of these words. He shall not so think of himself, nor so say. I will tell you, after what sort he shall sit in the temple of God, and how the world shall receive him and reverence him as God. He shall take to himself that supreme authority and prerogative, which appertaineth only to God by nature. Although he be but a man, yet in office he will be accounted as God. He shall compare his laws with the laws of God. He shall say, his word is the word of God. Whatsoever he saith, he shall say, it is the voice of the Spirit of God: of the same authority, that is the gospel of Christ: no man may break it: no man may touch the credit thereof: if any man withstand it, he must think he doth sacrilege, committeth blasphemy, and sinneth against the Holy Ghost. Again, he shall break the laws of God to uphold his own, and shall pull down God to set up himself. Such shall be the power and authority of Antichrist: so shall he possess the consciences of the people: so shall he sit as an idol in their hearts: so shall he stand in the place of God, and shew himself that he is God. The people shall receive his doctrine, and believe his word. They shall fall down before him, and worship him. They shall say, “Who is like unto the beast?” what creature Rev. xiii. 4. is so beautiful as he? They shall honour him as God. But what is he, which hath suffered himself to be so called? who

is he which hath been called by the name of God? Of all the creatures which have professed the faith of Christ, of all the kings, or bishops, or priests, or lay people that ever were in the church of God, who ever required to be called by the holy name of God? or, whoever liked well of them which so called him? who hath been so wicked? who hath ever so much forgotten himself? in what place hath he dwelt? or what hath he been?

Here methinketh I see the secret motions of your heart. You look that I should name the bishop of Rome, that it is he which hath suffered himself to be called by the name of God; I will not tell you in mine own words. Unless the bishop himself so speak, I will not tell you. Mark then, and witness of my indifferency, whilst I speak hereof, that I follow not affection, but deal uprightly. Therefore, I say again, unless the bishop himself suffer himself to be called by the name of God, I will not say of him so. Then let us see what he hath written of himself, and what he hath suffered others to write. Pope Nicholas saith: *Constat summum pontificem a pio principe Constantino Deum appellari*: “It is well known that the pope, of the godly prince Constantine was called God.” And therefore pope Pius in his Bull saith: *Nemo audeat obedire*: “No man dare obey her, or her will, or commandments, or laws, upon pain of our curse.”

*Dist. 96. Satis evidenter.*

*Bulla Pil V. contra Eliz.*

*In concilio Later. sess. 4. [Ed. Reg. xxxiv.]*

*Extrav. Joh. xxii. cum in- ter. In Gloss.*

*Ibid.*

The pope was well content to suffer Christopher Marcellus, one of his parasites in the council of Lateran, to say unto him: *Tu es alter Deus in terris*: “Thou art another God in earth.” The pope is content in such sort to have a division of tenures made between him and God, as the poet sometime flatteringly wrote: *Divisum imperium cum Jove Cæsar habet*: “The emperor parteth his rule, and holdeth half with Jupiter.” In the Extravagants it is set down: *Dominus Deus noster papa*: “Our Lord God the pope<sup>2</sup>.” Mark these words: “Our Lord God the pope.” In them the pope is called Lord, and is called God. O merciful Lord God, which from thy heavens be holdest this vanity, how great is thy mercy in suffering this! I devise not this. His own books, his own doctors, his own decrees and decretals speak it and set it down: *Credere Dominum Deum nostrum papam non potuisse statuere, prout statuit, hæreticum censeretur*: “To believe that our Lord God

[<sup>2</sup> See vol. ii. p. 195. note <sup>35</sup>.]

the pope might not decree as he decreed, it were a matter of heresy." It is so written there; he hath heard it, he hath seen it, he knoweth it is so, yet he suffereth it to go abroad, and thereby suffereth himself to be called God<sup>4</sup>.

He hath burnt many saints of God and holy men for no other cause but for the profession of the gospel. He hath in many places burnt the holy Bible, and such books as teach nothing but godliness. Where did he ever burn? what speak I of burning? where may it appear that ever he controlled any for so writing, or called in such speeches?

One of them seemeth to take shame of this shameless and blasphemous style or title. He seeketh friendly to temper, and qualify, and take up the matter: *Nec Deus es, nec homo*, Clementin. in proemio. in Glossa. *quasi neuter es inter utrumque*: "Thou art neither God nor man: in a manner thou art neither of both; but rather a mean between both." That is, thou art not so high as God, nor yet so base as man. Whom then shall we imagine him to be? is he an archangel, or angel, or a spirit of the air? God give him grace to see his own vanity: that he may know he is but a miserable and mortal man; that he may know that a time shall come when his hypocrisy and dissimulation shall be disclosed. God give him grace to become godly, as becometh the man of God: that he may indeed be the minister of Christ, and a disposer of the secrets of God: that he may serve God in truth, in holiness and righteousness all the days of his life. But you say, the pope at this day is not called God. He rather abaseth himself, and writeth himself by a title of humility, and is called so: *servus servorum*: "the servant of servants." Be it so, that he is so called, and so written. Yet he is king of kings, and lord of lords. This servant saith, I do make holy the unholy: I do justify the wicked: I do forgive sins: I open, and no man shutteth. This servant can say, Whosoever obeyeth not me, he shall be rooted out. This servant may dispense for any commandment of the Old and New Testament. This servant hath Christ's lieutenantship not only over things in heaven, over things in earth, and over things in hell; but also over the angels both good and bad. No man may judge this servant: 9. Qu. 3. Cuncta.

<sup>4</sup> [See vol. ii. p. 195. note <sup>25</sup>.]

Pet. de Palude  
de potest. Pp.  
Artic. 4. for they say: *Papa solutus est omni lege humana*: “The pope is exempted from all law of man.” And again: *Nec totus clerus, nec totus mundus potest papam judicare aut depo-nere*: “Neither all the clergy, nor all the whole world, may either judge or depose the pope.” Such a power this servant of servants claimeth to himself. What greater power may be given unto God? what angel, what archangel ever had the like power?

And this power even at this day pope Pius challengeth as proper to his seat. That he hath the authority which is due to Christ over his church, that no man may judge him, nor say he doth err, nor ask why he doth so. He is invested in the privilege of his church, and loseth no one jot of his dignity. It is yet good at this day which hath been set down: *Sacrilegii instar esset disputare de facto papæ*: “It is sin, as great as sacrilege or church-robbing, to reason of any the pope’s doings.” These be their own words. God knoweth, before whom we stand this day, they be their own words, and not mine. Thus doth he “sit in the temple of God, shewing himself that he is God.”

Euseb. de  
Preparat.  
lib. 7. [cap.  
16. p. 329.] And therefore may we say, as sometime said Eusebius: *Hoc est argumentum, eos odisse Deum, quod velint seipso appellari Deos*: “This is an evident token that they hate God, because they will have themselves called by the name of God;” or as Gregory, who, speaking of Antichrist, said: *Cum sit damnatus homo, et nequaquam [al. nequam] spiritus, Deum se esse mentitur*: “Whereas he is a cursed man, and not a spirit, he feigneth himself, by lying, to be a God.”

Greg. in Job  
lib. 25. cap.  
14. [i. 807.]

Ver. 5. Remember ye not, that, when I was yet with you, I told you these things?

Before I departed from you to go further, to plant the gospel in other churches, I told you, that Antichrist should come, and that he should oppress and confound the church of Christ. Paul was chosen to be an apostle. The office of an apostle was not to rest in any one certain place, but to pass from country to country, from land to land, and to fill all the world with knowledge of the gospel; and therein appeareth the difference between an apostle and a bishop: a bishop had the charge of one certain church, an apostle had the charge over all the churches.

But Paul was not tied to any one city, or island, or country. He had authority to preach to all cities and countries, to all lands and islands, from the east to the west. So did Christ appoint his apostles: “Go ye into all the Mark xvi. 15. world, and preach the gospel unto every creature.” They were not sent to Jerusalem, nor to Samaria, nor to Ephesus, nor to Rome only; but into all the world. The whole world was their diocese, and their province. So speaketh the prophet David of them: “Their sound is gone forth through the Psalm xix. 4. earth: and their words into the ends of the world.” This was the commission which our Saviour gave unto John, and to James, to Paul, and to Peter, and to the rest of the apostles; that they should go into all the world. Therefore if any of the apostles should have stayed in one only place, and have gone no further, he had offended, and done otherwise than Christ commanded.

Here we see, how foully they are deceived, which say, Peter was bishop of Rome, and did sit there five and twenty years. They, that say so, know not what they say. It is an error. Christ made Peter an apostle, and not to sit as a bishop at Rome. He said unto Peter, “Go into all the world:” thou shalt be a witness unto me, unto the utmost coasts of the earth: I send thee unto all the churches, and not to one alone. The like charge received Paul: he travelled from Damascus to Arabia, from Arabia to Jerusalem, from Jerusalem to Illyricum, from Illyricum to Rome, and so from country to country, and from coast to coast, to make a pleasant perfume of the gospel of God in all the world, that it might be unto them a savour of life unto life. Therefore saith he to the Thessalonians: Ye remember, that, when I was with you, I told you these things. The Spirit of God warned me to go further. Other churches required my presence: I was debtor unto them as unto you. Yet, before I left you, I told you what dangers should ensue. It was mine office: I was bound so to do, lest you might be deceived. I told you, Antichrist should come, even that man of sin, the son of perdition, which should destroy himself and others also. I told you he should be an adversary of the gospel of Christ; that he should advance himself over all the kings and powers of the world; that he should sit as God in the holy place; that the people

should give him place to sit in their hearts, and in their consciences.

This warning the apostle gave to the Thessalonians. The like warning he gave to other churches where he taught the gospel; and the same is also spoken unto us. They knew by his teaching, that Antichrist should come. We know by the marks which he hath given to know Antichrist, that he is already come; and that the very same is come, which the apostle describeth; that he is grown unto his fulness, and hath stalled himself in the place of God.

Ver. 6. And now ye know what withholdeth, that he might be revealed in his time.

Paul seemeth not in these words to say, what letteth the coming of Antichrist; but what shall stay the coming of Christ. For so he maketh entry into his matter: "I beseech you, by the coming of our Lord Jesus Christ, that ye be not troubled, as though the day of Christ were at hand. Let no man deceive you by any means. For the day of Christ shall not come, except there come a departing first, and that Antichrist be disclosed." Even so here he saith, Ye know what withholdeth Christ, and why he cometh not: even this, that Antichrist might first be revealed in his time. His time is appointed. The spring cometh not, until the winter have gone before: the night goeth before, and then the day cometh. And so shall not the glorious majesty of Christ's coming appear, before the dreadful and dangerous days of Antichrist shall come. There shall be no delivery, unless bondage go before.

Antichrist shall bring the world into bondage: he shall do violence to the saints of God: he shall be as a continual storm and darkness in the church. The godly shall look up to heaven, and call for aid: they shall cry unto the Lord, and he will hear them. They shall say: "O come, Lord Jesus, thy kingdom come," confound thine enemies. Then will he not stay: he will appear, and shew himself in glory. In the meanwhile this is the cause of his stay, this letteth his coming: Antichrist must first come. This I take to be the apostle's meaning. It agreeth with the beginning. It is simple, clear, and plain, and without danger of error.

Antichrist shall appear, not when he will, but he shall be

revealed in his time. His time is the time of darkness : when shepherds and the guides of the people shall be careless ; when the word shall be loathed ; when the light shall be put out ; when superstition shall reign ; when ignorance shall have the upper hand ; when the creature shall not be known from the Creator ; when there shall be no fear of God, no regard of godliness ; when the people shall not know, neither wherefore they pray, nor whom they worship, nor in whom they believe : then shall it appear that Antichrist is come, then he shall shew himself ; this is his time.

Ver. 7. For the mystery of the iniquity doth already work: only he which now letteh shall let, till he be taken out of the way.

“ The mystery of iniquity doth already work.” Let us not be deceived. Antichrist shall certainly come, and shall draw many into error. As it was with Christ at his coming ; he was in the world, he did the works of his Father, yet few knew him : so shall it be with Antichrist ; he shall be in the world, he shall work his iniquity, and few shall know him. Paul lived more than fifteen hundred years past, yet then he said, The mystery of the iniquity doth already work. The devil is not idle, saith he, Antichrist even now worketh, when as the blood of Christ was fresh ; when as yet the apostles, and many other witnesses of our redemption by Christ, were living. And St. John saith : “ Even now are there many <sup>1 John ii. 18.</sup> Antichrists come already.” So soon was his foundation cast, his plot laid, his way prepared, and his work begun. So long sithence did Paul see some which delighted in the works of darkness : which were the enemies of the cross of Christ, which served their belly, and not the Lord : even then did he see, that grievous wolves, not sparing the flock, should enter in among them. All these were the forerunners and the harbingers of Antichrist.

We may not think that Antichrist shall come as a robber by the highways, or like a murderer, or like a tyrant that burneth our houses, or sacketh our cities, or destroyeth our fields, or pulleth down all that is before him. We may not look that he should say, I am Antichrist, I am that man of sin, I am the son of perdition, I am the adversary, and am contrary to Christ. He shall not shew forth himself in such a sort, he shall not so speak of himself. He is subtle and

cunning, he shall deceive the learned and the wise ; he shall cast himself into a colour of holiness ; he shall fast, he shall pray, he shall give alms, and shew mercy ; he shall walk as if he were a disciple of Christ ; he shall counterfeit an angel of light. He shall go before, and the world shall follow him. So shall the mystery of iniquity work. His life, his religion, his doctrine shall be close, and hid, and secret. Antichrist

Hieron. Dial. cont. Luciferian. cap. 7. [iv. pt. 2. p. 300.]

worketh in mystery. Hierom saith : *Ingemuit totus orbis, et Ariانum se esse miratus est* : " The whole world mourned, and did marvel that they were possessed with the error of Arius :" that they denied the divinity of Christ before they were ware. This was a mystery. So shall the learned and wise be deceived. They shall honour Antichrist unawares. They shall say, We defy him, and detest him ; and yet shall fall down and worship him. This is a mystery. So secret shall his dealing be, it shall not be known to many.

He shall walk in craftiness, and handle the word of God deceitfully ; he shall mingle his lies with the truth of God ; he shall mingle his poison with the wholesome food of our souls, so closely and subtly, that it shall hardly be espied ; he shall go forward by little and little, and so win credit, and convey himself into the hearts of the people. This is a mystery.

Matt. xiii. 24. 25.

Christ saith : " A man sowed good seed in his field : but while men slept, there came his foe and sowed tares among the wheat, and went his way." They grew together, and had both one like colour. The householder willed them to let both grow together till harvest come, lest with the tares they pluck up the wheat also. So shall be the coming of Antichrist. He shall come whiles men sleep, in the night of blindness, and of negligence, and of ignorance ; and shall sow his tares with the Lord's wheat. They shall both grow up together. The day of the Lord shall reveal them, and set each part by itself. This is a mystery ; and, as it is secret, so is it long in working. This mystery began in the days of the apostles, and continueth on still unto our time : it is still in work.

But who be they, which follow his lore ; which yield themselves to him, and which shall be deceived ? are they poor men, or artificers, or labourers ? or are they unlearned and ignorant men ? No, no, he shall deceive priests, bishops,

archbishops, princes, kings, emperors, the gravest, the best learned, the wisest, the mightiest men in the world. He shall blind their eyes, and amaze their hearts. They shall run to him out of all parts of the earth; they shall fall down before him; they shall ask counsel of him; they shall say, Thou art the doctor of doctors, thou art the father of fathers, thou art the comfort of the church, thou art the light of the world, thou art most holy: all law, and all knowledge is hid in thy breast; we beseech thy holiness, shew us thy way, expound thou the law unto us, teach us how we may be saved; thou hast the key of knowledge, thy word is the word of truth. So shall they creep to Antichrist, so shall they pour out their souls before him, so shall they seek counsel at his mouth, so shall they fetch light at the prince of darkness.

This mystery, saith St. Paul, doth already work, it shall increase and go forward, and grow to a perfection. A thorn when it is young is soft and gentle, ye may thrust at it with your finger, it will not hurt you; but, after it waxeth and groweth hard and stubborn, it will pierce the flesh and draw blood. A bear when he is young is harmless and innocent, ye may dandle it, and dally with it, as with a whelp, it hath not champers to gripe, no teeth to bite, nor paws to tear; but after, it will grow, and become fierce and cruel like the fire. A serpent when it is young is little and pretty; it hath no sting, nor poison; you may take it in your hand, and lay it in your lap, it will not hurt you: after, it will increase in venom, and grow in mischief, and be like itself; then it will shake the sting, and cast poison, and prove dangerous.

Such a thorn, such a bear, such a serpent is Antichrist. At the first he shall seem soft and gentle, and pretty and innocent. After, he shall grow fierce, and arm himself with sting and poison. But a thorn, though it be soft, is a thorn; a bear, though he be little, is a bear; a serpent, though he be pretty, is a serpent. Even so Antichrist, though he seem gentle, mild, and simple, yet is he Antichrist. He groweth by degrees, he will be like his sire, his paws will be dreadful, his mouth will be deadly.

Whosoever know the nature and working of an earthquake, how it groweth and how it worketh, know that at the first it is some little wind, gathered and kept in some hollow places

of the earth ; there it lieth closely sometimes for many years, without giving forth any noise, without stirring or shaking. One may walk over it, and perceive nothing. After, it groweth strong and violent, it seeketh a way out, it forceth itself, it gathereth strength, and cometh abroad, it will stay no longer. Out it breaketh, and teareth the earth, and renteth rocks, overthroweth mountains, shaketh down towns and cities, swalloweth up whole rivers ; it inflameth the air, raiseth thunder, roareth up into heaven, and astonisheth the world. Such is the working of an earthquake: so great and mighty at the end, so little and simple at the first. Such shall be the mystery and coming of Antichrist. At the beginning he shall be like a little wind, and shall enter into the hollowness and darkness of the church; but after, he shall shake the whole world. He shall shew forth himself at the first with countenance of devotion and holiness, that he may closely, and privily, and secretly wreath in himself. Few shall be able to understand the mystery of his dealing: after, he shall be opened, and appear as he is.

Who would think there were any evil in forcing of virginity, chastity, or single life ? He, that is unmarried, careth for the things of the Lord, how he may please the Lord, that he may be holy both in body, and also in spirit. Would God it were so with all, that have taken the profession of single life ! But the colour is fair. Hence hath it grown, that bishops, and priests, and young men, and maidens have continued single. This seemed strange, and a miracle, and a matter of great holiness. But this is a mystery: this is a way to bring in Antichrist. Mark what St. Paul speaketh hereof: <sup>1 Tim. iv. 3.</sup> “They shall forbid to marry.” Of whom speaketh he ? Of Antichrist and his disciples. They shall forbid lawful marriage, as unholy, and as a state of life unfit for their holiness. Yet Christ Jesus the Son of God did never forbid it. His apostles were married and had wives.

This, saith St. Paul, is a mark of Antichrist, by this shall he be known. Forbidding of marriage is a doctrine of devils; not of Christ or of God, but of devils. It is a gulf, it is a sea, it is a world, it is a hell of iniquity ; and the vilest villainy that ever crept into the church of God. Hierom expounding the words of Daniel : “He shall have no regard to the

desires of women," saith: *Facilior interpretatio est, de Anti-christo, quod ideo simulet castitatem ut plurimos decipiat :* Hieron. in 11. Daniel. [iii. 1131.]

"The better exposition hereof is to apply these words to Antichrist, for that he shall pretend chastity, that he may deceive many." This is the mystery of iniquity. This is the practice of Antichrist. He shall come with a cloak of counterfeited chastity, not with true chastity, both in body, and also in spirit; but with counterfeit chastity, and so shall deceive the hearts of many.

Who would think there were any evil in single communion? or why may not every body follow his own devotion, and receive the sacrament when he will? what harm is herein? It may seem to be done for the reverence unto the sacrament, lest it should grow in contempt, if it were used often. These reasons are fair and fresh; but this is a mystery, and a practice of Antichrist. For by this means have they shut out the faithful people of God, and made them negligent and careless for the receiving of the Lord's supper: they abused the church of the living God; they turned the remembrance of the death of Christ into a May-game; they made the people commit horrible and open idolatry, to worship the creature instead of the Creator, which is God blessed for ever.

Who would think there were any evil in the keys of the church? they are the expounding of the law, and the disclosing of the will of God. They are the chiefest comfort of our conscience. But Antichrist shall take these keys unto himself, and shall build up his own kingdom with them. He shall shut that God hath opened: and shall open that God hath shut. This is also the mystery of iniquity.

Who would think there were any evil in godly prayers of the church? Christ saith: "Watch and pray; for you know not in what hour your Master will come." And again: "Pray thou to thy Father which is in secret; and thy Father which seeth thee in secret shall reward thee openly." And again: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." St. Paul saith: "Pray without ceasing." The prophet David saith: "The Lord is nigh unto all them that call upon him, to all that call upon him faithfully." For the Lord will hear the prayers of his

saints, and deliver them when they call upon him. These prayers shall Antichrist take to work his iniquity ; and under pretence of them shall devour widows' houses ; and shall make a net of them to fish and drag for all the riches of the world. This is also the mystery of iniquity.

Who would think there were so great evil in the doctrine of purgatory ? What if one thought that his father or friend died in some venial sin, and were chastised somewhat in purgatory fire, and that he might be relieved by prayers ? for this jolly pretence and imagination have they thereof. What if one should so think ? what hurt were it ? Brethren, this is the mystery of all mysteries, and the secret of all secrets. In this standeth the countenance, and all the welfare of Antichrist. He hath impropriated the whole kingdom of purgatory to himself, and hath made it more gainful than heaven and earth. There he selleth prayers ; there he maketh port sale of bulls and pardons ; there he selleth forgiveness of sins, *a culpa et pena*. He selleth the mercies of God, the blood of the martyrs, the works of supererogation, the merits of his fratries, the blood of Christ. There he selleth paradise, deliverance or assurance from hell, and entrance into heaven ; he maketh merchandise of the souls of the people. This is the lonely mystery above all other mysteries.

Who would think there were any evil in the name of the church ? it is the witness-bearer unto the gospel. It is the pillar of truth. It is the spouse of Christ. Yet, saith Christ, Antichrist shall come in my name. He shall seem holy, he shall talk of the gospel, he shall carry the face of the church, and deceive many. This is a mystery.

Who would think it a matter of so great inconvenience, for a man to call the bishop of Rome the greatest bishop, or the chiefest patriarch, and the highest judge ; and to say that all appeals lie unto him ? What hurt may this be ? it seemeth a small matter, a matter of nothing. But it is a practice, it is a secret, and a mystery. Hence flowed all the streams of vanity and presumption wherein he advanceth himself. Hence it is, that he saith, I am above kings and emperors. I am above general councils. I am above the whole church of Christ. I am above the angels of God. I have power to command and to countermand them at my pleasure. I am

the successor of Peter. I am the vicar of Christ. No man may judge me, whatsoever I do. I cannot err. General councils might err, the apostles might err, the angels of God might err, but I cannot err. I have the fulness of power. The whole world is my diocese. Whosoever is saved, is under me. Whosoever is not under me, is cursed of God. I am the light of the world. I can in a manner do whatsoever God can do. All these speeches are written, are printed, are published, and proclaimed abroad. This is a mystery of iniquity, this is a deep secret. These are the very ways and steps of Antichrist. God give us eyes to see them, and hearts that we may discern them.

Paul did see this mystery working even in that time he lived. John saith: “Diotrephes loveth to have the pre-<sup>3</sup> *John 9.* eminence:” to lift up himself above his brethren, to be the head of the church, and to bear a mastery. So Paul espied contentions in Corinth: “Every one of you saith, I am <sup>1</sup> *Cor. i. 12.* Paul’s, and I am Apollos’, and I am Cephas’, and I am Christ’s.” These were the beginnings of Antichrist. But Paul saith: “We preach not ourselves, but Christ Jesus the <sup>2</sup> *Cor. iv. 5.* Lord; and ourselves your servants for Jesus’ sake.” So the true disciples of Christ reckon not themselves any thing, but the members one of another, but the ministers by whom the people believe, but witnesses chosen before of God, but such as are commanded to preach, but God’s labourers.

Now let us consider these marks of Antichrist. Was there ever any, which hath forbidden lawful marriage? and accounted it a state of life which is unclean, and not meet for his holiness? and deceived the world with counterfeit chastity? The same is Antichrist. For Hierom telleth us, Antichrist shall pretend chastity, that he may deceive many: and Paul calleth “forbidding of marriage,” the doctrine of devils.

Was there ever any which hath shut forth the faithful from the holy communion, and hath made them careless for the receiving thereof? which hath defaced the sacrament, abused the church of God, and caused the people to give the honour of God unto a creature? This is the working of the mystery of iniquity: he is Antichrist.

Was there ever any, which took the keys of the kingdom of heaven, and wrought to himself therewith a principality or

kingdom in earth? was there ever any which hath shut them out from the kingdom of God, to whom God hath opened it; and hath set free the consciences of those sinners whom God hath not loosed? He is Antichrist.

Was there ever any, which beguiled the people, which devoured widows' houses under colour of long prayers, and hath used them as a net to fish for the treasures and riches of all the world? He is Antichrist.

Was there ever any which sold bulls, and pardons, and forgiveness of sins, and the mercies of God, and the merits of men, and the blood of the martyrs, and the passion of Christ the Son of God? Was there ever any that sold paradise, and heaven, and made sale of the souls of the people, and all for money? The same is Antichrist.

Was there ever any which came in the name of Christ, with the show of holiness, with the countenance of the church, and hath shewed himself in all his life and doctrine contrary to Christ? He is Antichrist.

Was there ever any which hath said, I am above kings and emperors, and the states of the world: I am above councils, I am above the whole church of Christ, and above the angels of God: no man may judge me: I cannot err: whosoever shall be saved must be under me: if any shall not obey me, they are cursed before God: God and I have one judgment seat; we sit together, I can do whatsoever God can do<sup>6</sup>? He that thus saith is Antichrist. "The mystery of iniquity doth work already," saith the apostle. He shall not open himself. Whatsoever he doth, he doth it in secret. So shall he advance himself: so shall he speak great things and blasphemies against the Highest: so shall he prevail and prosper: so shall he darken the heavens, and draw the third part of the stars after him: so shall he sit in the holy place, even in the seat of God, and all this shall he work under pretence of humility, and shall call himself the servant of servants.

Only he which now withholdeth shall let, till he be taken out of the way.

Now the emperor holdeth the whole power and authority over the world; but it shall be taken away from him, and

<sup>6</sup> [See vol. ii. pp. 195. 209. 217. 316.]

then shall Antichrist come, when all stops and lets shall be removed. Who is he that doth stop him and let his coming? The emperor of Rome. So saith Tertullian, so Augustine, Ambrose, and Chrysostom. Antichrist shall possess a great part of the Roman empire; yet, so long as the emperor shall stand and prosper, he will not suffer any part of his empire to be abated. So long as the emperor shall be able to bear himself, Antichrist shall never be able to grow. But a time shall come, when the empire of Rome shall be rent asunder, then the authority of the emperor shall decay, then Antichrist shall gather strength, and shall place himself where the emperor was. A traitor cannot usurp the crown, so long as the right king is able to stand and maintain his state. Antichrist is a traitor: a traitor both to God and man. When the emperor shall fall and decay, then he shall rise up. When the emperor becometh weak, then he shall grow strong. Therefore Paul saith, Antichrist shall not come yet, for the emperor letteth him. The emperor shall be removed, and then shall Antichrist come.

But before I proceed to say more of this division of the empire, that we may come to the bottom of this matter, and so see the meaning of this prophecy evidently laid open before us, I will shew more plainly, and particularly of Antichrist, who he shall be. It is a hard and doubtful thing, as are all prophecies; but mark well, that shall be spoken. I will speak nothing without good warrant and authority of the old writers and fathers. I will tell you the conditions of Antichrist, and where he shall dwell; that known, it shall be no hard matter to know the rest.

Who shall he be then, or of what condition, that we may know him? Some have said, he should be a Jew of the tribe of Dan; some, that Nero the bloody tyrant should rise again, and he should be Antichrist: some, that he should be a mighty persecutor, which should rage and range over the whole world, raze towers and castles, set on fire the church and oratories, and kill whomsoever he meeteth. Hippolytus saith, he shall be begotten by the devil, and himself shall be a devil. These devices were imagined and written many hundred years sithence, as every body were best able to devise. But these are fables, and have no ground. To say

the truth, Antichrist shall neither be a Jew, nor Nero, nor one begotten by the devil. He shall be a Christian, he shall be a bishop, and a holy father, and a bishop of great show and countenance in the world. Mark, he shall not be a king, nor an emperor, nor a tyrant, nor a temporal prince, but a bishop.

But how may this be known, that we may be certain of it? For you will charge my sayings with partiality, as if what should be spoken by me, might proceed of displeasure and malice. Who then hath so spoken or written, that we may believe him? Hear Gregory himself, a bishop of Rome, what he recorded of this matter well nigh a thousand years ago:

Greg. lib. 4. epist. 38. [il. 744.] *Rex superbiæ prope est, et quod dici nefas est, sacerdotum est præparatus exercitus*<sup>7</sup>: “The king of pride (that is, Antichrist) is even at hand, and an army of priests is prepared; which is a wicked or horrible thing to be spoken.” Lo, both the king, which is Antichrist; and his guard to wait upon him, a company of priests and clerks, of monks and friars to attend upon him. And upon whom shall an army of priests attend, but upon a bishop?

Greg. lib. 6. epist. 30. [il. 881.] If you say, this is no plain proof, but forced, and wrested, because he nameth not a bishop, but a king of pride; hear him again: *Fidenter dico, quod quisquis se universalem sacerdotem vocat, vel vocari desiderat, in elatione sua Antichristum præcurrat*: “I speak it boldly, whosoever either calleth himself the universal priest, or desireth so to be called” (as doth the pope) “in the pride of his heart, he is the forerunner of Antichrist.” In this place, he doth not only tell us, Antichrist shall be a bishop, but also what manner of bishop. He shall be a bishop, and that bishop, which shall claim universal authority; such a bishop as shall say: “It is of the necessity of salvation, that every soul be subject to me.” Which shall say, It is plain, that the church is one, because in the universal church there is one supreme head, that is, the pope.

Oraculorum cap. 8. Sibylla saith, this king shall be *πολιόκρατος*, that is, shall have a white head, and shall be called by a name much like

<sup>7</sup> [See vol. ii. p. 142. This is the passage which bishop Jewel was accused of falsifying, by changing the word “exitus” (the old reading) into “exercitus;” upon which occa-

sion he justified himself by an appeal to the MSS. The Bened. edd. read “exercitus.” See James’s *Corruption of the Fathers*, p. 230. ed. 1688.]

to *Pontus*. In which two marks of his head and name, whom can we find but a bishop? who weareth solemnly a white mitre of silver, and adorned with precious stones, and in Latin is named *pontifex*. Again, Joachimus Abbas saith, he shall exalt himself above all that is called God; for he only shall be called holy lord, and most holy pope. So that for our direction, we hear not only of a king of pride, and his guard of priests; but we are learned, that this king shall have a white head, and a name much like *Pontus*, that is, shall be *pontifex*, a bishop. Gregory moreover hath said, he shall call himself, or desire to be called, an universal priest; and Joachimus, an abbot, hath told us, Antichrist shall be called, holy lord, and most holy pope.

But where shall Antichrist be resident? In what place shall we seek him? for, if we look for him in one place, and he be in another, we shall not find him. Where then is he stalled, in what city? in what church? Some say in Babylon, some in Syria, some in Chaldea, some in Jerusalem upon mount Sion, some in one place, some in another. These are but guesses, and bear no weight. Paul telleth us, he shall creep into the empire of Rome. So saith the apostle, and so the fathers. The empire shall be made waste, and then Antichrist shall come and invade the church. But the empire was great and wide, it reached over a great part of the world. It did contain England, France, Spain, Germany, Poland, Denmark, Italy, Illyricum, Macedonia, Thracia, Græcia, Asia, Armenia, Egypt, Mauritania, and the rest of Africa. All these were parts of the empire of Rome. In what part, or in what city, or in what church of all these shall he sit? St. John saith: "The seven heads are seven mountains, on which the Rev. xvii. 9. woman sitteth." Antichrist shall sit in a city built upon seven hills. Where shall we find such a city in the whole world? Is it Jerusalem, or Athens, or Constantinople, or Antioch? Where we find a city so built, that city is the place of Antichrist. There is none but one. The Spirit of God cannot lie. But which is that one? All writers, as well old as new, call that city Rome. Rome is built upon seven hills. They be yet standing. The names of the hills are known to be these: Palatinus, Quirinalis, Aventinus, Cælius, Viminalis, Exquilius, Janicularis. The poet, speaking of this city,

saith: *Septemque una sibi muro circundedit arces*: "And this one city hath compassed into itself with a wall seven high places." Therefore Plutarch calleth it ἐπτάλοφος, of seven hills. They have used in Rome, in their general processions in gang week, to go to these seven hills, and to do some solemn piece of service at every of them. Rome is the city of seven heads. Rome is the city built upon seven hills, therefore the city which John describeth, and therefore it is the tabernacle and stall in which Antichrist shall sit.

Sib. Oracul. cap. 8. Sibylla wrote two thousand years sithence<sup>7</sup>, "That the greatest terror and fury of his empire, and the greatest woe that he shall work, shall be by the banks of Tiber." And who is there that hath heard any thing of the situation of Rome, that doth not know it is built on the banks of Tiber?

Iren. lib. 5. cap. ultimo. [p. 329.] Irenæus, who lived well near fifteen hundred years ago, saith, the name of Antichrist, expressed by that number, shall be *Latinus*<sup>8</sup>, that is, he shall sit in a city called Latium, that is, Rome. Joachimus Abbas saith: *Antichristus jam pridem natus est Romæ, et altius extolleatur in sede apostolica*: "Antichrist is long since born in Rome, and yet shall be advanced higher in the apostolic see." Bernard saith: *Bestia illa de Apocalypsi, cui datum est os loquens blasphemias, et bellum gerere cum sanctis, Petri cathedram occupat, tanquam leo paratus ad prædam*: "The beast, that is spoken of in the book of Revelations, unto which beast is given a mouth to speak blasphemies, and to keep war against the saints of God, is now gotten into Peter's chair, as a lion prepared to his prey." These words are clear as the sunbeams.

St. John saith: Antichrist shall sit in a city built upon seven hills. That city is the city of Rome. Dame Sibylla saith: His greatest work shall be by the banks of Tiber. That city so built is the city of Rome. Irenæus saith, the name of Antichrist shall be *Latinus*: this name belongeth to the bishop of Rome. Bernard saith: The beast that is spoken of in the Revelation, is gotten into Peter's chair. John lived 1560 years since; Sibylla 2000; Irenæus about

<sup>7</sup> [It is hardly necessary to mention, that the Sibylline Oracles are spurious, (though possibly containing some of the original verses.) The date assigned to them is A.D. 130.]

<sup>8</sup> [Irenæus. "Sed et ΛΑΤΕΙΝΟΣ nomen habet sexcentorum sexaginta sex numerum et valde verius simile est, quoniam novissimum regnum hoc habet vocabulum."]

1500; Joachimus Abbas 300; Bernard lived about 400 years sithence, and, by the testimony of all these, Antichrist shall be a bishop, and placed at Rome.

You marvel at this, how it should be possible that Antichrist should sit in Peter's chair: you hear who hath said it: and no wonder at all; for he shall sit in the place of God, in the holy place, in the church of Christ. So doth Augustine gather upon the apostle's words: *Non enim templum alicujus idoli, aut dæmonis, templum Dei apostolus diceret*: “For the temple of an idol, or of a devil, the apostle would never call the temple of God.” And Hierom saith: *Antichristus sedebit in templo Dei, vel Hierosolymis (ut quidam putant) vel in ecclesia (ut verius arbitramur) ostendens se tanquam ipse sit Christus et filius Dei*: “Antichrist shall sit in the temple of God, either at Jerusalem (as some imagine) or in the church, (as we more truly think,) shewing himself as if he were Christ, and the Son of God.” Again he saith of him: “Antichrist shall tread under his feet all approved and true religion.” And St. Hilary saith: *Anne ambiguum est, Antichristum in iis esse sessurum*: “Is there any doubt but Antichrist shall sit in the same houses?” He shall sit in those houses and buildings, with which you are in love, and which you honour. And again he saith: *Sub specie evangelicæ prædicationis Christo contrarius erit: ut Dominus noster Jesus Christus denegetur, quum prædicari creditur*: “He shall be contrary to Christ, under the colour of preaching the gospel; so that our Lord Jesus Christ shall then be denied, when a man would think he is preached<sup>9</sup>.<sup>9</sup>” Thus we have seen, who shall be Antichrist, and in what church he shall be; that he shall be a bishop, and shall be stalled or placed in Rome.

Now to return again to the words of the apostle: “Only he which now letteth shall let, till he be taken away.”

Now the emperor hath the rule over the world. Let him keep it. There shall a time come, when he shall lose his possessions; then Antichrist shall appear. When the empire shall be dismembered, and the kingdoms belonging to him shall depart from him, then shall be the coming of Antichrist.

<sup>9</sup> [Hilar. contr. Aux. “Nominis prædicationis evangelicæ laboratur, “Antichristi proprietas est, Christo “ut Dominus Jesus Christus, dum “esse contrarium... Hoc sub specie “prædicari creditur, denegetur.”]

Who will look into the story of things and times past, shall perceive the meaning of the apostle ; and how the empire of Rome, being so great, is consumed and brought to nothing ; and in what sort Antichrist, which was once so poor and simple, so little regarded and obscure, might grow to be so great, and advance himself above kings and princes. The impoverishing of the one was the enriching of the other.

I told you that the empire of Rome contained sometimes a great part of the world, as England, France, Spain, Germany, &c. Where is England now ? It is divided from, and is no part of the empire. Where is France, Spain, Italy, Illyricum ? where is Rome itself ? They are taken away from it, and are now no part of the empire. Where is Macedonia, Thracia, Græcia, Asia, Armenia, &c.? We cannot think of them but with heaviness. They be now under the Turk ; they are taken away, and are no part of the empire. What is become of the great countenance which the emperor had in all the world ? He is now in comparison nobody. What part of all the empire is left unto him ? Not one. He hath not left him one city or town. What is become of all which did belong to him ? They are dissolved, taken from him, and his estate is brought to nothing.

In the meanwhile Antichrist increased, and grew to wealth by spoil of the empire. The bishop of Rome hath at this day many countries and lordships. Poor Peter had none. How then came he by them ? By the spoil of the empire. He hath the title of *Forum Julium*. Where hath he it, but of the spoil of the empire ? Where hath he so many countries, beginning at Lucca, and onward to the Alps, but by the spoil of the empire ? He hath Ravenna, Forum Sempronii, Beneventum, and Spoletum. All these he hath by the spoil of the empire. He claimeth the kingdom of Naples, and of Sicily, he is the lord paramount. King Philip is his vassal, and payeth him tribute. He hath Rome itself. It did belong unto the emperor. How grew it to the bishop ? whence hath he it ? By the spoil of the empire. We see then, that the emperor is abated ; that the bishop is increased, and so increased, that he hath made the emperor to be his man, to bear his train, to wait upon him, to kneel down, and to kiss his foot. This could he never bring to pass, whiles the empire stood whole,

and the emperor was able to make his part good. But these things were done that it might be fulfilled, which was spoken: “The kings of the earth shall give their strength and power <sup>Rev. xvii. 13.</sup> to the beast,” &c. “That they may agree together, and give <sup>Rev. xvii. 17.</sup> their kingdom unto the beast, until the words of God be fulfilled.” Who that beast shall be, Augustine, writing upon the Psalms, very well declareth: *Ita traditur de Antichristo,* <sup>Aug. in Psal. 9. [lv. 54.]</sup> *quod omnes reges superaturus sit, et solus regnum obtenturus:* “Thus it is written of Antichrist, that he shall conquer all kings, and obtain the kingdom himself alone.” And who it is, unto whom the kings of the earth have given their kingdom, and which doth obtain the kingdom himself alone, if any man doubt, let him be advised by these sayings of them which knew it well, and were not enemies to the bishopric of Rome. Johan. de Parisiis saith: “Some think that by reason of this do- <sup>Johan. de Pa-  
ris. de Po-  
testat. Regia.  
cap. 22.</sup> nation (of Constantine) the pope is the emperor and the lord of the world; and that hereby he hath power both to set up, and also to put down, kings, as an emperor.” And if this be too little to say thus upon hearsay, the same saith further plainly: *Omnis potestas sacerularis immediate data est papæ:* “All manner temporal power was given immediately unto the pope.” What other thing is it that Innocentius saith? “The emperor holdeth his empire of the pope; and therefore he is bound to swear homage and fealty to the pope, as the vassal is bound to his lord.” In this right pope Adrian said: “Behold, it is in our hand to bestow the empire upon whom we list.” Were not the state of the empire now decayed; were not the prophecy of the apostle now fulfilled; were not the emperor (howsoever he have in a mystery a bare name left) taken away, as well in respect of the countries which he did hold, as of the authority, the rule, and power which he had over the world; these proud speeches could never have been suffered.

Now then, seeing the empire is so decayed, and abased, and the bishop of Rome so highly advanced into his seat and authority, (so highly, I say,) that some are bold to say: “The pope hath the priesthood of all the whole world;” and, “The pope is king of kings, and lord of lords;” let Gregory, who hath otherwhere given great light to this prophecy, shew us hereby also to know who is Antichrist. He saith: *Anti-* <sup>Greg. lib. 53.  
cap. 23. in  
Joh. [i. 1104.]</sup>

*christus veniens ipsas etiam summas hujus saeculi potestates obtinebit*: “Antichrist, when he shall come, shall conquer the highest estates and powers of this world.”

This whole matter is also expressed in the seventh of Dan. vii. 7. Daniel: “The fourth beast was fearful and terrible, and very strong; it had great iron teeth: it devoured and brake in pieces, and stamped the residue under his feet: and it was unlike to the beasts that were before it; for it had ten horns.” And behold, there came up among them another little horn, which had eyes like a man, and a mouth speaking presumptuous things. This beast is the empire of Rome, the greatest empire that ever was. It was divided into ten, or into sundry kingdoms, as I shewed you, and as we see this day. The little horn is Antichrist. The empire shall be divided and Dan. vii. 25. weakened, then Antichrist shall come. “He shall speak words against the most High, and shall consume the saints of the most High, and think that he may change times and laws: and they shall be given into his hand.” Daniel saith, “He shall speak words against the most High, and shall think he may change times and laws, and they shall be given into his hand.” Wherein he sheweth not only the pride and presumption of Antichrist, but that he shall also prevail for a time. Such a one there hath been, and yet is. He blasphemeth God, murdereth the saints, hath changed times and laws, the laws of God, and the laws of nature. He is Antichrist.

To make an end of this part for knowledge of Antichrist, who he shall be, in what place he shall dwell, and of that which should let his coming; let us remember he shall be no Jew nor heathen, but a Christian, and no king or temporal wight, but a bishop, an universal priest, and most holy pope.

Hieron. in xi. Zachar. [iii. 1779.] As Hierom upon the words of the prophet, *O pastor et idolum, &c.* “O idol shepherd, that,” &c. saith: *Pastor stultus et imperitus haud dubitem quin sit Antichristus, qui in consummatione mundi dicitur esse venturus*: “I doubt nothing but that this foolish and unskilful shepherd is Antichrist, which should come towards the end of the world.” And further saith: *Tam sceleratus est pastor ut non idolorum cultor, sed ipse idolum nominetur: dum se appellat Deum et vult ab omnibus adorari*: “This shepherd is so wicked, that he is not

called a worshipper of idols, but an idol itself: because he calleth himself God, and will be worshipped of all men."

Let us remember, we may not seek him in the streets, or in market places, or in woods, or in the wilderness; but in the temple of God. There shall he sit, and hold the stern, and devise laws and canons; and shall rule the hearts and consciences of the people: there shall he shew his power, and put on him the cloak of simplicity, and of truth, and of holiness.

St. Augustine saith, Antichrist shall not only sit in the church of God, but also shall shew himself in outward appearance as if he himself were the church itself: *Non in templo Dei, sed, in templum Dei sedeat: tanquam ipse sit templum Dei, quod est ecclesia*: "Not that he sitteth in the temple of God, but he sitteth as the temple of God, as if he himself were the temple of God, which is the church." Let us remember what shall let his coming, even the safety of the emperor, and his continuance in that full power and estate wherein he then was. The decay of the empire shall make way for Antichrist. If therefore it be weakened, and hath been weakened any time sithence, if the kingdoms of the world be divided from it, that is an evident token that the coming of Antichrist is not stopped, but he hath come and shewed himself, and, by little and little ever since such decay of the empire, hath enlarged himself and established his power over all countries and nations, as Chrysostom saith: *Donec illius imperii timor fuerit, &c.*: "As long as the empire shall be had in awe, no man shall straightway submit himself to Antichrist: but, after that the empire shall be dissolved, Antichrist shall invade the state of the empire standing void; and shall labour to pull unto himself the empire both of man and God."

Ver. 8. And then shall that wicked man be uttered, whom the Lord shall consume with the spirit of his mouth, and shall destroy him with the appearance of his coming.

Antichrist shall be opened by little and little. All his devices and practices shall be disclosed; that they may appear and be seen of the world. He is in this place called ὁ ἄνοιξ, a man without order. This is another peculiar note of Antichrist. He shall seek to be free, and go at liberty: he shall be tied to no law, neither of God nor of man. Let us once again look into the state of the church of Rome to seek out

De Civit. Dei  
lib. 20. c. 19.  
[vii. 597.]

Chrys. hom.  
4. in 2 Thess.  
ii. [xi. 532.]

this lawless man. There he sitteth that saith, I cannot err.

*In 6<sup>o</sup> de Con-* Why is it said, *Papa solutus est omni lege humana?* “The  
*stit. Licet.* pope is exempted from all law of man?” And again: why  
*9. quest. 3.* must we expound any fact of the holy father for the best?  
*Cunct.*  
*Jo. de Par-* And, if it be theft, or any other thing, that of itself is evil,  
*sis. de Pot.* (as adultery or fornication,) we must think it is done by the  
*reg. et papali.*

*Dist. 40. Non* secret inspiration of God. Again: why say they the doings  
*nos. in Glos.*

of the pope are excused, as Samson’s murders, as the Jews’  
 robberies, and as the adulteries of Jacob? And again: why  
 say they, Neither all the clergy, nor all the whole world may  
 either judge or depose the pope, but because he is lawless?

*Pet. de Palude*  
*de Pot. Pp.*  
*Art. 4.*

Why is it said, *In iis quæ vult, est ei pro ratione voluntas,*  
*nec est qui dicat illi, Domine cur ita facis?* “In such things  
 as he willeth, his will standeth instead of reason, neither may  
 any man say unto him, O sir, why do ye this?” but because  
 he is lawless? Why is it said of him, Although all the world  
 would judge in any matter against the pope, yet it seemeth  
 we ought to stand to the judgment of the pope; for he seemeth  
 to have all laws in the chest of his bosom, but because  
 he is ὁ ἄρρωπος, that lawless man? Why is it, notwithstanding  
 the pope draw innumerable companies of people by heaps with  
 him into hell, that yet no mortal man may once dare reprove  
 him, but because he is that lawless man?

*Distinct. 40.*

*Si Papa. In*

*Glossa.*

*Ibid.*

Why is it said, *Papa etiam rerum naturam immutat, sub-*  
*stantialia alicujus rei applicando alteri et de nihilo potest fa-*  
*cere aliquid, et sententiam quæ nulla est aliquam facere.* *Ille*  
*enim potest supra jus dispensare, et de injustitia facere justi-*  
*tiam, corrigendo jura et mutando:* “The pope may also change  
 the very nature of things, in applying the substantial parts of  
 one thing to another; and of nothing can make something;  
 and of no sentence may make a sentence; for he may dispense  
 above the law; and of wrong may make right, by correcting  
 and changing the laws.” One Zabarella saith, they persuaded  
 the bishops that they might do all things; and therefore what-  
 soever they listed, yea such things as are not lawful. How  
 could this have been wrought, but that the scriptures should  
 be fulfilled? This is he whom Paul describeth, that wicked  
 lawless man. Thus he reigneth and ruleth without law, with-  
 out reason, without fear of God, without regard of man. He  
 is exempted from all law, and his word is law to bind all the  
 world. This is Antichrist. This is he of whom Daniel pro-

*Extra de*

*Translat.*

*Episc. cap.*

*Quanto.*

*Glossa. tit. 7.*

*[Extra de*

*concess.*

*Præb. Pro-*

*posituit. in*

*Glossa.]*

phesied: "He shall think he may change laws and times:" Dan. vii. 25. the times of nature and the laws which God himself hath ordained. This is he, which hath carried himself so long time under the colour of holiness: this is he, which hath beguiled and blinded the eyes of the world.

But blessed be the name of our God, which is the God of truth, and the God of lights, his tyranny and treachery is now revealed, and therefore not regarded. O what mountains of money made he sometimes of pardons! His pardons were reputed the only safety and comfort of men's souls. He was not reckoned a Christian, whosoever sought them not. No man might lack them, neither in his life, nor after his death. But where are they now? what is become of them? who buyeth them? who regardeth the having of them? who reposeth his trust in them? Children make sport of them, and play with them in the streets. They see the filth of them, and the folly, and abhor them. How cometh this so to pass? The man of sin is revealed.

What a kingdom made he of purgatory! He shut out thence whom he listed, and released such as were there at his pleasure. He claimed power over the quick and dead: he sold the years, the days, and the months by round reckoning, a hundred, five hundred, and a thousand, and thousand thousands years of pardon. Of which folly his own canonists were ashamed. One of them saith: *Nam quod dicitur Petro, Tibi dabo claves, &c.*: "Touching that Christ said unto Peter, Jo. Major in 4. senten. dist. 20. qu. 2. [fol. excvii.] Unto thee will I give the keys, &c. we must understand this authority with a corn of salt," (otherwise it may be unsavory.) "Therefore certain of the pope's pardons that promise twenty thousand years, are foolish and superstitious."

This was not given for nothing, but sold for money. Who had aught to give, had speedy dispatch; but poor souls that had nothing, or no friends to pay for them, should lie still. This was a wealthy kingdom. But now where is purgatory? who regardeth it? who careth for it? Children scorn it in their streets, and know it is a fable. How cometh this so to pass? The wicked or lawless man is revealed.

He was able to rule the whole world with a beck. His word stood as the word of God: no prince nor emperor durst withstand it. It was thought impossible that he should err.

But now the world seeth his word is deceivable and vain : he erreth, and hath lived in great error. Now few men will believe him : no prince will trust his word : howsoever they (whose eyes God hath not yet opened to see the truth) trust him in religion, in worldly matters they will not trust him. How cometh this so to pass ? The man of sin is revealed.

What shall I say more ? Behold round about the world all places, and even Rome itself. The poor massing priest standeth a-cold, and can get no hire ; the pope's palls lie a rotting ; his bulls go a begging ; his wares stand upon his hand ; no wise man will buy them. Why ? how cometh this so to pass ? The man of sin is revealed ; all his deceit and treachery is revealed.

The pope stirreth and striveth at this day all that he can. He excommunicateth and curseth ; he sendeth out his bulls ; he bloweth up seditions ; he breedeth treasons ; he raiseth subjects against their princes ; he setteth princes upon their subjects ; he imprisoneth and murdererth the saints of God ; he shaketh and inflameth the whole world in his quarrels. But all in vain. Why so ? how cometh this to pass ? There is no counsel, no wisdom, no fire, no sword, that shall prevail against the Lord. The man of sin and his errors are revealed. Men see, and know, and detest the blindness wherein they were led : the people forsake him over and over the world.

Whom the Lord shall consume with the spirit of his mouth, and shall abolish with the brightness of his coming. Ver. 9, 10. Even him, whose coming is by the effectual working of Satan with all power and signs and lying wonders, And in all deceivableness of unrighteousness among them that perish ; because that they received not the word of the truth, that they may be saved.

By the order of the apostle's words I should now speak of the overthrow of Antichrist : how and by what power he shall be confounded. But, because the two verses next following speak yet of the state of Antichrist ; by whose means he shall come, and of what countenance he shall be, and with whom he shall prevail ; it shall be good we consider these things first, and then shew how he shall be destroyed.

When Christ came into the world, he came in the name of his Father, to save the lost sheep of the house of Israel, and to gather the flock that was scattered. Antichrist shall come

in the name of the devil, to scatter, and disperse, and consume the flock of God's sheep. His coming shall be by the effectual working of Satan. And what or who is Satan? He hath been a murderer from the beginning: through his envy came death into the world: he is the prince of this world: the prince of darkness: the father of lies: the spirit of pride: which hath said, I will ascend above the height of the clouds, and I will be like the most High. He shall work and inflame the heart of Antichrist, and fill it with his spirit and wickedness, and shall make him the man of sin, and the son of perdition, full of vanity, and of pride, and of ungodliness, that he may mock the world, and blind the hearts of the people.

His coming shall be by the working of Satan: yet he shall make show as if he came in the name of Christ. He shall come with fatherly looks, with holy countenance, and shall set himself in the holy place: but his whole endeavour shall be to deface the kingdom of Christ: which he shall practise to do, not by the leading of any angel or archangel, or by the power of God, but "by the effectual working of Satan." He shall allege the doctors and fathers: he shall allege Peter and Paul, the holy apostles of Christ: he shall allege Christ, and God himself, as though his doings were warranted by them: he shall say, I am the buttress and pillar of the church; my word is the word of God: he shall set up masses and sacrifices of his own: he shall take away the word of God: he shall teach the people to give divine honour to a weak creature.

But St. Paul in this place discloseth him and his doings, and layeth them open to the eyes of the faithful. He worketh not the work of an evangelist, as did Peter or other the apostles: he taketh not power and authority either of God or of Christ: but "his coming is by the operation of Satan." Therefore he foresheweth, Antichrist shall command to abstain from meats. He shall say, Touch not, taste not. He shall also forbid to marry. He shall say, Marriage is unholie, and unlawful, not convenient, nor meet for holy profession. Who would not think it a holy thing to abstain from meats, and to chastise the body? who would not think it a holy thing to abstain from marriage, and to think of those things which belong to God? seeing holiness and devotion

are a pleasant sacrifice to God. But yet it is not all so. Some shall speak lies through hypocrisy, “ forbidding to marry, and commanding to abstain from meats.—They shall depart from the faith, and give heed to the spirits of error, and doctrines of devils.” He saith, it is the devil’s gospel. They are canons and rules of Antichrist. Satan shall instruct him, Satan shall be the author and founder of that religion.

“ With all power and signs and lying wonders, and in all deceivableness of unrighteousness.” He shall need to be of great power and force, that shall encounter with God. Therefore the apostle saith, he shall come with miracles and devices of Satan. Christ foretold that “ false Christs shall rise, and false prophets, and shall shew signs and wonders, to deceive, if it were possible, the very elect.” Again he saith: “ Many will say to me in that day, Lord, Lord, have we not in thy name prophesied? and by thy name cast out devils? and by thy name done many great works? And then will I profess to them, I never knew you: depart from me, ye that work iniquity.” These things shall Satan bring to pass under my name.

The apostles wrought miracles, thereby to confirm the gospel which they preached. As the evangelist writeth: “ The Lord wrought with them, and confirmed the word with signs that followed.” And as the apostle: “ Salvation at the first began to be preached by the Lord, and was confirmed unto us by them that heard him; God bearing witness thereto, with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his will.” So shall Anti-christ work miracles to overthrow the gospel. “ As Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall prevail no longer: for their madness shall be known to all men, as theirs also was.”

Aaron cast forth his rod before Pharaoh and his servants, and it was turned into a serpent: and the charmers of Egypt did in like manner with their enchantments. Aaron smote the water, and all the water that was in the river was turned into blood: and the enchanter of Egypt did likewise with their sorceries. And as Aaron caused frogs to come and cover the land; so the sorcerers did likewise with their sor-

<sup>1 Tim. iv. 3.</sup>  
<sup>Ver. 1.</sup>

<sup>Mat. vii. 22.</sup>  
<sup>23.</sup>

<sup>Mark xvi. 20.</sup>  
<sup>Heb. ii. 3.</sup>

<sup>2 Tim. iii. 8.</sup>

<sup>Exod. vii. 10.</sup>  
<sup>11.</sup>

<sup>Exod. viii. 6.</sup>  
<sup>7.</sup>

ceries. “ But the illusions of the magical arts came to <sup>Wisd. xvii. 7.</sup> nought,” saith Solomon, “ and it was a most shameful reproach for boasting their knowledge.” So shall Antichrist come in working signs and lying wonders, as did Jannes and Jambres, to deface the gospel and glory of God.

It is not said, he shall work wonders, but false lying wonders. But how can his miracles be false? if false, how be they miracles? if miracles, how be they false? They shall be false after two sorts: some are called false miracles, because they seem to be miracles, and are not. Some are called false miracles, because they be used falsely to maintain his falsehood.

Of the first sort of false miracles, we have seen an infinite number in the days of our fathers in the kingdom of Antichrist. Then was there appearance of spirits, and visions of angels: our Lady came swimming down from heaven, poor souls came creeping and crying out of purgatory, and jetted abroad, and kept stations, casting flakes of fire, and beset highways, and bemoaned their cases, the pains and torments were so bitter. They sought for help, and cried for good prayers; they cried for dirges, they cried for masses of *requiem*, for masses of *scala cœli*, for trentals<sup>10</sup> of masses. Hereof grew port-sale of pardons, and hereof grew the province of purgatory, the most gainful country that ever was under the city of Rome.

But these miracles were no miracles at all. They were devised by subtle varlets and lazy lurdans for a purpose to get money. Oftentimes the spirit hath been taken and laid in the stocks; the angel hath been stript; good Lady hath been caught; the conveyance and the miracle hath appeared; the engines, and sleights, and the cause, and the manner of the working, hath been confessed. In those days idols could go on foot; roods could speak; bells could ring alone; images could come down and light their own candles; dead stocks could sweat and bestir themselves; they could turn their eyes; they could move their hands; they could open their mouths; they could set bones, and knit sinews; they could heal the sick, and raise up the dead. These miracles were conveyances and subtleties, and indeed no miracles. The trunks by which they

<sup>10</sup> [Trentals or trigintals of masses, said to have been instituted by St. thirty masses on the same account, Gregory.]

did speak, the strings and wires with which they moved their faces and hands; all the rest of their treachery hath been disclosed. These be the miracles of which Paul speaketh; miracles in sight, but indeed no miracles. The other sort of false miracles, is, when such things as be indeed wrought and done are untruly applied by Antichrist to maintain his falsehood. God giveth recovery to the diseased; the deaf receive their hearing; the blind receive their sight; he assuageth the tempests, and stayeth the rage of fire, that it continue not. These things are done by the finger of God. Antichrist draweth us from so thinking of the mercy of God, and telleth us we have other friends to whom we are beholding, which have done so and so for us. It was this saint, saith he: it was that saint that took pity of your case, and wrought the remedy for you. It was Apollonia, it was Genouefa, it was Sitha, it was our Lady. Such a saint is able to do much: such a saint can work miracles.

Hereof grew invocation of saints. Hereof it came to pass that each saint was assigned and allotted to his sundry charge and several office apart: St. Blase, for the choking; St. Roche, for the pestilence; Antony, for the burning; Valentine, for the fallingsickness; Romane, for madness; Apollonia, for the toothache; Petronilla, for argues: and others, for other purposes. Wherein it was wisely foreseen, that they were so limited and ordered, lest perhaps else any one might be over saucy, and encroach upon, and trouble his fellows. It was also foreseen, that all saints should not have power to work in all places. Some wrought at Canterbury, some at Walsingham, some at York, some at Buxton, some in one place, some in another, some in the towns, some in the fields. Even as Jeremiah said among the Jews: “According to the number of thy cities, were thy gods.” Hereof grew pilgrimages, and worshipping of images, and kissing of reliks. Hereof grew oblations and enriching of abbeys. Every man had his peculiar saint, on whom he called. Every country was full of chapels; every chapel full of miracles; and every miracle full of lies.

These miracles are wrought by Antichrist. They are his tools wherewith he worketh, they are his weapons wherewith he prevaleth. They are full of lying, full of deceitfulness, and full of wickedness. So shall Antichrist prevail, and rule

over the world. By these miracles he shall possess the ears, the eyes, and the hearts of many, and shall draw them after him. He shall shadow the moon, and darken the sun, and make the third part of the stars of heaven to follow him. He shall change light into darkness, and darkness into light. He shall work in all things at his pleasure. If a man see well, he shall make him blind. This is a miracle. Such as are whole he shall make sick: he shall infect them with leprosy which before were clean. This is a miracle. He shall change the sense and feeling of nature; he shall make the son hate the father, and shall make the father hate the son, yea to seek the death of his son. This is a miracle. He shall make the people mislike and doubt the word of God, and embrace his follies. This is a miracle.

These be the works of Antichrist, which he shall bring to pass. This shall he work “in all deceivableness of unrighteousness.” He shall come with all kinds and shifts of deceit. He shall come with show of praying, with vizard of fasting, with companies of monks, friars, canons, and all kind and colour of holiness. He shall seek to prevail by threatening, and by flattering, by fair means and by foul. He shall excommunicate, and release from excommunication: he shall promise forgiveness of sins, and life everlasting. He shall make boast of the fathers and ancient doctors: he shall make boast of the universal consent: he shall boast of general councils: he shall boast of Christ’s apostles, and of the gospel of Christ, and of the word of God. So shall he falsely and deceitfully work himself credit, and beguile the world, in abusing the holy name of God. No kind of deceitfulness or subtilty, but he shall use it. So shall he make the people seek upon him, and kings and emperors to fall down before him, and to say, Who is like unto the beast? who is so wise, so learned, so holy, so wealthy, so mighty, and so catholic? Without him no man is to be reckoned holy or learned: without him no man may traffic, buy nor sell: without him no man may read publicly in universities: no man may preach to the people: no man may be accounted a Christian, no man may hope to be saved, without him, without his leave and liking. Such wonders, such miracles shall he work; so shall he conquer and subdue the world.

Now, who be they, which shall be deceived ? in whom shall he prevail ? “ Among them that perish, because they received not the love of the truth that they might be saved.” They shall be deceived by him, which perish, whose hearts are not marked with the Spirit of God : whose names are not written in the book of life : in whom the god of this world hath blinded the minds, that the light of the glorious gospel of Christ should not shine unto them. They shall follow him, and shall be the children of damnation, and shall have their reward with him. Be he learned or unlearned ; be he king or subject ; albeit he be holy, albeit he be catholic ; Antichrist shall come unto him in all deceitfulness of unrighteousness, because he hath not received the love of the truth that he might be saved.

Here mark, he doth not say, “ Because they received not the truth :” but he saith, “ Because they received not the love

*Rom. i. 16.*

of the truth.” Many in our days can speak thus : “ I am not ashamed of the gospel of Christ : for it is the power of God

*2 Cor. ii. 16.*

unto salvation to every one that believeth”—for “ it is the

*Acts iv. 12.*

savour of life unto life.” They can say : “ There is given none other name under heaven, whereby we must be saved :”

neither is there salvation in any other than by Jesus Christ, whom we have learned by the gospel. Many will confess, there was never more nor better teaching since the time of

the apostles. They seem to receive the truth : but they are like the horse and mule, in whom is no understanding. They

receive it, because the prince receiveth it, and because the politic laws of countries establish it. They are carried away with the sway of the world. They hear it with their ears,

(nay, I would God they would lend their ears to the hearing of it,) but with their hearts they do not hear. They have no

feeling of the word of God, and of the truth. They weigh it not, they love it not. They consider not what it is, nor from

whom it is sent. They know not that it is the water of life, and the bread which is sent from heaven. They have no taste,

no savour, nor pleasure in it.

Therefore it shall be taken from them, and given to a nation which shall bring forth the fruits thereof. They shall be cast

into utter darkness, and the last state of them is worse than the first. “ It had been better for them not to have known

*2 Pet. ii. 21.*

the way of righteousness, than, after they have known it, to turn from the holy commandment given unto them." It should not be charged upon them for their damnation: for our Saviour saith, " If I had not come and spoken unto them, John xv. 22. they should not have had sin: but now have they no cloak for their sin." They find no sweetness in the word of God: they are not converted by it that they may be saved: they have no pleasure in the ways of the Lord, they have no comfort to know his will. These be the bondslaves of Satan: these be they upon whom shall come the abomination of desolation: these be they against whom Satan and Antichrist shall prevail, because they have not received the love of the truth. They have not received it into their hearts that they might be saved. They had no hearts to feel it, they had no eyes to see it.

Ver. 11, 12. And therefore God shall send them strong delusion, that they should believe lies: That all they might be damned which believed not the truth, but had pleasure in unrighteousness.

The Spirit of God is the Spirit of truth, and giveth light into our hearts, and maketh us behold that blessed hope, and rejoice in the knowledge of his will. Therefore the prophet David maketh prayer: " O God, renew a right Spirit within Psalm li. 10. me :" and, " Take not thy Holy Spirit from me." And again: " O Lord my God, lighten mine eyes, that I sleep not in Psalm xiii. 3. death." And again he saith: " With thee is the well of life; Psalm xxxvi. 9. and in thy light shall we see light." Without this Spirit we are but flesh and blood; even void of sense and understanding. " The natural man perceiveth not the things of the 1 Cor. ii. 14. Spirit of God: for they are foolishness unto him." No man knoweth the things of God, but the Spirit of God: and those things, which God hath prepared for them that love him, he hath revealed unto us by his Spirit. Christ saith: " No man John vi. 44. cometh to me, except the Father draw him." Unless a man be born from above, unless God print and seal his heart with his finger, he shall not be able to see the kingdom of God.

Now, if we have the word of God before our eyes, and regard it not, nor be thankful for it, nor set price by it, God in his justice will withdraw it from us. Then shall we delight in darkness, and have pleasure in error: our latter end shall

be more dreadful than was our first beginning. This is it which Paul saith: "God shall send them strong delusion." That is, his holy Spirit, the Spirit of truth, shall depart from their hearts, and the power of Satan shall dwell with them, and wholly possess them. This is the just judgment of God.

**John iii. 19.** "And this is the condemnation, that light is come into the world, and men loved darkness rather than light." They forsake the light, and delight in darkness; and this is their condemnation. They will not understand, nor seek after

**Psal. cix. 17.** God, that they may be reformed. The prophet saith: "Because he loved cursing, it shall come unto him; and because he loved not blessing, so shall it be far from him." God will strike them with blindness. They shall be astonished. They shall fall into rebuke and the snares of the devil. They shall be drowned in perdition and destruction.

So great shall be the power of error. Men shall not only be deceived, but shall be deceived mightily and strongly. They shall desire to be deceived, and shall bear a deadly hatred against him whosoever shall seek to reform them. They shall harden their hearts against God and his holy word: they shall stop their ears, and not hearken to his counsel: they shall not open their eyes to behold the destruction which is to come upon them. So great and so mighty shall be the delusion: so deadly shall be the cloud and blindness of their hearts. They shall be given over into a reprobate mind. They shall be filthy, and increase in filthiness. Such shall be the power of Satan, such shall be the power of error and deceitfulness. They shall despise the glorious gospel of Christ: therefore God shall forsake them, and give them over to follow Antichrist.

God hath this day sent the light and comfort of his holy word into the world. Many godly men have desired to see that we see, and to hear that we do hear. Blessed be the name of the Lord, which hath in mercy visited us. We beseech him to bless the work that he hath begun. St. Paul

**Tit. ii. 11.** saith: "The grace of God that bringeth salvation to all men hath appeared." And to the Colossians he saith: "The gospel is come unto you, even as it is unto all the world."

**Coloss. i. 6.** **Rom. x. 18.** And again: "Have they not heard? No doubt, their sound went through all the earth, and their words into the ends of

the world." The poor receive the glad tidings of the gospel. God hath visited and redeemed his people. But yet the apostle saith: "They have not all believed our gospel: for Rom. x. 16. Esaias saith, Lord, who shall believe our report?" And again saith the prophet Isaiah: "I have spread out my hands <sup>Isaiah lxv. 2.</sup> all the day unto a rebellious people, which walked in a way that was not good." Wisdom crieth in the streets: "I have <sup>Prov. i. 24.</sup> called, and ye refused; I have stretched out mine hand, and none would regard." Such is the power of Satan; so shall he stop their ears, that they shall not hear nor understand what is spoken in the name of the Lord.

Paul is a true prophet, and foretold long before that which we may now behold with our eyes: "In the latter times some <sup>1 Tim. iv. 1.</sup> shall give heed unto spirits of error." They shall be as men without sense or feeling; they shall forsake the truth, and betake themselves to follow lies and fables. Even they shall do this, which shall sit in the church of God, who shall profess and carry the name of Christ. Christ ministered his last <sup>Luke xxii. 19,</sup> supper in both kinds. St. Paul telleth the Corinthians: "As <sup>20.</sup> often as ye shall eat this bread and drink this cup, ye shall shew the Lord's death till he come:" that this institution of Christ should be kept in the church until the end of the world. The apostles received this order: the holy fathers and martyrs used it. But now many, even too, too many, will not so have it, nor so use it. They will not follow the example of the fathers, nor of martyrs, nor of the apostles, nor keep the ordinance of Christ: so strong a delusion hath bewitched them.

The people of God were taught to pray in the vulgar tongue, that their hearts might give consent, and their mouth say Amen. This order did Peter, and Paul, and John, and James, and the godly fathers keep. There is not one of them that took order for the contrary: but now there are some risen up, which, in spite of Christ and his apostles, say, Prayers shall be made in a strange tongue, either Latin or Greek. The people shall not understand what they hear. They shall not know what it is which they themselves say: their hearts cannot give consent thereto, their mouths cannot say Amen. The example of the apostles, the commandment of Christ, the comfort of the people, the confusion of the

church nothing moveth them; so great and mighty is the power of error.

The people worship a creature instead of the Creator, who is God over all blessed for ever. They see they do amiss, yet continue in it, and find no fault. They see wherein their fathers were deceived, yet they say they could not be deceived. They see many and foul abuses, yet seek not to redress them. For they say, We will walk in the ways of our forefathers: we will believe as they believed, howsoever they believed: we will do as they did, whatsoever they did: we will not hear the word of the Lord. Thus shall they delight in darkness, and loathe the light: they will be deceived, and will not see the truth. So mighty and so terrible is the power of error.

They be learned in philosophy and in the tongues; they be learned in the laws; they be learned in physic, learned in the doctors, and learned in stories. They are skilful to buy and sell, to purchase land, to enrich themselves, and to provide for their children. They have knowledge in all things else. But themselves, and the truth of God, and the way to salvation, they have not known. A thief, when he is taken, blusheth; a harlot is ashamed of her filthiness; and a drunkard of his beastliness. But they, that are such, have hardened their faces, they cannot blush. Whatsoever they have said, or done, either openly or in secret, by hypocrisy or cruelty, by ravin or treachery, in offering pardons to sale, in deceiving the people of God, in accusing the righteous, and condemning the innocent; they cannot repent, they know no shame. So great is the power of error. Christ saith unto Matt. xxi. 31. them: "The publicans and the harlots shall go before you into the kingdom of God." They consider that they have done amiss; but you are wilful in your blindness. O the depth of the wisdom and knowledge of God! Who is wise and considereth this? They strive against the manifest truth, they strive against their own conscience, they strive against the Spirit of God. This is that sin which shall never be forgiven, neither in this world, nor in the world to come.

Therefore saith Paul, "that all they might be damned which believed not the truth." All shall be damned which believed not. Then let no man say, I will follow the example of my

fathers, I will do as the greater part doth. So many and so many, for so many years, in so many places, have been on this side. The judgment of God standeth not in the multitude, but in the truth. Whosoever shall set themselves against his holy will, be they never so many, they shall be damned. Let such mark well what Ignatius, who lived in the time of the apostles, hath said: *Audivi quosdam dicentes, Si non invenero evangelium in antiquis, non credam. Talibus autem ego dico: quia mihi antiquitas Jesus Christus est, cui non obediens, manifestus et irremissibilis interitus est:* “I have heard some which say, Unless I find the gospel in them of old time, I will not believe it. But unto such I say, that Jesus Christ is unto me antiquity, whom to disobey is manifest and unpardonable destruction.” Let no man say, I hope I do well, my meaning is good, I have a desire to please God; I believe well, I do my conscience; if I do amiss, God will regard my simplicity. Let no man so say. St. Augustine saith: “It is certain that a foolish faith not only doth no good, but also hurteth.” If thou believe not the truth, thou dwellest in lying: thou art the child of the devil, which is a liar, and the father thereof. “The mouth which speaketh lies slayeth the soul.” Thy faith is no faith; it is but a wilful opinion, it is but an error, for it is not according to the truth, it is not built upon the rock, it is not grounded on the word of God. Change thine error. “Faith is by hearing, and hearing by the word of God.” Receive the truth, believe the truth, and love the truth. Otherwise, if thou refuse the bread of life, and feed on poison; if thou forsake the water of life, and dig unto thyself a cistern that will hold no water; thou shalt lead thy days in wilfulness, and shalt die in sin; thy blood shall be upon thine own head. Thou shalt not see the glory of God; death and damnation shall be thy meed, because thou hadst pleasure in wickedness, and didst not give thy heart to receive, and love, and believe the truth.

Now it remaineth, that we hear how Antichrist shall be overthrown. We have seen his pomp and pride, his might and power; that he overlooketh all the world, bindeth all kings and princes and nations to keep his laws, and is himself exempted from all laws of God or man. So mighty and so marvellous is his power. Who can declare it? He is called

Ignat. Epist.  
5. ad Philadelph. [In-  
terp. Russel  
ii. 143.]

Aug. quæ.  
43. in Quest.  
Vet. et Nov.  
Test. [iii. 56.]

Wisd. i. 11.

Rom. x. 17.

of his own side, *stupor mundi*, “ the gaze stock or wonder of the world.” Something less than God, something more than man. But, being in all this estate, in the midst of his *pontificalibus*, so fast mortised, so high built up to the skies, so surely shored, so strongly beset on every side, he shall be suddenly shaken down, and become the shame of the world.

How may this be done? Being so mortised, so built, so shored, and so beset, who shall shake him down? what power shall consume him? shall it be the great power of kings or of

Rev. xvii. 13. emperors? “ They shall give their power and authority to the beast,” and fight with the Lamb, that is, against Christ. Shall it be the authority of bishops and cardinals, and great clerks? All they are linked and joined to him. Shall it be by the wisdom and drift of counsellors, and men of law? They be the feed men, and sworn to him. Shall it be the violence and conspiracy of the people? They shall kneel down to him, and honour him, and reverence him as an angel of God. If neither the power of doctors, nor of bishops, nor archbishops; if not the power of counsellors, and men at law; if not the power of the kings and princes of the world; if not the power and commotion of the people; if all these shall not abolish him, what power then is it, wherewith he shall be consumed? It shall be the power of God which shall be revealed from above: “ The Lord shall consume him with the spirit of his mouth.”

These words are diversely taken. Some expound them thus: God shall appoint the great angel Michael to set upon Antichrist, and he shall destroy him. Others take these words to be spoken of the day of judgment, and then this shall be fulfilled, when Christ shall say, “ Depart from me, ye cursed, into everlasting fire:” that this is the spirit of the Lord’s mouth, wherewith he shall be consumed. But the apostle speaketh of the preaching of the gospel: that God by his word, which is mighty to do all that whereunto he appointeth it, shall make his doings manifest, and let all the world see that he was not sent of God; that he did never set forth the glory of God; that he hath not sought the salvation of the people; that in matters of faith, and in all his life, he is adversary to Christ. This is that breath that shall descry his errors and vanities, this is that spirit which shall consume the

kingdom of Antichrist. This overthrow is already begun, as our eyes may behold this day.

In like sort speaketh Isaiah the prophet: “ He shall smite <sup>Isa. xi. 4.</sup> the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.” Princes make their conquests by power and strength, by fire and sword, and engines of war; but God shall beat down his adversary with the rod of his mouth, by the true preaching of his word. His word is mighty; it is his sword, it is his mace, it is the rod of his mouth, it is the breath of his lips: it is of great force, no strength shall withstand it, it shall smite the earth, it shall slay the wicked. St. Paul saith: “ We do not war after the <sup>2 Cor. x. 4.</sup> flesh; for the weapons of our warfare are mighty through God to cast down holds.” This sword hath hewn down, in many places, the cruelty, tyranny, simony, insatiable greediness, the errors, ignorance, darkness, vanities, hypocrisy, superstition and idolatry, which have been brought into the church, and used by Antichrist. These were the pillars, and strength, and glory of his kingdom.

And here mark the apostle’s speech. He saith not, God shall convert Antichrist, or change his heart that he may be saved; but he saith, “ Whom the Lord shall consume.” God’s word is almighty. By his word he can do whatsoever pleaseth him. He can make the deaf to hear, and the blind to see. He was able to call the thief upon the cross unto repentance. He was able to raise up Lazarus out of his grave. He is able of stones to raise up children to Abraham. He can throw down every high thing that is exalted against the glory of God, and will bring kings and princes, and the rulers of the earth, to the obedience of Christ. But of Antichrist it is said, “ The Lord shall consume him.” Such is the hardness and blindness of his heart, he will not receive the love of the truth, he will not believe the truth of God, that he might be saved. Therefore destruction shall come upon him.

Hereby we are taught what to think or hope of reformation of the abuses and errors of the church of Rome. They have been advertised of them not only by the professors of the gospel, but also many of themselves have spoken for reformation of sundry abuses. They have kept many councils and assemblies. They have promised redress. They have sit in

consultation many years. What one thing have they reformed? See and look over their acts and sessions. They be abroad in print. Hitherto they have reformed nothing, no, not their pardons; no, not their stews. They have hardened their hearts, and set themselves against the Highest. Therefore shall the glory of the Lord shew itself in their destruction. With the breath of his lips they shall be consumed and brought to nothing.

“ And shall abolish with the brightness of his coming.” The Lord shall come, and shall make his enemies his footstool. Then the sun shall be black as a sackcloth, and the moon shall be like blood. There shall be an earthquake: kings, and great men, and rich men, and every bondman and free man, shall hide themselves in dens; they shall say to the hills, and mountains, and rocks, Fall upon us, and hide us from the presence of him that sitteth on the throne, and from the wrath of the Lamb. Then shall Antichrist be quite overthrown. Then his kingdom shall be utterly abolished and have an end. Then it shall appear, who hath sought the glory of Christ, who hath followed the doctrine of the gospel, and who hath done the true endeavour of a faithful shepherd: then it shall appear, who is the wolf, who scattereth and spoileth the flock.

Hieron. lib. I.  
in 2. Abac.  
[iii. 1614.]

St. Hierom saith: *Circumdabit eum calix dexteræ Domini*, &c.: “ The cup of the Lord’s right hand (which is the Lord and Saviour) shall compass him about, when he shall slay him with the breath of his mouth, and shall destroy him with the brightness of his coming. Then all the ignominy and shame, which he hath heaped up upon himself with thoughts, deeds, and words, shall fall upon his glory and pomp: insomuch that he shall be afterward as vile and contemned of all men, as he was before reputed or highly esteemed of them.”

This might suffice touching the ruin and fall of Antichrist; yet I will add to that hath been spoken, the manner of the fight, and of the victory, and of the triumph which shall follow. The fight is doubtful and dangerous: the victory shall be glorious: the triumph shall be joyful. Here let us call to remembrance the wars which tyrants and ungodly princes have made against the people of God, and what hath followed. Sennacherib the great king of the Assyrians, came up against Jerusalem with horses and chariots, and infinite numbers of

picked soldiers. The whole country of Jewry was in an agony: all the people were astonished with fear, to see so many enemies, and themselves so few; to see the enemies so strong, and themselves so weak. They knew not, neither where to seek aid, nor how to escape the present danger. Suddenly the Lord sent his angel from heaven to relieve his people. “In one night he smote in the camp of the Assyrians <sup>2 Kings xix. 35.</sup> an hundred fourscore and five thousand, which were all dead corpses.” The residue were scattered, and ran away straggling: they knew not where to hide their head. King Sennacherib went his way and returned: and when he was in safety at home, and worshipping his god Nisroch, in the temple, Adrammelech and Sharezer his sons slew him.

Remember the cruel wars which Nabuchadonozor king of Babylon made against God’s people. He took their city, spoiled their temple, sacked Jerusalem, and gave the prey to his soldiers. He took the nobles, and gentlemen, and merchants, and yeomen, and led them captives. Some of them he took with him to Babylon, and some he sold for money: so great and so terrible was his victory. In the midst of all his pomp, God bereft him of his wit, and astonished him with deadly madness. “He was driven from men, and did eat <sup>Dan. iv. 33.</sup> grass as the oxen, and his body was wet with the dew of heaven, till his hairs were grown as eagles’ feathers, and his nails like birds’ claws.” He imagined that he was an ox, that he had hoof, and horn, and hair as oxen. He therefore forsook his palace, his princely apparel, and dainty fare, and lay abroad, and fed with beasts. So did God avenge the cause of his people.

Who hath not heard of the war which Pharaoh had against the Israelites? The battle was strange, and the victory sudden. The people of God was beset with dangers on every <sup>Exod. xiv.</sup> side; the wilderness had shut them in. Before their faces they saw the raging sea, that they could not escape it; behind their backs they did behold Pharaoh with his army march after them: if they went forward, they must needs be drowned; if they retired, they must needs be slain. Their enemies were mighty, and they were weak. Suddenly God divided the waters, and made the sea dry land, so that the children of Israel went through the midst of the sea upon dry

ground, safely as through a meadow. Pharaoh followed after with his sword and spear to work his fury. Then the sea returned to his course, and drowned the chariots, and horsemen, and all the host of Pharaoh: there remained not one of them alive. Their carcasses lay afloat upon the water, and were cast in heaps upon the shore. Such shall be the end of those that hate the Lord. So shall he make his name triumph over all the world.

Let us imagine a battle of two mighty princes, both of great power, and of great courage: they meet together in the field, they join battle, both sides encounter together, either part is bent to beat down the other. What an horror is it to hear the braying of horses, the sound of trumpets, the thunder of drums, the roaring of guns, the clashing of swords, the groaning and mournful voice of them which are slain, and the crying and trembling of the people! Now let us by this make some resemblance of the battle between Christ and Antichrist, between Christ the Son of God, and Antichrist the son of the devil. Either of them is well prepared. They are both mighty, and have both of them soldiers and knights to attend upon them.

Antichrist shall come from the earth, for all his glory is upon the earth; his power shall be the power of Satan. Christ shall come from the heavens above, even from the bosom of his Father. What cognizance shall they give? how and by what difference shall their soldiers be discerned? The ensign of Christ shall be "everlasting truth;" the ensign of Antichrist shall be "falsehood and vanity, and all deceitfulness." By these marks shall either be known. With what soldiers shall they make their field? They that shall follow Christ are poor and simple, who have forsaken themselves, their goods, and their lives, and tremble at the word of God. The men of war which fight with Antichrist, and follow him, shall be mighty kings, and princes, and powers, and states of the world, as

Rev. xvii. 13. St. John hath said. And Gregory hath said: "An army of priests is prepared to wait upon the king of pride." And hereby may you know him.

What armour shall they have, and with what weapon shall they fight? Antichrist shall furnish his men with spear, and sword, and fire. He shall rejoice in killing, in burning, and

in shedding of blood. Christ shall send his men into the field naked, and armed with patience. They shall take up their cross and follow him, ready to suffer whatsoever shall be laid upon them. Their weapons shall be prayers and weeping. What shall be the pretence of this fight? Antichrist shall come in his own name, to maintain and exalt himself. Christ shall come in his Father's name, to maintain the glory of his Father. What shall they seek? wherefore fight they? what is it they shall desire to maintain? Antichrist shall desire to maintain his own traditions; Christ shall maintain the holy word of God. Christ shall procure the glory of his Father; Antichrist shall maintain his own glory. In what place shall this battle be? upon what downs or plain, or in what country? Neither in hill, nor in any plain, but in the hearts of the people. There shall the war be: there shall it be fought. If it were possible, the elect should be confounded. His assault shall be so terrible, that many shall be offended in Christ: many shall deny Christ: many shall be ashamed of him: and the love of many shall wax cold. But blessed is he, which continueth to the end.

We have heard briefly of Christ and Antichrist, their estates, their several cognizance, what bands of men they shall have, what armour they shall bear, by what title they shall claim, what they shall seek, and where the fight shall be; that it shall be made in the consciences of the people. There shall Antichrist sit: there shall he be worshipped as God: there they shall call him the holy and most holy father: there shall be given to him the power of heaven and earth: there he himself shall rouse himself, and be settled, and shall say, I sit as a prince, I shall never be removed, I cannot fall. But Christ shall blow him down with the breath of his mouth, and shall abolish him with the brightness of his coming. Christ shall have the upper hand, and destroy him: even that Christ, whom they made the reproach and scorn of the people, whom they reviled, calling him drunkard, and companion unto publicans and harlots; which was so poor and simple; which was oppressed and afflicted, and yet opened not his mouth; which was brought as a sheep to the slaughter, and was killed.

St. John had a revelation, and did see Jesus Christ the Son

**Rev. i. 16.** of God. “And he had in his right hand seven stars, and out of his mouth went a sharp two-edged sword.” It was sharp and mighty: “it entereth through even to the dividing asunder of the soul and the spirit, and of the joints and the marrow, and is a discerner of the thoughts and intents of the heart.” So we see the breath of the mouth of Christ is a sword. This sword shall overthrow Antichrist. Remember **Heb. iv. 12.** how Dagon fell on his face upon the ground before the ark of the Lord; how he could not stand; how at that presence the head and the two palms of his hands were cut off upon the threshold with a fall. So shall Antichrist fall at the presence of Christ. His arms and his head shall be broken off, and he **1 Sam. v. 3.** shall not stand. Remember that Aaron cast forth his rod before Pharaoh and his servants, and it was turned into a serpent: so did the charmers of Egypt. They cast down every man his rod, and they were also turned into serpents: but Aaron’s rod devoured their rods, and consumed them to nothing. Even so shall the truth of Christ consume and bring to nothing the falshood of Antichrist. All his glory shall be scattered, as the chaff which the wind driveth away, as a thin foam is scattered away with a storm, and as the smoke which is dispersed with the wind, and as the darkness which cannot abide in the sight of the sun: it shall be consumed, it shall be defaced, it shall not stand. At the name of Jesus every knee shall bow, and every tonguc shall confess that Jesus Christ is mighty, to the glory of God the Father: that he is worthy to receive glory, and honour, and power.

**Exod. vii. 10.** But who may better disclose this mystery, and the fall of Antichrist, than John the Evangelist, which leaned on Jesus’ bosom, whom Jesus loved, and which was endued with wisdom from above? Let us hear him. “I saw,” saith he, “an angel fly in the midst of heaven, having an everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, It is fallen, it is fallen, Babylon the great city: for she made all nations to drink of the wine of the wrath of her fornication. And the third angel

following them, said with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or on his hand, the same shall drink the wine of the wrath of God, ... and shall be tormented in fire and brimstone, before the holy angels, and before the Lamb ; ... they shall have no rest day nor night."

Again, "The seventh angel poured out his vial into the air, <sup>Rev. xvi. 17.</sup> and there came a loud voice out of the temple of heaven, from the throne, saying, It is done." That is, it is concluded, judgment is given, it shall stand for ever. "And there were <sup>Ver. 18, 19.</sup> voices, and thunderings, and lightnings, and there was a great earthquake, ... and the great city was rent into three parts, and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." "Then one of the angels talked with me, saying, <sup>Rev. xvii. 1.</sup> Come, I will shew thee the damnation of the great whore that sitteth upon many waters, with whom have committed fornication the kings of the earth ; and the inhabitants of the earth are drunken with the wine of her fornication." And in the same chapter he saith : "These have all one mind, and <sup>Ver. 13.</sup> shall give their power and authority to the beast," that is, to Antichrist. Thus the kings and all princes (as esquires to his body) shall fight against the Lamb. But the Lamb shall overcome them ; for he is Lord of lords, and King of kings.

"I saw another angel coming down from heaven, having <sup>Rev. xviii. 1,</sup> great power, so that the earth was lightened with his glory, <sup>2.</sup> and he cried out mightily with a loud voice, saying, It is fallen, it is fallen, Babylon the great city," (the harbour and palace of Antichrist,) "and is become the habitation of devils, and the hold of all foul spirits." "And I heard another voice <sup>Ver. 4—6.</sup> from heaven say, Go out of her, my people," (believe her not, do not as she commandeth you,) "that ye be not partakers in her sins, and that ye receive not of her plagues. For her sins are come up into heaven, and God hath remembered her iniquities. Reward her even as she hath rewarded you, and give her double according to her works : and in the cup that she hath filled unto you, fill her the double. Inasmuch as she glorified herself, and lived in pleasure, so much give you to her torment and sorrow. For she saith in her heart, I sit <sup>Ver. 7—13.</sup> being a queen : the world is mine, no ill shall touch me.

Therefore shall her plagues come at one day, death, and sorrow, and famine; and she shall be burnt with fire: for strong is the Lord God which will condemn her. And the kings of the earth, which have committed fornication and lived in pleasure with her, shall bewail her, when they shall see the smoke of her burning: and shall stand afar off, for fear of her torment, saying, Alas, alas the great city Babylon, the mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and wail over her; for no man buyeth their ware any more: the ware of gold and silver, and of precious stone, and of pearls, and of fine linen, and of purple, and of silk, and of scarlet, and of all manner of thyine wood, and of all vessels of ivory, and of all vessels of most precious wood, and of brass, and of iron, and of marble, and of cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and servants, and souls of men:” no man any more shall buy her parchment, wax, and seals: no man shall buy her orders, her dispensations, pluralities, *totquot*, non-residence, *perinde valere*. No man shall buy her concubines, her oil, salt, holy water, holy bread: no man shall buy her palls, her *agnos dei*, her jubilees, masses, trentals, and pardons: no man shall any more buy of her forgiveness of their sins, and life everlasting. No man shall regard her, no man shall buy, or seek to get this merchandise of her any more.

Ver. 15—17. “The merchants of these wares...shall stand afar off, for fear of her plagues, and say, Alas! that great city, that was clothed in reins, and scarlet, and purple, and gold, and diamonds, and precious stones, in one hour is all thy glory stript from thee.” O! what city under heaven was like unto thee! thou wast the great city, the noble, and the holy city. Then “a mighty angel took up a stone, like a great millstone, and cast it into the sea, saying, With such violence shall the great city Babylon be cast, and shall be found no more.” She shall be out of remembrance, they shall seek the place where she stood, and not find it. “The voice of harpers and musicians shall be no more heard in her....The light of a candle shall shine no more in her;” her merchants, officers, and dataries were “the great men of the earth, and by her enchantments

Ver. 23—24.

were all nations deceived. And in her was found the blood of the prophets, and of the saints, and of all that were slain upon earth."

"Then I heard a great voice of a great multitude, in heaven, [Rev. xix. 1-7.] saying, Hallelujah; salvation, and glory and honour, and power be to the Lord our God....For he hath condemned the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants shed by her hand. And again they said, Hallelujah: and the smoke rose up for evermore. And the four and twenty elders fell down, and worshipped God that sat on the throne, saying, Amen; Hallelujah. Then a voice came out of the throne, saying, Praise our God, all ye his servants, both small and great. And I heard like the voice of a great multitude, and as the voice of many waters, and as the voice of strong thunderings, saying, Hallelujah; for our Lord God Almighty hath reigned. Let us be glad and rejoice, and give glory to him:" for she is fallen, she is fallen, Babylon that great city: there she lieth, the mother of filth and fornication. There lieth Antichrist, the man of sin, the son of perdition, which is an adversary, which hath sit in the temple of God, and exalted himself above all that is called God: that wicked and lawless man lieth there. The Lamb, the Root of Jesse, the Lion of the tribe of Judah, hath overcome, and gotten the victory. He is worthy to receive glory and honour. Then shall the apostles, and the prophets, and the angels say, Praise, and honour, and glory be unto him that sitteth upon the throne, and unto the Lamb for evermore. We thank thee, we give thanks to thee, O God, which art, and was, and shall be. Thou hast avenged the blood of the prophets and martyrs, thou hast destroyed them that have defiled the earth. Thy name be blessed for ever. Amen, Hallelujah. Such glee and triumph shall be in heaven for the overthrow of Antichrist.

Thus have I by occasion of the apostle's words spoken of the coming, and of the kingdom of Antichrist. And, lest we might be deceived as touching his person, I have said, what he should be, what things he shall do, of what estate he shall be, what countenance he shall carry, in what place he shall sit, at what time shall be his coming, by what means he shall prevail, who they be that shall believe in him, what

power shall beat him down, what end he shall have, what triumph shall follow upon his fall.

I have told you, that he shall be the overthrow of the world, the confusion of the church, the son of perdition: that he shall destroy himself, and be the destruction of others.

I have told you, he shall be a reverend father, and wear a mitre, and be a bishop, and a bishop of bishops. So saith Gregory, so Jerome, so Augustine, and Bernard, and others. And cannot we tell who it is, that calleth himself an universal bishop, the bishop of all churches? do we not hear of such a one? do we not know him? Whatsoever he be, wheresoever he dwell, what countenance soever he bear, he is Antichrist. I have told you he shall sit in the temple of God, in the consciences of the people: that the people shall hear, credit, follow, and honour him, as if he were God; and think it sin and damnation to break his lore.

I have told you where he shall be stalled, where his chief place shall be, whence he may be seen. St. John saith, He shall sit in a city built upon seven hills; that city is the city of Rome. Rome is so built, Rome is set upon seven hills. Dame Sibylla saith, Antichrist shall sit by the water of Tiber; and Tiber is a river that runneth by Rome. Joachimus Abbas saith, Antichrist is long since born at Rome, and shall be advanced in the apostolic see. He is born, and sheweth himself, not at Babylon, not at Constantinople, but at Rome. These be plain speeches. If any man doubt this, let him read their books, they be extant abroad. Antichrist shall sit in Peter's chair, and Rome shall be the seat of his kingdom.

I have told you, he shall come when the state and majesty of the empire shall be weakened. Antichrist shall possess the emperor's lands, and bear the sword, and wear his crown, and shall make the emperor fall down and worship him, and kiss his feet. Hath there ever been any such bishop in the world? Hath there, I say, ever been any such? If ever there were any such, St. Paul saith, the same is Antichrist.

I told you, the world shall fall down and reverence him, and shall seek life and salvation at his hands. John saith, they shall cry, "Oh, who is like the beast," who is like our

holy father? who is so wise, so learned, so holy? they shall follow him whithersoever he will lead them; they shall eat whatsoever he will give them. And they, which shall do thus, are such as have no feeling, no care, no love to the truth of God. Therefore God forsaketh them, and leaveth them to follow lies. I told you, he shall prevail by falsehood, and by feigned miracles: by bulls, by pardons, by purgatorics, and by such other devices and shifts of Satan.

I told you, he shall be contrary to Christ, in sacraments, in sacrifice, in prayers, in life, in doctrine, in religion, in the whole form and order of the church. He shall shut that Christ hath opened. He shall open that Christ hath shut. He shall curse that Christ hath blessed; and bless that Christ hath cursed. No man shall be accounted faithful, no man catholic, no man the son of the church, no man may be saved without him. Such credit and countenance shall he bear.

I told you, he shall be confounded and beaten down, by the force and power of God's mighty word. His word is omnipotent. It shall disclose the works of darkness; it shall hew down idolatry, superstition, and the whole kingdom of Antichrist, as our eyes do see this day. Blessed be God, the Father of our Lord Jesus Christ; his mighty hand hath wrought these things. He hath triumphed the name of his Christ; he will bless the things he hath begun. He will overthrow the whole power of Antichrist, by his presence, and by the glory of his coming. Then shall it appear who is the successor of Peter, who is the true vicar of Christ, and who is Antichrist.

Ver. 13, 14. But we ought to give thanks always to God for you, brethren beloved of the Lord, because that God hath from the beginning chosen you to salvation through sanctification of the Spirit and the faith of truth: Whereunto he called you by our gospel, to obtain the glory of our Lord Jesus Christ.

God hath chosen you from the beginning, his election is sure for ever. The Lord knoweth who are his. You shall not be deceived with the power and subtilty of Antichrist, you shall not fall from grace, you shall not perish. This is the comfort, which abideth with the faithful, when they behold the fall of the wicked. When they see them forsake the truth, and delight in fables. When they see them return

to their vomit, and to wallow again in the mire. When we see these things in other, we must say, Alas! they are examples for me, and they are lamentable examples. Let him that standeth, take heed that he fall not. But God hath loved me, and hath chosen me to salvation. His mercy shall go before me, and his mercy shall follow in me. His mercy shall guide my feet, and stay me from falling. If I stay by myself, I stay by nothing, I must needs come to ground. Although all the world should be drowned with the waves of ungodliness, yet will I hold by the boat of his mercy, which shall safely preserve me. If all the world be set on fire with the flame of wickedness, yet will I creep into the bosom of the protection of my Lord, so shall no flame hurt me. He hath loved me, he hath chosen me, he will keep me. Neither the example, nor the company of others, nor the enticing of the devil, nor mine own sensual imaginations, nor sword, nor fire, is able to separate me from the love of God which is in Christ Jesus our Lord. This is the comfort of the faithful. So shall they wash their hands in the blood of the Lamb.

Therefore, saith Paul, you are my children: I have begotten you in Christ, God hath given you unto me, he hath made the gospel, which is come unto you by my ministry, fruitful in you; "I ought to give God thanks always for you." Whatsoever falleth upon others, although others fall and perish, although they forsake Christ, and follow after Anti-christ, yet God hath loved you, and given his Son for you, he hath chosen you and prepared you to salvation, and hath written your names in the book of life.

But how may we know that God hath chosen us? how may we see this election? or how may we feel it? The apostle saith, "Through sanctification and the faith of truth:" these are tokens of God's election. Have you received the gospel? It is the light of the world, it teacheth us to know that God is God, and that we are his people. The credit you give to the gospel, is a witness of your election. We believe whatsoever God speaketh, because it is the word of God; for his word is truth. We believe that Christ is "the Lamb of God, that he hath taken away the sins of the world;" because it is the word of God. We believe that "the blood of Jesus Christ cleanseth us from all sin;" because it is the word of God. We believe

*John i. 29.*

*1 John i. 7.*

Christ came to save sinners; because it is the word of God. Matt. ix. 13. We believe God will defer his wrath, and will shew mercy Isa. xlvi. 9. for himself, for his own name's sake; because it is the word of God. We believe they that trust in the Lord, shall not be Ps. xxii. 5. confounded; because it is the word of God. We believe we "are saved by grace through faith, and that not of our- Ephes. ii. 8. selves, it is the gift of God; not of works, lest any man<sup>9</sup> should boast:" because it is the word of God. We believe "without faith it is impossible to please God," and again, that Heb. xi. 6. "faith cometh by hearing;" and again, that "it is the gift of Rom. x. 17. God;" because it is the word of God. It is the truth. We believe that Antichrist shall be confounded, and bereft of all Rev. xviii. 19. his glory; because the word of the Lord hath spoken it. His word is righteousness and truth. We will always believe that is true, therefore we cannot but believe the word of God.

Faith knoweth no falsehood, it beholdeth the truth only, and not all truth, but the truth of God. It is not settled upon vanities, nor upon errors. Unless it be truth by the word of God, whatsoever thou holdest in opinion, is not to be called faith. The Turk is settled in errors, he persuadeth himself he is rightly settled, he calleth his opinions faith and belief. Yet this is not faith, because it is not the faith of truth, it hath not the word of God to assure it. Therefore, when men will say, Believe our masses, believe our sacrifices; believe our transubstantiations, and our real presences; believe us whatsoever we say, believe that we cannot err, believe that you are in a good belief, if you say you believe as the church believeth, though you know not how or what the church believeth; they abuse and mock the people of God. There is no truth in this doctrine. It never past out of the mouth of God. God ordained not masses, nor that the priest should offer sacrifice for the quick and dead. Therefore it is no matter of faith, it is folly and vanity, it is ungodliness, it is error, it hath no substance. He, that receiveth such doctrine, maketh much of a shadow, he cannot hold it.

Faith cometh by hearing, and hearing by the word of God. The word of God is truth. The gospel is the word of God, and the power of God to save them that believe. The belief of the gospel is laid up in our hearts by the Spirit of God. He bringeth us to the knowledge of the truth. This Spirit beareth witness unto our spirit, that we are the sons of God.

This Spirit teacheth us to withdraw our minds from worldly cares, to call our doings to a reckoning, to think of the dreadful day of judgment, to repent for our former sins, and to serve God in holiness and righteousness. This Spirit sheweth us the mercy of God, helpeth us to pray, and prayeth for us, is our comforter, helpeth our infirmities, and maketh us know the things that are given us of God. This did David see, when he prayed: "Create a clean heart in me, O God, and renew a right spirit within me." My heart is sinful, my heart is foul. Renew it with thy Spirit: thy Spirit is right, he shall make my heart clean. Again, Take not thy holy Spirit from me. I am thy servant, and the son of thy handmaiden, turn thy face away from my sins; behold me, and receive me in thy mercy. Restore me to the light of thy countenance. Open thou my lips, and my mouth shall shew forth thy praise: stablish me with thy free Spirit. This strength we gather in God by his Spirit. This comforteth us in all temptations, and beareth witness with our spirit, that we be the children of God; that God hath chosen us, and doth love us, and hath prepared us to salvation; that we are the heirs of his glory; that God will keep us as the apple of his eye, that he will defend us, and we shall not perish.

Ver. 15. Therefore, brethren, stand fast, and keep all the instructions which ye have been taught, either by word, or by our epistle,

God hath set you in a race: let no man hinder you, let no man keep you from the goal. Stand fast, and keep that doctrine which you have received. When I was present with you, I taught you by word of mouth; when I was away from you, I taught you by letters. I am careful for you. I bear you in my heart; and love you in Christ Jesus. He hath given me charge over you, he will require you at my hands: I have cleansed and garnished your hearts by the word of truth; take heed, take heed the wicked spirit come not, and bring seven spirits worse than himself, and enter in, and dwell with you, and the end of you be worse than the beginning.

Remember Lot's wife: she went not forth straight in the way appointed her, but looked back behind her, and she became a pillar of salt; and so continueth until this day. A terrible example to those, which have set their hand to the

plough, and look back again, and have made themselves unworthy the kingdom of heaven. God will forsake such, and make their hearts hard as a stone. You are the corn of the Lord's field, God hath blessed you: grow then and be fruitful until the harvest, that you may be gathered into the Lord's barn. You are the light of God, which God himself hath kindled; let no puff of wind put you out. You are the house of God, God hath built you upon a rock; let no violence nor tempestuous weather beat you down.

I have spoken to you, I have written to you; I have shewed you the whole counsel of God. The word, which I spake to you, is the word of God. I testify before the Lord, and call God to witness unto my soul, that it is the truth of God, and not any device of man. You did believe it, you received it not as the word of men, but as it is indeed the word of God. Become not now unfaithful, although you spy many infirmities in your teachers; although you see them fall into offences, and wax covetous, and give evil example in their life and conversation. Although you see the faith of many shaken, and that they have put away from them a good conscience, and turn back from the love of the gospel, which they once seemed to profess, and so are gone out from among you; yet stand you upright. Hold fast the doctrine which you have received; and continue in the things which you have learned, and be persuaded that they are able to make you wise unto salvation, through the faith which is in Christ Jesus. Christ saith, “Woe be to the world because of offences! Matt. xviii. 6, 7. — whosoever shall offend one of these little ones, which believe in me, it were better for him, that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.” And again he saith: “Blessed is he which Matt. xi. 6. is not offended in me.” Therefore work your own salvation in trembling and in fear. Blessed is he that abideth with Christ in temptations, and continueth faithful unto the end.

Ver. 16, 17. Now the same Jesus Christ our Lord, and our God, even the Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, Comfort your hearts, and stablish you in every word and good work.

After his exhortation, that they would stand fast and continue faithful unto the end, he turneth himself to God, and prayeth him to look upon them mercifully down from heaven,

and to fulfil the work begun, and to increase and multiply his grace in them. So ought all preachers and servants of God to do in their sermons. For, alas! what are we? What is our word? What is our labour, without the assistance of God? We are only the voice of a crier in the wilderness: we call upon the people to prepare the way of the Lord, and to make his paths straight; we give warning, that the Lord is even at hand. He that teacheth is nothing; he that planteth is nothing; he that watereth is nothing; our tongue is nothing; our word is nothing; our wit is nothing; Peter is nothing; Paul is nothing. It is God which openeth the hearts of the people, and maketh them tremble at his words. It is God which giveth the increase, and maketh his word to be of force.

*Ps. Ixviii. 11.* The prophet saith: “The Lord gave the word: great was the company of preachers.” It is the work of God, both to make his word mighty, and to make the people to receive it, and yield unto it. He giveth us hearts to feel the comfort of his word, and to yield our obedience in doing, as the word requireth. For he is the Father of lights, from whom all gifts are poured down upon us. We are the children of Adam: we are flesh and blood, and nothing but vile clay and ashes. Our eyes are dim, our senses dull, and our hearts heavy. Christ telleth us truly: “Without me ye can do nothing;” neither hear the word, nor believe it.

I mark your presence, that you are many gathered together this day in this place. Every man seemeth to stand with bent countenance, and earnest looks, and desirous to learn. And albeit, I which speak am but a worm, unworthy to creep upon the earth, yet the word which we have heard is the word of God, the word of comfort, and the word of life. But God knoweth in all this company how many have ears to hear. In the Acts of the Apostles, when God opened their hearts, they understood the scriptures. Before, they heard, *John xv. 5.* and knew not what they heard. Paul preached; Lydia, a woman which sold purple, heard him; the Lord opened her heart, that she hearkened unto Paul. Then she understood his words, and believed. This comfort is of God, who hath loved us, and hath given us everlasting consolation; he will give you understanding hearts, and will stablish you in every word and good work.

*Acts xvi. 14.* and knew not what they heard. Paul preached; Lydia, a woman which sold purple, heard him; the Lord opened her heart, that she hearkened unto Paul. Then she understood his words, and believed. This comfort is of God, who hath loved us, and hath given us everlasting consolation; he will give you understanding hearts, and will stablish you in every word and good work.

## CHAP. III.

Ver. 1. Furthermore, brethren, pray for us, that the word of the Lord may have free passage, and be glorified, even as it is with you.

Pray for me, that I may be a faithful servant, doing the will of God from my heart, that he will open my mouth boldly to publish the secret of the gospel, and to declare the riches and glory of his kingdom. For of myself I am nothing. I have not the key of David, I cannot give light unto the world, and am not able to open the hearts of the people. “That the word of God may have free passage.” He saith not, Pray for us, that my word may have passage; or that my name may be spoken of and glorified; or that the people may behold my doings and talk of me. “For we preach not our-<sup>2 Cor. iv. 5.</sup> selves, but Christ Jesus the Lord, and ourselves your servants for Christ’s sake.” I am but an unprofitable servant. I am the poor ox that treadeth out the wheat: I am a poor crier, to proclaim the will of the Lord.

Pray you that the word of the Lord may have free passage, that the gospel of Christ may be glorified, that the hearts of the people may be ready and greedy to receive it, that the kingdom of heaven suffer violence, and the violent take it by force; that the word may so possess the hearts of the people, as fire hath passage through stubble; that it may shine as the sunbeams over all the world; that it may be known from east to west, and from north to south. In this sort pray, that the word may have a glorious entrance into you, and also among other. Herein shall appear the love you have to the saints, and the zeal you bear to the house of God, when you wish others to be partakers of this blessedness with you; when you seek not your own glory, but the building of the church of Christ; when you pray that God will be merciful unto others, as unto you; that a light may be given to them which sit in darkness and in the shadow of death; that they may know the time of their visitation.

Such a prayer made David, “God be merciful unto us, and <sup>Ps. lxvii. 1—3.</sup> bless us, and cause his face to shine among us; that they may know thy way upon earth, thy saving health among all

<sup>Lam. v. 21.</sup> nations. Let the people praise thee, O God, let all the people praise thee." Thus did Jeremy pray: "Turn thou us unto thee, O Lord, and we shall be turned." Give us a new heart and a new spirit, incline our hearts unto thy testimonies, that we may know and fear thy name. So did Christ <sup>Matt. vi. 10.</sup> teach us to pray: "Hallowed be thy name," among the infidels which know thee not; let thy name be had in reverence among all people. "Thy kingdom come, thy will be done." There is no other God but only thou, let all the earth come and worship thee. Even so must we also pray, that the word of God may have free passage, and his name be glorified in all places.

Ver. 2—5. And that we may be delivered from unreasonable and evil men: for all men have not faith. But the Lord is faithful, which will stablish you, and keep you from all evil. And we are persuaded of you through the Lord, that ye both do and will do the things which we command you. And the Lord guide your hearts to the love of God, and the waiting for of Christ.

"From unreasonable and evil men:" which conspire against the Lord, and his anointed; which blaspheme that good name that is called upon us. Such were Jannes and Jambres, which resisted Moses in the time of the law. Such

<sup>Jer. xliiv. 16.</sup> were they in the time of the prophets, which said: "The word that thou hast spoken unto us in the name of the Lord, we will not hear it of thee. But we will do whatsoever thing goeth out of our own mouth, as to burn incense to the queen of heaven, as we have done, both we and our fathers, our kings and our princes." Such were in the time of the gospel

<sup>Matt. xv. 6.</sup> the scribes and the Pharisees; "which made the commandment of God of no authority by their tradition;" which turned darkness into light, and light into darkness. Such was Alexander the coppersmith. Such were others. The whole scriptures are full of such. They were false prophets, false apostles, false brethren. They caused division in the church. They went out to preach in the name of Christ, but inwardly they were ravening wolves.

Such were in the days of our fathers, and such there are in our days; such Jannes and Jambres, such idol worshippers, such scorers of God's word, such scribes and Pharisees, such Alexanders, such false prophets, false apostles, and false bre-

thren, we have more than a good many in our days. They pretend the gospel: no man more. In company of protestants, they will be protestants; in company of others, they are quite become contrary. They come to the church, and receive the holy communion: they resort secretly to corners, where they hear mass. They like the one, and like the other. They like the light, and they love darkness, and make no difference between them. These are ready to serve Christ, and also ready to serve Antichrist: faithful neither to God, nor to Baal. And this is among many counted the highest point of wisdom, to be able so to colour and hide himself, that you shall not know what profession he is of, to what church he joineth himself, what religion he holdeth, whose word or gospel he followeth, in what God he believeth. Such there are. And they only be the singular men, reckoned the fine wits, and cunning fellows of the world. This is to be lamented, that, in a Christian estate, there should be any such; that they at whose hands God shall require a straiter account than of others, because he hath given them the use of greater talents, either of wit or of learning, or of preferment, or of riches, should so misspend the good gifts of God, or use his talents to such evil purpose, that they, more than all other, should devise means how to deny Christ among men, and, as much as in them lieth, to seek to crucify again the Lord of glory.

The Jews deal not so wickedly, the Turks deal not so traitorously. The Jew, although his case be miserable, and his heresies most dangerous, yet he is earnest in his folly; he will not dissemble his profession. The Turk is faithful unto Mahomet, and will not deny or forsake him.

These false brethren and dissembling Christians are worse than Jews and Turks. They are void of conscience, void of faith, void of fear, of shame, and of the grace of God. They are filthy swine, shameless dogs, and the enemies of the cross of Christ. These hinder the passage of the gospel, and blaspheme the holy word of their salvation, and do all that in them lieth to abolish the light of God's truth. St. Paul telleth us: "All men have not faith:" many hearts lie naked and void of faith, many seem to live, and yet are dead.

Howsoever these men carry out their doings in this life,

they cannot mock God. He knoweth who are his. Christ shall say unto these cunning-witted dissemlers: Depart from me ye hypocrites, "I know you not." You shall receive your portion with the devil and his angels.

Pray, that we may be delivered from such unreasonable and evil men, that they stop not the free passage of the gospel; that they may have no power against the glory of God. Then shall it appear, that God is faithful in all his words, and holy in all his works; that his truth and mercy shall last for ever. He will establish us in all goodness, and defend us from all evil; he will keep us from all the power of Satan; he will keep us from all temptation, that the wicked shall not prevail against us.

"And we are persuaded of you through the Lord, that ye both do and will do the things which we warn you of." You know what commandments we gave you by the Lord. I spake unto you the will of God, and not mine own. I was unto you but a messenger, to deliver unto you such an errand as God sent unto you: I hope ye have received it in such duty as becometh, and that you both do, and will hereafter obey it. I am your physician: the receipt, which I have given you, is sovereign, and shall work your health: I trust it tarrieth with you, and you brook it well. I have spoken unto you in the name of God: his name is holy. He will cause that my labour shall not be in vain, but will make it fruitful in you. Although all men have not faith, yet all men are not void of faith. Although there be many the children of this world, yet there be some the children of light: he that is of God, heareth the word of God. They that be the sons of God, are obedient to the wisdom of God their Father. God guide your hearts, that you may love him, that you may know what good God hath wrought unto your souls: that you may see the depth of his mercy: that in all your tribulation and adversity under the cross, and in your death, you may look for the day of Christ: when the trumpet shall be sounded, the graves shall be opened, the dead bodies shall come forth, and we shall be taken up into the clouds: then shall he change our vile body, that it may be like his glorious body: then shall we be like the angels of God, we shall see God face to face, and rest with him for ever.

Ver. 6. We warn you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh inordinately, and not after the instruction which he received of us.

The kingdom of God is like to a draw-net cast into the sea, Matt. xiii. 47. that gathereth of all kind of things: it is like a field, wherein groweth both corn and weeds. Sundry virgins went out to wait upon the spouse, some were wise, some were foolish; some had oil in their lamps, some had none. Many came to the marriage, some had their wedding garment, some lacked it. Many are called, but few are chosen. Some bear the name of Christians, yet live in usury, to the spoil and undoing of their brethren. Some bear the name of Christians, yet live in adultery and fornication, as the heathen which know not God. These be they, through whom the name of God is evil spoken of.

Therefore, saith Paul, “I warn you that you withdraw yourselves from every brother that walketh inordinately.” Forsake him, refuse his company, eat not with him, drink not with him, that so he may be ashamed of his filthiness. Receive him not to your house, nor bid him God speed. For he that biddeth him God speed, is partaker of his evil deeds. Have you no fellowship with the unfruitful works of darkness, but even reprove them rather. A little leaven doth leaven the whole lump. The wrath of God shall come, not only upon those which commit wickedness, but also upon all those which consent to the working thereof. Among the Corinthians one had committed incest, and taken his father’s wife. St. Paul saith, “Let such one be delivered unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.” 1 Cor. v. 5. Deliver him up to Satan.

Mark his words, and in what case he speaketh them. For they that delight in wickedness, and are sold over unto sin, which are filthy, and increase in filthiness; they are not of God, they have no part in the church of God. The devil and Satan hath power over them, therefore deliver them up unto Satan. The reward of sin is death: the soul which hath sinned shall die. For this cause hath the church of God ordained excommunication; that he which hath done wickedly may be ashamed: that others who are guiltless may be

afraid; and that the heavy displeasure of God may be avoided.

“We warn you,” saith he, “in the name of our Lord.” You know me, and my name, and that I am an apostle of Christ. But the commandment, which I give you, is in the name of our Lord Jesus Christ. I warn you by the glorious day of his coming, that you withdraw yourselves from every one that liveth inordinately. Receive him not to your company, bid him not God speed, that you be not partakers of his evil, that he may know his filthiness, and be ashamed. Yet let us pray for such, that they may be sorry, that they may know whom they have offended, and turn again unto the Lord. For God would not the death of a sinner, but that he repent of his wickedness and live. The mercy of God is above all his works.

Ver. 7—13. For ye yourselves know how ye ought to follow us: for we behaved not ourselves inordinately among you; Neither took we bread of any man for nought; but we wrought with labour and travail night and day, because we would not be chargeable to any of you: Not because we have not authority, but that we might make ourselves an example unto you to follow us. For even when we were with you, this we warned you of, that if there were any which would not work, that he should not eat. For we hear that there are some which walk among you inordinately, and work not at all, but are busybodies. Therefore them that are such we warn and exhort by our Lord Jesus Christ, that they work with quietness, and eat their own bread. And ye, brethren, be not weary in well doing.

Here Paul maketh his speech against those, who under the pretence of the gospel lived idly, and would not labour. Take an example of me, I lived not idly, I earned my bread, I was not chargeable to any. Do you as you have us for an example. So ought the servants of God to live, that their well doing may be a pattern for the people to follow. St. Paul telleteth <sup>1 Tim. iii. 2.</sup> Timothy, “A bishop must be unreprouable.” He saith not, without sin, for no man is without sin; but “without rebuke.” <sup>1 Tim. iv. 12.</sup> And again: “Let no man despise thy youth, but be unto them that believe an example in word, in conversation, in love, in spirit, in faith, and in pureness.” And unto Titus, the bishop of Candia, he saith: “In all things shew thyself an

example of good works, with uncorrupt doctrine, with gravity, integrity, and with the wholesome word, which cannot be condemned, that he which withstandeth may be ashamed, having nothing concerning you to speak evil of.” So, in this place to the Thessalonians, he saith, You behold my conversation, how I have lived among you. Be ye followers of me: let me be the pattern for you to follow. Such should be the speech of all those who are bishops and ministers in the church of God. They must walk so uprightly, that they may be unto all others the patterns of good life, of liberality, of mercy, and of love. They must carry the ark of the Lord, that the people may follow them.

“ We behaved not ourselves inordinately,” &c. Whereas I was an apostle of Christ, the firstfruits of the gospel, a chosen vessel, called from above, and set apart from mine own business, to be the ambassador of God into the world, and had so much to do: yet I used my hands, and pained my body, to get my bread. I lived like one of Adam’s children in travail of my body, and sought my bread in the sweat of my brows. Not that I might not lawfully have lived upon you, and have required my maintenance at your hands. It was lawful for me to have done so, for the workman is worthy of his hire. God hath appointed, that he which teacheth the gospel shall live by the gospel.

This matter St. Paul reasoneth with the Corinthians: “ Have we not power to eat and drink? Or have we not power to lead about a wife, a sister, as well as the rest of the apostles, and as the brethren of the Lord, and Cephas?.....Who goeth a warfare at any time at his own cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?” I might eat and drink at your charge, and require charges of you for me and mine. I am the soldier of God; Christ is my captain: I have planted the vine of the Lord of hosts among you: I have fed you, you are the sheep of the house of Israel. The hire due to the soldier, the fruit whereof he should eat which keepeth the vine, and the milk which Christ’s sheep yield to their feeder, is nothing else but your charitable benevolence towards the servants of Christ. Again: “ It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that

Cor. ix. 4—7.

treadeth out the corn." He travaileth for thee, that thou mayest live. Suffer him to lick a little for his pains. We are the Lord's oxen, we thresh forth his corn. "If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?" We are God's husbandmen, we travail and take pains, we plough, we sow, we harrow, we are abroad in wind and weather, in storm, in hail, in lightning and thunder. No man knoweth the care the poor husbandman taketh. Winter, nor summer, our work is never at an end. Now if we by our labour minister to you the bread which cometh from heaven, is it much that you give us the bread of the earth? "Do you not know, that they which wait at the altar are partakers with the altar?" It hath so seemed good unto God, it is his appointment, he hath established it by his law, and it is most agreeable to the law of reason and nature.

Yet this is also to be weighed in the consideration hereof, that whosoever asketh the pay of a soldier, must buckle his armour, and go a warfare. He that drinketh the wine, must plant the grape: he that requireth milk, must feed the flock: he that will not be muzzled, must thresh the corn: he that reapeth carnal things, must sow spiritual things: he that requireth the bread of the earth, must minister to his hearers the bread of heaven: he that will live of the sacrifice, or of the altar, or of the gospel, must offer the sacrifice, wait upon the altar, and teach the gospel. He that teacheth not the gospel, nor careth for the teaching: he that serveth not the altar, nor careth for the serving: he that goeth not on warfare, that planteth not, that feedeth not, that thresheth not, that plougheth not, that travaileth not, that taketh no pains, that abideth not lightning, thunder, wind, weather, storm, and hail: he that careth not to do these things, I can make no account of him. He is not within Paul's reckoning. The workman is worthy of his hire. But what right hath he to the hire which is not a workman?

I might, saith he, have received maintenance at your hands. But I took nothing, that I might be an example for you to follow, that none should live idly, but that they "work with quietness, and eat their own bread." Idleness is the mother of all mischief. An idle pack is as if he were already dead.

His feet serve him not to travel: his hands help him not to work: his eyes serve him not to see his estate: his heart regardeth not the time and misery of his age. Beggary falleth upon him, and gnaweth his bones, but he feeleth it not: for he is as if he were already dead. Solomon saith: “ He that Prov. xii. 11. followeth idleness hath no understanding.” And again: “ He Ch. xxviii. 19. that followeth idleness shall be filled with poverty.” He is unprofitable to himself, and unto others. His children shall beg at every door. Again, he saith: “ The slothful will not Ch. xxviii. Ch. xx. 4. plough because of winter: he shall beg in summer, but have nothing.” That is, men, that have received increase of God’s blessing by taking pains, shall deny bread unto such, and upbraid them for their idleness, and so drive them to labour. They will say, as it is devised that the ant said, in like case, to the grasshopper: In the summer thou didst nothing but sing, therefore thou mayst starve in the winter. These extremities be great, if a man will weigh them advisedly. Yet Ecclesiasticus saith further: “ Idleness bringeth much evil.” Ecclesi. xxiii. It is an evil teacher. He that doth nothing is ill occupied. The mind of man is ever stirring and doing somewhat. If it be not doing well, it is doing ill. Water is clear and fair, fresh and comfortable; yet if it stand still in a hole, or be kept long in a vessel, whence it hath no issue, it will rot and smell, and be unwholesome. Even so it fareth with the sons of Adam: if they have nothing to do, no way to bestow their wit, they will rot and prove unwholesome, and devise mischief all the day long.

What is it, that filleth the prisons and bringeth so many to the gallows, and causeth so many parents to bewail the untimely death of their children, but idleness? When the poor wretches have received their judgment, and come to the place of execution, and stand on the ladder, what counsel give they to young men, and to children, but to beware of idleness? What is cause of such and so many diseases in the body? Ask the physicians, and they will tell you, idleness. Whereof rise mutterings in cities against magistrates? whereof rise rebellions in kingdoms against princes? You can give no greater cause thereof, than idleness. “ Behold,” saith the Ezek. xvi. 49. Lord, “ this was the iniquity of thy sister Sodom; pride, fulness of bread, and abundance of idleness.” This was it

that called for fire down from heaven, and wasted so many <sup>Matt. xii. 36.</sup> cities into ashes. Christ saith: “ Of every idle word that men shall speak, they shall give an account thereof at the day of judgment.” If we shall make account for our idle words, what shall we do for our idle hands, for our idle feet, for our idle body, for our idle soul? what account for all our idleness shall we make at the day of judgment?

“ We warned you,” saith the apostle, “ that if any would not work, the same should not eat.” This is a hard saying. Yet saith Paul, I myself have kept it. I have fulfilled it in mine own body. He doth not say, if any be sick, or weak, or impotent, and cannot work, but if any be idle, and froward, and “ will not work:” to such a one give not to eat: that so he <sup>Ephes. iv. 28.</sup> may see the danger of idleness, “ and work with his hands the thing which is good, that he may have to give him that needeth.” It is not lawful to give them the bread of the church, and the alms ordained for relief of the poor. This bread they may not eat.

But you will say, kings and counsellors, bishops, preachers, and all other sorts of learned men, neither plough, nor sow, nor hedge, nor ditch, nor use such painful labour of the body: they sit at rest, and live idly. They that so think are deceived. The toil which princes take, and the great cares wherewith they are occupied, pass all other cares in the world. St. Paul

<sup>1 Tim. iii. 1.</sup> calleth the office of a bishop a good work. If a bishop or <sup>2 Cor. xi.</sup> minister study the scriptures, preach the gospel, catechise the

children, and take a care of the souls of God’s people; if he sow the Lord’s field, feed the Lord’s flock, thresh the Lord’s corn, and walk before the people carefully; if he have the

<sup>2 Cor. xi. 29.</sup> care of the churches, and can say with the apostle, “ Who is weak, and I am not weak? who is offended, and I burn not?”

Any offence that is given to my brother, is to me as a fire, or

<sup>2 Tim. iv. 2.</sup> as a torment. If he be instant in season and out of season; if he do the work of an evangelist, and make his ministry fully known; he shall find himself occupied, and not be idle.

The master of the ship seemeth to be idle, to sit still, and to do nothing. He stirreth not the pump, he driveth not the oars, he soundeth not the deep, he rideth not the ropes, he scaleth not the shrouds, he runneth not hither and thither,

forward or backward, under the hatches or above. He sitteth still, holdeth his peace, and looketh upon the loadstar, and in appearance doth nothing. But his labour passeth all the rest. Without his labour, all the pains which the other mariners take were lost. Were it not for his labour, the ship would soon strike upon rocks, and be stayed in the sands, and they all should perish. Even so fareth it in the state of princes, and of their counsellors; they seem to do nothing, yet they do all things, which is for the peace, and the wealth, and the safeguard of all the people.

“ Be not weary in well doing.” Many occasions to discourage you to do well: the world is full of lets; but be you steadfast, unmoveable, and abundant always in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord. Stand fast, and keep the instructions, which you have been taught. Distribute to the necessity of the saints. Do good unto all men, especially to them that be of the household of faith. Live not after the lusts of men, in wantonness, drunkenness, and gluttony, and in abominable idolatry. Though they speak evil of you because you run not with them unto the same excess of riot; though the devil cast you into prison, and there you have tribulation; be you faithful unto death. They that have afflicted you shall give an account to the righteous Judge: and the afflictions which you suffer in this present time are not worthy of the glory which shall be shewed unto you.

Ver. 14, 15. If any man obey not this our saying, note him by a letter, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother.

You have been taught, not only what you shall believe, but also how ye ought to live: be ye doers of the word, and not hearers only. If any despise and will not follow our doctrine, forsake him, and let him have no fellowship with you; that so he may be ashamed, and repent, and turn again to the obedience of Christ. But lay apart all bitterness, and anger, and wrath. Reprove him, but hate him not. Kill the sin that is in him by all the means you can, for it is the work of the devil; but recover again the man that did offend, and restore him, if it be possible, by exhortation, and by your prayers made for him; for he is the creature of God.

Here I have good occasion to speak of excommunication, a principal part of the discipline of the church: a matter which many know not, which some do foully abuse, and over lightly give forth, and which many regard not as they ought. It cutteth us off from the body of Christ, and removeth us from the fellowship of the gospel. Let no man despise it. It is the sword of God, the power of the Holy Ghost, the discipline of Christ; it is an ordinance which the church hath received from above.

By it the goats are divided from the lambs, the weed from the good corn, and the sons of God from the sons of Belial. It hath continued from the beginning, and hath been used in the church of Christ, in the synagogue of the Jews, in the law of Moses, and before Moses received the law; among the patriarchs, and the prophets, and the apostles of Christ.

<sup>Matt. xviii. 17.</sup> Christ saith: “If thy brother trespass against thee,” in doing any wickedness, “go and tell him his fault between thee and him alone: if he hear thee, thou hast won thy brother. But if he hear thee not, take yet with thee one or two: and if he will not vouchsafe to hear them, tell it unto the church:” publish it, and make it known. “And if he refuse to hear the church also;” if he continue wilful, and stand in his wickedness; “let him be unto thee as a heathen man and a publican.” This form of excommunication our Saviour hath set down, whereby the wicked and ungodly are removed from the church of Christ.

<sup>1 Cor. v. 5.</sup> So St. Paul speaketh of him that lived in filthiness with his father’s wife: that they give him no comfort in wickedness, but take away the evil from among them. “Let such a one,” saith he, “be delivered unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.....Company not together with fornicators.....If any that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one eat not.” Let him be put away from the company of the faithful.” So did St. Paul excommunicate Hymenæus and Alexander, “and delivered them to Satan, that they might learn not to blaspheme.”

<sup>1 Tim. i. 20.</sup> <sup>Numb. v. 2.</sup> In the law of Moses God commanded the children of Israel to put out of the host every leper, that they should neither

eat, nor drink, nor walk abroad, nor come to church, nor offer sacrifice, nor make their prayers with the people. Such one, whithersoever he went, hid his face, rent his clothes, gave warning to avoid his company and to fly from him, because he was foul and filthy. His hands were filthy, and made the water unclean, his breath was corrupt, and infected the air. So miserable was his case. This was a kind of excommunication : in such sort were the filthy divided from the clean.

God also set down this ordinance to Abraham, that every <sup>Gen. xvii. 14.</sup> uncircumcised manchild should be cut off from his people, because he hath broken the covenant. This ordinance of excommunication God hath appointed against idolaters, against fornicators and crafty deceivers, and other such like offenders, in the seven and twentieth of Deuteronomy : “Cursed be the man that shall make any carved or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, *Amen.* Cursed be he that maketh the blind go out of the way : and all the people shall answer and say, *Amen.*” This is excommunication. This is the use of the keys. This is that of which Christ spake : “He that heareth <sup>Luke x. 16.</sup> you heareth me ; and he that despiseth you despiseth me ; and he that despiseth me despiseth him that sent me.” And, “Whose soever sins ye remit, they are remitted ; and <sup>John xx. 23.</sup> whose soever sins ye retain, they are retained.” — “What-<sup>Matt. xviii. 18.</sup> soever ye bind on earth shall be bound in heaven : and whatsoever ye loose on earth shall be loosed in heaven.” That which you say shall be confirmed : it shall continue and stand for ever.

If any therefore be excommunicate from the church, and removed from the fellowship of the gospel, and from the hope of the life to come ; let him humble himself and pray unto God, that he will open his eyes, and that he may see in what case he standeth. Let him lay forth his heart in the sight of God, and consider his fault, and behold his misery, and think thus with himself : I was sometimes the child of God and a member of his body : I was a branch of the vine which God hath planted, and a sheep of his pasture. But now, alas, I am divided from the pastures of life. I am fruitless and withered, and cut off from that blessed vine, I receive

no moisture from that heavenly root: I am no more a member of the body of Christ. I am out of paradise, and have no joy or pleasure; I am out of the temple, and cannot offer any sacrifice: I am fallen from that heavenly Hierusalem, from the city of God, from the fellowship of the saints, and cannot kneel down, nor lift up my hands, nor make my prayers. God will not hear me, I am none of his: I am as a heathen and a publican, I cannot think of those things which are on high above.

But why art thou cut off from thy brethren, and banished out of the flock of Christ? Because of thine ungodliness and looseness of life. Because thou hast offended heaven and earth: and hast offended against the church of God, and lived in fornication and adultery: and both thy body and thy mind are defiled: thou art unworthy to dwell in the house of God: his house is holy.

By what authority is this done? Thou must not think that the judge or the officer doth it. It is not the judgment of any mortal man. It is the judgment of the almighty and everlasting God. It is his hand that bringeth this to pass against thee. It is his word, it is his key. His hand is mighty, his work shall stand, his word is forcible, his key is the key of David, it openeth, and no man shutteth: it shutteth, and no man openeth. God is departed from thy heart: his Spirit will not dwell in a filthy soul: there is no agreement between God and Belial. Thy soul is void of grace and of the fear of God.

What becometh of thee in this case? whither dost thou go, into what misery dost thou fall? Into the gulf of death: into the seat of pestilence, and the power of Satan, and the snares of the devil, and into a reprobate mind. Thy heart followeth him: thy soul serveth him. He is the father of all the children of disobedience, and his children follow him. Thou art filthy and increasest in filthiness, the fear of God is not before thee, thou dost not acknowledge thy sin, because of the blindness of thy heart.

Wreak not thyself upon thy neighbour that accused thee: nor upon the judge that pronounced sentence against thee. The sentence is none of his: this is not his work, he hath not judged thee. The hand of God is stretched forth to thy punishment: it is thine own life and wickedness which forceth

judgment upon thee. The judge sitteth in the place of God, in the seat of justice: he cannot bless that God hath cursed: he must needs do right and equity. He seeth the abomination of thy life, he seeth the filthiness which thou hast done in the house of God, and therefore saith: *In nomine Dei, &c.* In the name of the living God, and of Jesus Christ, before whom I stand, and before whom all flesh shall appear: by the authority of his word, and by the power of the Holy Ghost, I divide thee from the fellowship of the gospel, and declare, that thou art no more a member of the body of Christ, thy name is put out of the book of life: thou hast no part in the life to come: thou art not in Christ, and Christ is departed from thee. I deliver thee to Satan, the prince of darkness. Thy reward shall be in the lake that burneth with fire and brimstone. Thou shalt starve and wither, and not abide. The grace of God is taken out of thy heart. The face of the Lord is against all them that do evil: they shall not taste of his mercy.

As for the judge and minister which giveth sentence against thee, he mourneth and lamenteth for thee. When he striketh thee, he striketh himself. We are all one flesh and one blood, and all together make one body, and are one another's members. Therefore, when he doth excommunicate thee from the brethren, he cutteth off an arm of his own body. Jeremy dealt roughly with the people that offended God, and threatened them, that the enemy should come upon them, the sword should devour them, and they should be utterly destroyed: yet he wished that he had a stream of tears, that his heart might have wherewith to mourn for their transgressions.

David prayeth that God will stretch forth his hand upon the wicked: “Scatter them abroad by thy power: and put Psalm. lxx. 11. them down, O Lord our shield.” Again: “Let them be Psalm. xxxv. 5. chaff before the wind: and let the angel of the Lord scatter them.” And again: “Let their table be a snare before them: Psalm. ix. 22. and their prosperity their ruin.” Again: “Let his prayer Psalm. cix. 7. be turned into sin.” Aid him not, hear him not, when he calleth unto thee. Yet he saith: “I saw the transgressors: and was grieved because they kept not thy word.” I pined

away and consumed to death, the grief was so deadly unto my soul.

Christ cried out woe upon Chorazin and Bethsaida : upon the scribes and Pharisees : yet when he came nigh to Jerusalem he wept over it, “ saying, Oh if thou haddest even now, at the least in this thy day, known those things which belong unto thy peace ! but now are they hid from thee.” ..... “ Thine enemies shall make thee even with the ground, they shall not leave in thee a stone upon a stone ; because thou knowest not the time of thy visitation.” Even such a sorrow also had

<sup>1</sup> Luke xix. 42. <sup>2</sup> Cor. xi. 29. St. Paul for those that offended God : “ Who is weak, and I am not weak ? who is offended, and I burn not ? ” My body is shaken, my heart is wounded for them, such a care have I for the church of God.

<sup>1</sup> Euseb. lib. 3. cap. 23. It is reported of John the Evangelist, that he commended a young man to the education of a certain bishop nigh to Ephesus : and when he heard that he was fled, and followed the company of such as were dissolute, riotous, and given over to all manner lewdness, he was careful for him, and sought him out : and came to the place where he and his ill company were. When the young man knew him, he was astonished, and fled away from him. But the old man followed him, and cried, Oh, my child, turn again, turn unto me, I am thy father, I have begotten thee in Christ Jesus. I come not to hurt thee, there is yet hope of salvation, I will make answer unto Christ for thee. Fall to the ground, hold up thy hands, ask mercy of God ; he is merciful, and will receive thee. At these words the young man cast down his weapons, and trembled, and wept bitterly, and was converted.

<sup>2</sup> Sam. xviii. 33. When David heard of the destruction of that wicked wight Absalom, he wrung his hands and wept, saying : “ O my son Absalom ! my son, my son Absalom ! would God I had died for thee, O Absalom, my son, my son ! ” Such a care, such a love and zeal hath a godly minister over his people, if he be a true pastor, which hath taken his calling from God, and hath due consideration of his charge.

He weepeth for the sins of the people as did Jeremy : he gusheth out into tears and consumeth away as David, because of the ungodly : he is wounded at heart, and trembleth as

Paul to see them perish. He seeketh for them, calleth after them, that they may return to him, as did John the Evangelist: and is willing to die for their sake, if so be he might redeem them, as David was for Absalom. The people are his children, he is their father. Albeit they be wicked and filthy: yet he presenteth himself before God for them, and poureth forth his prayers, and saith, Sanctify them, O Lord, sanctify them with thy truth, thy word is truth. Let their hearts see the wrath to come and thy heavy displeasure, which they have deserved, and hangeth over their heads. They are thine, save them, and let not Satan prevail against them. Turn them, O Lord, and they shall be turned. Give them a new heart, and renew a clean spirit in them, that they may fear thee all the days of their life. Turn away the captivity of their souls. Bring them to the fellowship of the gospel: make them lively stones meet for thy building, build up the walls of Jerusalem. So careful is a good minister for the people of his charge, be they never so ungodly. Yea, the more they lack the comfortable grace of God, the more must be his care for them. This is that St. Paul saith, Have no company with such to encourage him: “yet count him not as an enemy, but admonish him as a brother.”

Ver. 16—18. Now the Lord of peace give you peace always by all means. The Lord be with you all. The salutation of me Paul with mine own hand, which is the token in every epistle: so I write. The grace of our Lord Jesus Christ be with you all.

I need not commend peace unto you. It is the guard and strength of mighty princes: it is the nurse and fosterer of the church of God: it is the wealth and prosperity of the world: it is the comfort and quietness of our conscience: it is truce taken with God and man, and our own selves. I need not to tell you, who is the worker of peace. You know God is the God of peace. Worldly peace seemeth to be made by the will and liking of men: but God moveth their hearts, and establisheth it. But the peace of the heart and quietness of mind, passeth all understanding. The power, and wisdom, and strength, and riches of all the world are not able to make it. It is the glory of God, that he alone is the God of peace.

I pray for you, that nothing may be done among you to

the hinderance of peace: but that it abide with you always, not for a while, not in prosperity only: but in persecution, in your death, and for ever. If God be with you, you shall have peace. And if you love one another and keep his word, God will come to you, and love you, and abide with you, and give you the comfort of his peace.

“The salutation of me Paul.” He gave them warning before of false apostles, who came in his name, and pretended his word or his letter: therefore now telleth them, how they shall know certainly, whether such epistles as they receive be his, written, or sent by him. In every epistle that I send, saith he, to the churches, or to any the brethren, I write mine own name, and send this greeting written with mine own hand, which now I send to you all: “The grace of our Lord Jesus Christ be with you all.” *Amen.*

A VIEW  
OF  
A SEDITIONOUS BULL  
SENT INTO ENGLAND  
FROM

PIUS QUINTUS, BISHOP OF ROME, 1569.

TAKEN BY  
THE REVEREND FATHER IN GOD,  
JOHN JEWEL,  
LATE BISHOP OF SALISBURY.

WHEREUNTO IS ADDED,  
“A SHORT TREATISE OF THE HOLY SCRIPTURES.”

Both which he delivered in divers Sermons in his  
Cathedral Church of Salisbury, 1570.

[The “View of a Seditious Bull” was first published by John Garbrand, in one vol. with the “Treatise of the Holy Scriptures,” in 1582.]

TO

## THE GODLY READER.

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THE present state of these our days, and the honourable and reverent love that every one of us subjects oweth to so gracious a prince, as God in mercy hath set over us, hath caused this small work to be presented unto thee, gentle reader. For it carrieth in itself, and bringeth unto thee a ripping up, and an unfolding of that Seditious Bull of Pius Quintus, that was set up and published by Felton, a rebellious traitor, in the twelfth year of her majesty's reign, to withdraw thee from the obedience and love that thou owest to her majesty, to her laws and godly proceedings, and to this realm, thy dear country.

To which is also adjoined another Treatise of the Holy Scriptures. Wherein is shewed thee the authority, and the profit, and the pleasure, and the necessity of the word of God.

Both these, the reverend father in God, D. Jewel, late bishop of Sarum, delivered to that church and people, in the great care he had to do his Master's service, and to keep the people committed to his charge from incurring such offence to God, or undutifulness to her majesty, or their own everlasting damnation. His meaning herein was good toward them: and no doubt but they reaped the comfortable fruit of his godly travails. The like mayest thou gather to thyself, by direction of the same his speeches thus drawn into short and compendious form, if thou wilt read them with diligence and judgment.

If thou learn to humble thyself before God, and to seek wisdom of him : if thou search the scriptures, and make them thy guides to lead thee through the desert and wide sea of this life, as thou art advertised by the latter : thou shalt soon espy the danger of all such practices towards disloyalty and rebellion whereto the Bull driveth thee, which is disclosed in the former. Prov. i. 7. For it is not only said by the wise man : "The fear of the Lord is the beginning of wisdom," but also set Jerem. viii. 9. down by the prophet : "They have rejected the word of the Lord, and what wisdom is in them?" that is, Therefore men become foolish, and do such things as are unmeet, because they care not for the word of God ; and therefore David in Psal. cxix. 98. his experience so confesseth, that " by the commandments of God he was made wiser than his enemies, and had more understanding than all his teachers : because the testimonies of the Lord were ever with him, and he did meditate them." If thou settle thy heart to like and do those things which please God, if thou have the love of his word, he will teach thee the way wherein thou shouldest walk in obedience to him, and in duty to her majesty our dread sovereign his servant.

I trust thou wilt take good instructions out of these two Treatises to thy duty and zeal to them both : and be thankful to God for that learned father, who hath left a light unto thee, both in example, and by these and other his works, whose steps if thou shalt follow, thou shalt live godly and die with comfort, as a good servant of thy merciful God and Father. The benefits of his great travails taken in time of his life are thine. And unto the end he ceased not to continue in the faith which he before professed. For (as I, one of many yet living, can testify) in the day and night before his departure out of this world, he expounded the Lord's Prayer, and gave short notes upon Psalm lxxi. to such as were by him. He thought good to say somewhat at that time of his books written by him and set forth in print, and also of his preaching. In both which services done by him to the glory of God and thy comfort, he made protestation of his good conscience, which even then, as he declared, witnessed and should witness with him before God, that he dealt simply and plainly, having God only before his eyes, and seeking the defence of the gospel of Christ, and that the truth thereof might be

opened and maintained. And farther gave thanks to God that made him his servant in so great a work : and then visited him by this messenger of death, whiles he was doing the message of God, in visiting his diocese : that then he called him to rest from his labours, when his weak body was spent and worn out in setting forth the glory of God, for which he many times prayed, it would please God to let him be offered in sacrifice.

He was at that time very fervent in prayer : which he poured out before the Lord abundantly, and in great faith, crying often : “ Lord let thy servant now depart in peace. Lord let thy servant now come to thee. I have not so lived that I am ashamed to live : neither am I afraid to die, for we have a gracious Lord. There is laid up for me a crown of righteousness. Christ is my righteousness. Thy will be done, O Lord, for mine is frail.” With many other such godly speeches. In the extremity of his disease he shewed great patience, and, when his voice failed that he lay speechless, he lifted up his hands and eyes, in witness of his consent to those prayers which were made. Thus being virtuously occupied, and wholly resting himself upon the mercies of God through Jesus Christ our Saviour, he rendered up his soul to God, the 23rd of September, 1571.

Be thou thankful to God for giving his church so worthy an instrument of his glory : and be careful to follow the good doctrine which he left behind him, not only in this that cometh forth at this present, but in all other his books which have been set forth before, or shall be put forth hereafter to thy benefit and increase of godliness.

Thine in the Lord,

JOHN GARBRAND<sup>11.</sup>

*North Crowly, 27th January, 1582.*

<sup>11</sup> [To this John Garbrand, prebendary of Sarum, bishop Jewel bequeathed his papers and note-books. Garbrand, at his death in 1589, (see Wood's *Athenæ* under that year,) left them to Robert Chaloner and John Rainolds. The Editor has hitherto been unsuccessful in the attempt to trace them further.]

A VIEW  
OF  
A SEDITIOUS BULL  
SENT INTO ENGLAND<sup>12</sup>.

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**W**HILES I opened unto you the words of the apostle,  
2 Thess. ii. 3. “That day shall not come, except there come a departing first, and that man of sin be disclosed, even the son of perdition ; which is an adversary, and is exalted above all that is called God, or that is worshipped ; so that he shall sit as God in the temple of God, and bear in hand that he is God :” there came to my hands a copy of a Bull, lately sent into this realm by the bishop of Rome : I read it, and weighed it thoroughly, and found it to be a matter of great blasphemy against God, and a practice to work much unquietness, sedition, and treason against our blessed and prosperous government : for it deposeth the queen’s majesty (whom God long preserve) from her royal seat, and teareth the crown from her head : it dischargeth all us her natural subjects from all due obedience : it armeth one side of us against another : it emboldeneth us to burn, to spoil, to rob, to kill, and to cut one another’s throat : it is much like that box which Pandora sent to Epimetheus, full of hurtful and unwholesome evils. Are you desirous to

<sup>12</sup> [Besides this view taken by bishop Jewel of the Bull of Pius V. published ten years after his death, there was one by Bullinger, published in Latin A. D. 1571, and in English A. D. 1572, and dedicated to Jewel and others. A century later bishop

Barlow published a very learned exposure of the Bull in his *Brutum Fulmen*. Nic. Saunders wrote in defence of it in his *Visibilis Monarchia* 1571. The Bull was procured at the instance of Harding, Stapleton, &c.]

hear it? It grieveth me to disclose, and your godly ears will hardly abide his unseemly speeches. Yet, seeing he hath written them, and hath conveyed his copies thereof to work the mischief he hath intended: I may the better rehearse them unto you, if withal your discretion provide to season them with the fear of God, and with due obedience unto our dread sovereign, using these two as the wholesome meal of Elizeus, to preserve from infection in the tasting of these wild gourds: then shall you by this Bull espy out Antichrist, even that man of sin, the son of perdition, who is exalted above all that is called God, or that is worshipped. The matter is long: pope Pius hath bestowed some pains in writing of falsehood: let us take some pains to hear the truth.

But before I lay abroad to your sight the packet of his gross untruths, and in the duty of a good subject make a true report of that estate wherein we live, as well of religion as of civil policy, against the slanderous libel of this man of sin: if otherwise than my wonted manner hath been, any hard or sharp speech pass from me: or if I speak more particularly of persons living, and matters well known unto you, than may seem fit for this place, I must desire your pardon, seeing the occasion is such, that it driveth me to be plain and earnest. For she is the servant of God: she is my gracious lady and dread sovereign. I have sworn truth to her majesty. If I knew there were in mine heart one drop of disloyal blood towards her, I would take my knife and let it out.

The title is: *Sententia declaratoria contra Elizabeth, &c.*: “A Sentence denounced against Elizabeth,” our noble and renowned queen, whom God hath mercifully appointed to rule over us in place of her noble progenitors. A sentence is the conclusion of judgment and the end of controversies, wherein many things are to be considered: that the judge be competent, also grave, and sober, and wise, and upright: that he call the party, and examine the cause, and weigh the circumstances, and have conference with the learned: that then upon great advice and due proofs, (setting all affection aside, and having God only before his eyes,) he open his mouth and pronounce sentence. Now if the judge be a party, or have no jurisdiction over them whom he judgeth, and therefore be not a competent judge: if he send forth no process, keep no order nor form of judgment: if the party be not called: if the

matter be not duly examined: if the presumption be false: if there be no proofs: if he begin where he should end, and declare a sentence of his own affection, without the fear of God, against God and against his anointed: then he is no judge, and his sentence is no sentence, but rather a wicked judge, and a corrupt sentence. These circumstances are substantial, and, being well considered, will make you the better able to judge of these rash proceedings.

After this his angry title, his holiness hath thought good to shew us some little of his pretty imagery, and maketh Peter stand on the one side with keys and a posy: *Tibi dabo claves regni caelorum*: “I will give the keys of the kingdom of heaven to thee.” And lest you should not yet find which is he, he is marked, *Petrus claviger*: “Peter the key-bearer.” Paul is placed on the left side with his sword: his mark is, *Paulus ensifer*: “Paul the sword-bearer:” and his circumscription, *Paulus doctor gentium, et vas electionis*: “Paul the doctor of Gentiles, and elect vessel:” and between them both the pope’s arms, the triple mitre, the cross keys, and six gun stones: so he maketh the two apostles supporters of his arms, and setteth forth himself under their name and credit. As if he should say, I sit here in the seat of Peter and Paul, even as did the Pharisees sometimes: “We are the seed of Abraham, we are the children of the prophets, we sit in the chair

<sup>2 Cor. xi. 13.</sup> of Moses.” But the apostle warneth us: “Such false apostles are deceitful workmen, and transform themselves into the apostles of Christ: and no marvel, for Satan himself is transformed into an angel of light.” What right hath he to

<sup>Hom. 44. in Oper. Imp. [vi. app. 186.]</sup> carry Peter’s keys? Chrysostom saith: *Clavis est scientia scripturarum*: “The key is the knowledge of the scriptures:” and Tertullian another ancient writer saith: *Clavis est expositio legis*: “The key is the exposition of the law.” Again,

<sup>Lib. 4. contra Marc. [p. 444.]</sup> what hath he to do with Paul’s sword? that sword where-with Paul fought, “is the word of God, which is lively and mighty in operation, and sharper than any two edged sword, and entereth through, even to the dividing asunder of the soul and the spirit, and of the joints and the marrow, and is a discerner of the thoughts and intents of the heart.” Why bringeth he forth Paul with his naked sword, and why maketh he show of Peter’s keys? In what pulpit did he ever set foot? where hath he opened the scriptures

of God? where hath he taught the exposition of the law? where did he ever fight with the sword of the Spirit? The sword which he useth is the sword of ambition and of covetousness, the sword of extortion, the sword of cruelty and tyranny, wherewith he fighteth against all truth, and all equity, and all honesty. It is the sword of which the prophet speaketh: “Their tongue is a sharp sword;” the key Psal. lvii. 4. which he beareth is the key of error: it is “the key of the Rev. xx. 1. bottomless pit.” Certainly Christ will say unto this key-keeper: “Woe be to thee, scribe and Pharisee, hypocrite, because thou shuttest up the kingdom of heaven before men: for thou hast taken away the key of knowledge, thou hast not entered in thyself, and them that came in thou forbadeſt.” Let him therefore leave to deceive the world any longer under the names and by the countenance of the apostles of Christ.

St. Hierom saith: “It is no easy matter to stand in the place Ad Heliodo-  
rum. [iv. 11.] of Peter and Paul, and to hold the chair of them now reigning with Christ.” And again he saith: *Non sunt filii sanctorum, qui* Dist. 40. (ex  
Hier.) [Non  
est facile.] *tenent loca sanctorum*: “They be not evermore the children of holy men, which sit in the rooms of holy men.” Peter was a principal apostle: Paul was a vessel chosen of God to bear his name before the Gentiles, and kings, and the children of Israel. Did they send such Bulls into the world? were they such workers of treason? did they disquiet the land by stirring up civil wars? Verily these holy apostles will reason this case with pope Pius. What warrant haddest thou to use our names? why dost thou make our images, and set them before thy bulls? what dost thou like unto us? or what did we like unto that thou doest? is this our gospel? did we preach thus: is this that for which we lost our lives? Thou art not our successor: thou doest us wrong: we know thee not. We never discharged subjects from their oath of obedience: we did never stir up one prince against another: thou hast no deed of ours for thine example, thou hast no word of ours for thy doings: thou doest us wrong, we disclaim thee, we know thee not. Thus much of his title and arms.

*Pius episcopus, servus servorum Dei, ad futuram rei memoriam:* “Pius bishop, the servant of God’s servants, to be kept in remembrance for ever.” O how lowly and humble this man seemeth! Meek words, when he is contented to be a

servant, yea a servant unto servants. He hath made his stile so low, that you would think he were put to the worst and vilest service among his fellows, that he were the common drudge, maintained with cast apparel, little accounted of, and ready to run and go at everybody's commandment. But what service doth he, either worldly, or heavenly, or bodily, or ghostly?

Let pope Pius tell his own tale: he saith: *Hunc unum super omnes gentes, et super omnia regna principem constituit: "Christ hath appointed him only to be the prince over all nations, and over all kingdoms."* Mark his words well, and see how they hang together. He saith: "I am a servant," and that is not all, "I am the servant of servants," therefore I am no prince: but, as though he were sorry those words had escaped him, he mendeth the matter, "I have power over all nations, and over all kingdoms." Therefore I am no servant. If he be a servant, and so vile a servant, how is he a prince? or, if he be a prince, and so mighty a prince, how is he a servant? What shift soever he useth, needs he must be taken. If he be true in the one, he is false in the other. It is well with him that he cannot err, and that his words must be taken as the word of God: that he may judge all men, but all the world may not judge him: and that he may

In the Confutation of the Apology of the Church of England. not (with M. Harding's liking) be accused by Hick, Hob, and Haunce<sup>13</sup>, and judged by Jack and Gill. Were it not that he hath given himself privilege thus to sit as God in the temple of God, and to bear in hand that he is God: were it not that his props and upholders might so scorn and disdain the judgment of the whole world: it would be no hard matter to trip him in his tale, and take him in manifest untruth. For, when this servant sitteth at table, the emperor may not sit with him: when he sitteth in council, the emperor sitteth below at his feet: princes and kings do him service: they hold his stirrup, lead his bridle, carry his train, and bear dishes to his table: he walketh not forth on foot, but is carried on men's shoulders in gorgeous attire, shining and glittering with gold and precious stones. It is worthy the noting which Albertus Krantzius, who writeth the history of Germany,

<sup>13</sup> [Haunce, probably a mis-spelling for Hans.]

reporteth of pope Boniface the Eighth: *Utriusque penes se* <sup>Saxonic. lib.</sup>  
*unum gladii potestatem manere affirmabat, quod ipso apparatu*  
*in eo qui tum agebatur in urbe jubileo solenniter fertur ostendasse,* <sup>8. cap. 36.</sup>  
*primo quidem solenni die in pontificalibus apparet*  
*populo, apostolicam illis benedictionem impartitur: postero*  
*autem die imperiali habitu, infula nihilominus Cæsarea in-*  
*signis, gladium ante se nudatum jussit deferri, et sedens alta*  
*voce testatur, Ecce duo gladii hic: " Boniface did affirm, that*  
*the power of both swords did remain in him alone, which*  
*thing, they say, he did solemnly declare in his attire at the*  
*jubilee, which was then kept in the city. For, the first day*  
*of that solemnity, he shewed forth himself before the people*  
*in bishop-like array, and gave them apostolic blessing. But*  
*the next day he was clothed in robes like an emperor, having*  
*the imperial crown upon his head. He commanded a naked*  
*sword to be carried before him, and as he sat spake out in a*  
*loud voice, Behold here are two swords."* *Vides O Petre,* <sup>Ibidem.</sup>  
*saith Krantzius, successorem tuum, et tu salutifer Christe tuum*  
*cerne vicarium. Vide quo ascendit superbia servi servorum*  
*tuorum: " Thou seest thy successor, O Peter: and thou, O*  
*Saviour Christ, look upon thy vicar. Behold the pride of the*  
*servant of thy servants, whither, and to what it is come."*

No doubt his holiness hath bestowed some study about the matter, and therefore would fain it should be known, and never forgotten, but registered *ad futuram rei memoriam*, "to remain and be remembered hereafter." Hear it therefore ye men and brethren, ye babes and children. You are the sons of God, you are the children of the holy fathers. You shall see that Babylon, "which hath made drunken the <sup>Rev. xvii.</sup> princes of the world with her golden cup." You shall see "him that doth sit as God in the temple of God, shewing <sup>2 Thess. ii. 4.</sup> himself that he is God." And that you may take the better view of him, I will lay open before you the manifest untruths of his libel, and so make you judges of his unjust sentence.

First, it is untrue "that he is the servant of servants," be- <sup>1. Untruth.</sup> cause he writeth himself in the same sentence, "prince over all nations and kingdoms." Again, it is untrue that "he is <sup>2. Untruth.</sup> prince over all nations and kingdoms," because he writeth himself *servus servorum*, "a servant unto servants." That

3. Untruth. also which followeth is false: *Regnans in excelsis uni soli Petro sanctam ecclesiam catholicam et apostolicam commisit gubernandam*: “He that ruleth in the heavens hath given to Peter alone the government of the holy, catholic, and apostolic church.” For where did Christ make this commission to Peter only? where be the words? in what scripture? in what gospel or epistle? where did Christ ever say to Peter, I commit the government of the church to thee alone? if pope Pius’ tale be true, why doth he not prove it? if it be false, how dare he write it? it is not meet the vicar of Christ should falsify the words of Christ. Christ spake to all the apostles, and not to Peter alone, “Go to the lost sheep of the house of Israel.” Christ said to all the apostles, and not to Peter alone,

Matt. x. 10.

Matt. xxviii. 19. “Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” David the prophet spake not of Peter alone, but of all the apostles,

Psal. xix. 4. “Their sound is gone into the ends of the world.” Wherefore doth he then enclose that to Peter alone, which is common unto all the apostles? He saith, Christ hath given charge over his church to Peter alone. But Cyprian saith:

Cyprian, de Simplicitate Prelatorum. [p. 195.] *Parem tribuit apostolis omnibus auctoritatem: hoc utique erant ceteri apostoli quod fuit Petrus, pari consortio praediti et honoris et potestatis*: “The Lord gave unto his apostles like power: the rest of the apostles were even the same that Peter was, endued with like fellowship, both of honour and of power.” And Hierom saith: *Ex aequo super omnes apostolos .....ecclesie fortitudo solidatur*: “The strength of the church is founded equally upon all the apostles.”

4. Untruth. He addeth further: *Petrique successor Romano pontifici*: “And to the bishop of Rome, Peter’s successor.” This is another untruth, and the cause of all this stir. This is it wherefore Peter is set so far before his fellows. The pope maketh Peter a rock, the other apostles small pebble stones to be built upon him: Peter a shepherd, the other apostles sheep: Peter a schoolmaster, the other apostles his scholars: Peter a giant, the other apostles little babes. And all this he doth to enfeoff the pope with that fulness of power whereunto he entitleth Peter. To proof whereof M. Harding saith: “Now we are not bound to obey Peter and Paul, but him

that sitteth in their chair." This is their doctrine, thus they teach: so boldly dare they set out their blasphemies against God.

"The whole church," saith pope Pius, "is committed to the pope alone, by the commandment and word of God." What apostle or evangelist ever wrote so? where did Christ at any time speak of the pope, or of Peter's successor, or of the bishop of Rome? What ancient council, what old doctor, what father, Augustine, Ambrose, Hierom, Chrysostom, Basil, ever said, that the whole church was committed to the pope alone? It is not fit the pope should draw his own charter. If no evangelist nor apostle, no ancient doctor nor old council, will come in and bear him witness, it is not likely he hath given true evidence. Yet he saith moreover: *In plenitudine potestatis tradidit*: "Christ hath given this commission in fulness of power." This is a fifth untruth.

5. Untruth.

It is wonderful to see how much they make of this fulness of power. Abbat Panormitane telleth us: *Plenitudo potestatis omnem superat legem positivam, et sufficit quod in papa sit proportione voluntas*: "The fulness of power passeth all positive law: and it is sufficient in the pope, that the will stand instead of reason." Durand doth tell us: "All bishops are derived from the pope, as members from the head, and all they receive of his fulness." There was a council holden at Lateran in Rome, under Leo the Tenth, where one Stephanus Patracensis gave forth these words: "In the pope is all manner of power above all powers, as well in heaven as in earth." They tell us, that whatsoever he do, no man may presume to say, *Domine cur ita facis?* "Sir, why do you so?" To make an end of their tales and vain ambitious claim, another of his flatterers beareth the world in hand: ..... *potest papa quasi omnia facere quae Deus potest*: "The pope in a manner may do all things that God may do<sup>14</sup>." Nay, not so only, saith another: *Papa facit quicquid libet, etiam illicita, et est plus- Zabarella.* *quam Deus*: "The pope doth whatsoever he listeth, yea, although it be unlawful, and is more than God." They say: "He maketh right wrong, and wrong to be right at his pleasure. He may command angels, archangels, cherubin and

In 6<sup>o</sup> de Con-  
stit. cap. 1.[Durand.]  
lib. 2, de Mi-  
nist. et Ordin-  
ib. Eccl.De Concess.  
Prieb. [ad  
Apostol.] in  
Gloss.  
Hostiensis.  
[i. fol. 84.]

<sup>14</sup> [See these passages and others quoted supra, vol. ii. p. 209.]

seraphin." This is the fulness of power whereof they dream. Who would thus presume, but that man of sin and child of perdition ? let them shew, where ever Peter had like fulness of power. If he never had it, with what face can they require it ? Cyprian told us, " Christ gave like authority to all the apostles." The authority of Peter was such as the authority of John and of James, and no otherwise. All the apostles were the light of the world, all were ministers of Christ, and disposers of the secrets of God, they all had the same authority and fulness which Peter had.

*Extra quam (ecclesiam Romanam) nulla est salus :* " Without which (the church of Rome) there is no salvation." That is, who live not under the obedience of the church of Rome, cannot be saved. No man can be saved without her bulls and pardons. The church of Rome is the ark of Noah, whosoever is without it, is drowned. *Subesse Romano pontifici,* saith pope Boniface, *omni humanae creaturæ declaramus, dicimus, definimus, et pronunciamus omnino esse de necessitate salutis :* " We declare, say, determine, and pronounce, that it is of the necessity of salvation, for every mortal creature to be subject to the bishop of Rome<sup>15</sup>." If the case were so hard as it is made by his words, then it would go amiss with all those nations, and kingdoms, and people, which believe in Christ in Ethiopia, India, Arabia, Africa, Asia, Græcia, Moscovia, of which some are greater than all Christendom. They are not subject to the pope, they yield no obedience to the church of Rome. Are they all drowned, because they be not within that ark ? are they all damned because they know not their good manner to the bishop of Rome ? The kingdoms of England, Scotland, Denmark, and Sweden : the dukes of Saxony, Brunswick, and Wittenberg : the palsgrave of Rheine, the landgrave of Hessia, the earls and noblemen through the whole country of Germany, the infinite number of their people and subjects : many hundred thousands in Spain, Italy, France, Hungary, and in the kingdom of Pole, are without that church, and live not under the obedience thereof: are they all therefore damned ? God forbid : the mercy of the Lord is above all his works : in every place,

Extrav.  
Comm. de  
Majorit. et  
Obedien. U-  
nam sanct-  
am.

<sup>15</sup> [Bonifac. VIII. supra, vol. ii. 186, note <sup>27</sup>.]

whosoever calleth on the name of the Lord shall be saved : whosoever trusteth in the Lord shall not be confounded. You may well reckon this for the sixth untruth : all which <sup>6. Untruth.</sup> six are made in the compass of six lines.

*Nos nullum laborem intermittimus* : “ We take pains, we <sup>7. Untruth.</sup> spare no travail, we forsake no labour.” Alas, good man, I had thought he would have said, “ I was often in perils of <sup>2 Cor. xi. 26.</sup> waters, in perils among the Gentiles, in perils in the sea, in weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and in nakedness.” I had thought he would have said : “ From Jerusalem, and round <sup>Rom. xv. 19.</sup> about to Illyricum, I have caused to abound the gospel of Christ.” I have preached “ in season and out of season.” “ <sup>I 2 Tim. iv. 5.</sup> I have done the work of an evangelist.” “ I have fought a good fight, and have finished my course.” I made myself servant to <sup>1 Cor. ix. 19.</sup> all men, that I might win the more. I am made all things to all men, that I might save some : and this do I for the gospel’s sake.” He keepeth himself safe enough from these pains and travails. Yet we must believe him, that he spareth no labour. He cometh not into the pulpit, he preacheth not the gospel, he spareth that labour. He is a shepherd, but feedeth not the sheep, and feedeth not the lambs : he is a steward, yet disposeth not the mysteries of God : this labour also he spareth. As for some other his travails, we deny them not. He sendeth his inquisitors, espies, *agnos Dei*, and bulls. He spreadeth rumours, stirreth sedition, raiseth subjects against their princes, and forceth princes to plague their subjects. He hath conference with traitors in England, with traitors in Ireland, with traitors in Germany, with traitors in Helvetia, with traitors in Denmark, with traitors in Poland. He hath been cause of all that spoil and waste in the noble kingdom of France. He hath loosened and weakened the state of all Christendom : it was never so weak as it is at this day. And can we think all this could be brought to pass without pain and travail? It may appear he spareth no labour. And this doth he “ for the gospel’s sake ?” and “ that he may save some ?” No, but as did Caiaphas, to arraign Christ, to crucify the Lord of glory, to cut all those out of the land of the living, that their name may be no more in memory, whose mouths the Lord hath opened to publish the secret of the gospel, by

whom the word of truth is come unto all the world, and is fruitful. He is child to them that murdered the prophets, and taketh all travail and pains to fulfil the measure of his fathers.

*Sed impiorum numerus tantum potentia invaluit, ut nullus jam in orbe locus relictus sit, quem illi pessimis doctrinis corrumperem non tentarint : “ But the number of the wicked hath increased so much, that there is now no place in the world, which they have not sought to infect with corrupt doctrine.”*

Now at length it breaketh from them. Here is the matter of all their grief. When the scribes and Pharisees perceived the passage and glory of the gospel of Christ, and could not

*John xii. 19.* stay it, they said among themselves, “ Perceive ye how ye prevail nothing ? Behold, the world goeth after him.” And

*John xi. 48.* again : “ What shall we do ? if we let him thus alone, all men will believe in him.” Our credit is gone, his doctrine is received, and ours is forsaken. The priests and Sadducees took it grievously that Peter and John taught the people, and when they saw the boldness of them, they conferred among

*Acts iv. 16,* themselves, saying : “ What shall we do to these men ?—let us threaten and charge them that they speak henceforth to no man in this name.” So they called them, and commanded

them, that in no case they should speak or teach in the name of Jesus. So did Annas the chief priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priests, gather themselves together, to resist the truth then : so did the Pharisees then devise, that the light of

the glorious gospel of Jesus Christ might not shine and be known to the world. And so doth pope Pius now for the like cause rage, and storm, and speak his pleasure of us.

They are wicked, saith he, their number daily increaseth, their doctrine spreadeth far and wide : it doth much harm, it hath prevailed in most places : they are a wicked rabble, their doctrine is corrupt, it hath infected the world. Belike his

holiness is much disquieted, else he would write more modestly, and make more advised reports of such with whom he is not acquainted. A man would think he hath to do with Turks and infidels : with such who neither believe in God, nor keep his laws, nor dread his judgments : that he hath made out commission against outlaws, who rob, and spoil, and

murder, and destroy without mercy: against such, who have no regard of honesty, but, being past shame, maintain stews and harlots, even as his holiness liketh well, and suffereth to be done at Rome. But where are they, and who be they, whom he calleth wicked? what say they? what do they wickedly? it is much to be accused and condemned of wickedness. This he speaketh and writeth of you and your children, whose eyes the Lord hath opened to espy his errors. You are they whom he accounteth wicked, even you and all such who (like as you do) know that "Jesus Christ is the power of God, and <sup>1 Cor. i. 24.</sup> the wisdom of God:" which confess that "he is the Lamb <sup>John i. 29.</sup> of God, which taketh away the sins of the world:" which say with the apostles, "Among men there is given none other <sup>Acts iv. 12.</sup> name under heaven, whereby we must be saved:" and with Paul: "God forbid that I should rejoice, but in the cross of <sup>Gal. vi. 14.</sup> our Lord Jesus Christ."

We read the scriptures of God: we send the people to the fountains, there we require them to examine our doctrine: we call upon the name of the Lord who liveth for ever: we teach the people to make their prayers in a language they understand: we administer the sacraments according to Christ's institution: we say, that Christ is the only sacrifice for the forgiveness of sins, and, that God hath appointed him over all things to be the head of the church: we do not make our prayers to dead creatures: we seek no help at their hands, which neither hear us, nor can help us. We move the people to repentance: we rebuke sin: we seek reformation of life: we make it manifest, that the pope hath shamefully abused the whole world: that the man of sin, even the son of perdition, shall be destroyed with the sword of the Spirit: that every plant which our heavenly Father hath not planted shall be rooted out, and that the word of the Lord shall continue for ever. This is our profession, this is that doctrine which we receive from God, and learn by the word of truth, which is able to make us wise unto salvation, through the faith which is in Christ Jesus. This doctrine the pope calleth wicked. This doctrine, he saith, hath done much hurt. Blessed be God, "For the things that are acceptable to God <sup>Baruch iv. 4.</sup> are declared to us." "The things, which eye hath not seen, <sup>1 Cor. ii. 9.</sup> neither ear hath heard, neither came it into man's heart,

which God hath prepared for them that love him, God hath revealed them to us by his Spirit." "It hath pleased God by the foolishness of preaching, to save them that believe." The number of them which are converted unto God by this word increaseth, and will more and more increase in all places. It is not the counsel or work of men, for then it would come to nought. But it is of God: the pope cannot destroy it.

**Luke xii. 49.** Christ came to put fire on the earth, it shall not be quenched.

If we hold our peace, or if we all (whom the pope thus revileth) be taken out of the world, the stones shall cry out,

**Matt. iii. 9.** and give witness to this doctrine. For God is able "of stones to raise up children unto Abraham." He is God alone, he will make his name to be known, he will not "give his glory to another."

**8. Untruth.** This maketh up eight untruths, plain and evident to be seen. Unto which number he layeth five more, all together in one line, so that he maketh almost a several falsehood for every several word.

*Missæ sacrificium, preces, jejunia, ciborum delectum, cælibatum abolevit*: "She" (queen Elizabeth) "hath clean put away the sacrifice of the mass, prayers, fastings, choice or difference of meats, and single life." I beseech you, consider this speech, and judge uprightly. You are able to discern truth from falsehood. You have knowledge of these things, be not deceived. Have we no sacrifice? no prayers? no fastings? no difference in meats? are none unmarried? be all these abolished? I ask you again, be they all abolished? when was this done? at whose suit? by what law, or statute, or proclamation, or parliament? Indeed the mass is abolished through the gracious working of God. It was a work of his great mercy to do it away. For it was a dumb, uncomfortable, and unprofitable thing. They did tell us that in their mass they were able to make Christ the Son of God, and to offer him unto God his Father for our sins. Oh blasphemous speech, and most injurious to the glorious work of our redemption! Shall a vile wretch, a lump of earth, a sinful man take upon him the power of God in creation, and presume to make his Creator? Shall he which is conceived in sin, in whom there dwelleth no good, who is altogether unprofitable, which never can recompense his own debt of ten thousand talents: who is a stranger to the covenant of pro-

mise, and hath no entrance unto the Father, but through Jesus Christ: make intercession to the Father, that for his sake he will look upon and receive his Son, even because he doth offer him for a sacrifice? What is blasphemy, if this be not? such kind of sacrifice we have not.

Christ himself is our high priest, which offereth us up unto God, which maketh us a pure, a lively, and a well pleasing sacrifice: by whom also we have access through faith unto this grace wherein we stand, and rejoice under the hope of the glory of God: by whom we are sanctified, even by the offering of the body of Jesus Christ once made: who took away our sins, and fastened them upon the cross. It is therefore the blood of Jesus Christ, which cleanseth us from all sin. This is our sacrifice, this is our propitiation, this is the propitiation and sacrifice for the whole world. How then saith pope Pius we have no sacrifice? It is the ninth untruth.<sup>9. Untruth.</sup>

Again, he saith we have no prayers. He thinketh, we meet <sup>10. Untruth.</sup> together like wild men, or rather like brute beasts. You know, he speaketh untruly. Behold the suffrages, the psalms, the lessons taken out of the Old and New Testament. Consider the form and order of our churches. We make humble confession of our sins, we hear especial comfortable places of scripture, which shew us how merciful God is to them that truly and earnestly repent. We give thanks to God for his mercies and blessings which he poureth upon us. We pray him to continue his goodness towards us, and to lead us into all truth. We pray for the queen's majesty, for all that are in authority, for all the people, for those which suffer affliction, for all that either obstinately or ignorantly refuse the comfort of the gospel. To be short, with one mind and with one mouth, we praise God, even the Father of our Lord Jesus Christ, and all the people say *Amen*. Why should pope Pius report untruths? What meaneth he to say we have no prayers? is it because we have not his Latin prayers? The people do not understand them, they are like the chirping of birds, and the tinkling of cymbals. Thanks be to God for the prayers which we have, and grant that we may hold them unto the end.

Again, "all fasting is abolished." So the scribes and Pharisees said unto Christ: "Why do thy disciples break the <sup>11. Untruth.</sup> Matt. xv. 2.

*Luke v. 33.* traditions of the elders?" They "eat and drink," they do not fast. Would God we were all more careful than we are of Isa. lviii. 5—keeping the true fast. "The fasting which the Lord hath chosen," saith the prophet, "is it that a man should afflict his soul for a day, and to bow down his head as a bulrush, and to lie down in sackcloth and ashes? Wilt thou call this fasting, or an acceptable day to the Lord? Is not this the fasting that I have chosen, to loose the bands of wickedness, to take off the heavy burdens, to let the oppressed go free, that ye break every yoke? is it not to deal thy bread to the hungry, and that thou bring the poor that wandereth unto thine house? when thou seest the naked that thou cover him, and hide not thyself from thine own flesh?"

*1 Tim. iv. 8.* In like sort the apostle Paul, having occasion to speak of the true fast, saith: "Bodily exercise profiteth little: but godliness is profitable to all things." Whereby we learn, not to esteem the works of the body, such as are watchings, abstaining from meats, often rehearsal of prayers, and long prayers, going barefoot, and lying on the ground, and such like (which the body suffereth) as an acceptable fast: but we require the crucifying of the flesh, with the affections and the lusts, that in the days of our fast the Lord be honoured, in that no man do his own ways, nor seek his own will, nor speak a vain word.

And herein we follow the judgment of the holy fathers. Chrysostom saith: *Ibi est jejunium, si pecuniam despicias, si ardeas charitate, si famelicos pascas, ... si gloriam contemnas...* : "There thou doest fast, if thou despise money, if thou be fervent in love, if thou feed the hungry, and if thou forsake glory<sup>16</sup>."

*In Levit. cap. 16. hom. 10. [ii. 246.]* And Origen: "Wilt thou that I yet shew what manner of fast thou must keep? fast from all sin, eat none of the meat of malice, eat none of the delicacies of pleasure, stir not up lust with the wine of riotousness, fast from doing evil: abstain from evil words, keep thyself from evil thoughts: touch not the stolen bread of corrupt doctrine: desire not the deceitful meats of philosophy, which will lead thee from the truth. Such a fast pleaseth God. But to abstain from meats which

<sup>16</sup> [Chrysost. hom. 47. in Matt. Σης ἀλλ' ἐὰν χρημάτων ὑπερίδης ὡς Βίον δὲ λέγω νῦν, οὐχὶ ἀν νηστεύσης ὑπεριδεῖν χρή, κ. τ. λ.]

God hath created to be received with giving thanks of them which believe and know his truth: and this to do after the example of them which have crucified Christ, cannot be acceptable to God." And again saith Chrysostom: "What profit cometh of thy fasting, if thou eat nothing all the day long, and yet playest and triflest, yea oftentimes takest false oaths, and blasphemest, and so doest spend the day? I pray you, let us not neglect our own salvation: but let our talk rather be of spiritual things, and let some one take the book of God in his hand, and call his neighbours together, and with godly speeches water the mind both of himself and the congregation: that so we may escape the snares of the devil, and reap much fruit by our fasting, and be partakers of the mercy of God." Thus far Chrysostom.

Now, what if some few be wanton, and neglect the wholesome use of fasting? What if godly preachers exhort the people to put away the abuse, and do teach them out of the word of God, and the ancient writings of holy fathers, the true order and use of fasting? should pope Pius therefore untruly charge her majesty, that she hath abolished fasting-days? You know the laws stand in force, which are made for that purpose: and moreover that common prayers, and an order for public fast to be used in time of contagious sickness, and other troubles and unquietness, have been set forth by the queen's majesty's special commandment. You know the manner and form of that general fast was, first, that it should be kept in every week upon the Wednesday: secondly, by all persons between sixteen years of age and threescore, (sick folks and labourers, &c. excepted,) that it appointed but one only competent and moderate meal, that it leaveth it indifferent in the same meal to eat flesh or fish, so that the quantity be small and fit for sober and spare diet, without variety of meat, spices, confections or wines, but only such as may serve for necessity, comeliness, and health: and that men of wealth and ability, who by this order did abate the costliness of their fare, should increase their liberality towards the poor, with that which they spared: then, that the same day ought to be bestowed in prayers, study, reading or hearing of the scriptures, or good exhortations, and other godly exercises: but no part thereof to be spent in plays, pastimes or

Hom. vi. in  
1 Gen. [lv.  
48.]

Ann. 3. Eli-  
zabeth. 10.  
August.

idleness, much less in lewd, wicked, or wanton behaviour. This fast was commanded and set forth in print, this fast we observed and taught the people, that they should answer before God, if in such godly exercises they either should contemn public order or dissemble with God, pretending abstinence, and doing nothing less. Let pope Pius shew, what law of this realm hath forbidden, or what doctrine of ours hath condemned fasting. We commend it, and shew the necessary use thereof.

Again, "She hath abolished all choice of meats." I pray you, where did God ever command the choice of meats? Paul *Coloss. ii. 16.* saith: "Let no man condemn you in meat and drink." And *1 Cor. viii. 8.* to the Corinthians: "Meat maketh us not acceptable to God."

*Matt. xv. 21.* And Christ saith: "That which goeth into the mouth defileth not a man." What if some eat flesh, whose weak stomachs cannot be nourished with fish? do they not kill and eat flesh in the city of Rome? doth not pope Pius for money sell license to eat what a man listeth? The thing is not made holy because he selleth it, nor unholly because it cometh freely. This might be sufficient for answer. But yet, because he maketh himself so privy to our doings, and doth so precisely charge us with his vain accusations, let him consider, that we, to whom he maketh this report, and sendeth over this tale, are Englishmen, acquainted (better than he seemeth to be) with the laws of our country. What one fish-day is changed through the whole year? what Lenten, Ember, Saturday, Friday, or other usual fasting day? Our law saith: "It shall not be lawful to any person or persons within this realm, to eat any flesh upon any days now usually observed as fish-days." Nay, besides those days which our forefathers kept, we have appointed that Wednesday in every week throughout the year be kept fish-day, and that no manner of person shall eat any flesh on the same day. Whereby we have made nigh fifty fish-days more than have been observed heretofore by the laws and customs of this realm. We cannot hear of the like increase of fasting-days procured by the pope, and kept in the countries of Spain, France, Italy, or in his own city of Rome.

*Ibidem.* It may be he is angry with the proviso in the said statute: "Because no manner of person shall misjudge of the intent of this statute, limiting orders to eat fish, and forbear

*Elizabeth.*  
*Anno quinto.*  
*cap. 5.*

the eating of flesh, but that the same is purposely intended and meant politicly, and not for any superstition to be maintained in the choice of meats: be it enacted, that whosoever shall by preaching, teaching, writing, or open speech, notify that any eating of fish, or forbearing of flesh, mentioned in this statute, is of any necessity for the saving of the soul of man, or that it is the service of God, otherwise than as other politic laws are and be, that then such person shall be punished as spreaders of false news are or ought to be." Why doth he lay it against her majesty, that she hath abolished all difference of meats? We profess, as doth St. Augustine: *In nostro* Augustin. ad Casulan. [ii. 78.] *jejunio nihil melius est, quam ut non manducans manducantem ne judicet*: "In our fasting there is nothing worthy better account than this, that he which eateth not, doth not condemn another which eateth." We warn the people in times of abstinence to live in the obedience of such order, as the law and magistrates have appointed, and that, whiles they forsake a common and necessary diet of flesh, they feed not their phantasy with such costly sorts of fish, or such dainty banqueting and junkets, whereby they should give force to the lusts of the flesh in the day of their fasting.

It followeth: "She hath abolished single life in priests and 13. Untruth. ministers." Is it not lawful for a minister to be single? you are witnesses to the contrary, you know some unmarried, and again you know some that have wives, and are married. They which marry do well: God grant they do no worse which do not marry. The apostle saith: "Marriage is honourable among all, and the bed undefiled: but whoremongers and adulterers God will judge." All have not the gift of chastity, save they to whom it is given: "for every 1 Cor. vii. 7. man hath his proper gift, one after this manner, and another after that." The holy patriarchs, the prophets, and the apostles of Christ, Peter, Paul, James, Philip, and others, had wives: they lived in marriage. Eusebius reporteth out of Clemens Alexandrinus, that Peter, when he saw his wife led away to execution, called her by her proper name, and said, Lib. iii. cap. 30. Hieron. Epist. ad Oceaniam. [iv. pt. 2. 647.] "O wife, remember the Lord." Hierom saith, if he should name severally all the married bishops, they would be more Item lib. 1. Adversus Jovin. [iv. pt. 2. 165.] in number than all the multitude of the council of Ariminum. And in another place: *Quasi non hodie quoque plurimi sacer-*

*dotes habeant matrimonia*: “As though at this day many priests had not their wives.” We hear of the bishops in Ethiopia, that they are at this day married. It is not long sithence priests were married here in England, and in France, and in Germany. Will these men be more holy than so many bishops, and saints, and martyrs, and patriarchs, and prophets, and apostles, which by their example have approved and commended unto us this divine ordinance?

Let every man consider the strength of his own vessel, for which he shall render account before God in that consistory, where we shall be judged, not by the laws of Rome, but by the laws of God, our own conscience accusing or excusing us.

<sup>1</sup> Cor. vii. 9. Paul saith: “If they cannot abstain, let them marry: it is better to marry than to burn.” The name of virginity is commendable, but every thing is not as it sheweth. I protest before the living God which is the Judge of the quick and the dead, that no filthiness under the sun is comparable to forced virginity. I condemn not, but rather highly commend single life. No doubt there are many true virgins, holy in body, and holy in spirit: but yet all are not virgins which live unmarried, as Hierom seemeth to note: *Eliguntur mariti in sacerdotium, non nego, &c.*: “Such as are married are chosen into the priesthood, I deny not. For virgins are not to be so much accounted of as priests<sup>17</sup>.” And again: “But why, say you, in giving of priestly orders is one, which is a virgin, oftentimes refused, and another which is married admitted? It may be because his doings are not agreeable to his virginity, or because he is thought to be a virgin, yet is not: or because his virginity is infamous.” So much saith Hierom, for reason why married men were preferred to orders of the church, before others which carried the show of virginity. Now to conclude this, we say, our laws (after the counsel of the apostle, and finding so many examples in all ages of the godly which were married, and the notable inconveniences which grew by forced chastity) have given liberty, that those who have not the gift of chastity, to avoid fornication, may marry. But no law made among us hath forbidden virginity or single life. This is the thirteenth untruth. And so

<sup>Lib. 1. ad-</sup>  
<sup>vers. Jovi-</sup>  
<sup>nian. [iv. pt.</sup>  
<sup>2. 175.]</sup>

Ibidem.  
[ibid. p. 176.]

<sup>17</sup> [Hieron. “quia non sunt tanti virgines, quanti necessarii sunt sacerdotes.”]

have you in these few words, the number which I speake of: even five untruths in little more than five words.

First, that “we have no sacrifice.” This is not true. For we have the sacrifice of the death and blood of Christ, a sacrifice which lasteth for ever.

Again, that “we have no prayers.” This is untrue. For we call upon the name of the Lord. We glorify God, even the Father of our Lord Jesus Christ. God grant all the churches in Christendom may do the like.

Again, that “we have no fasting.” This is untrue. Our doctrine requireth fasting: our laws command it, we commend it.

Again, “they make no difference of meats.” This is untrue. For we have not put down one fish-day: and we have appointed fifty more than our forefathers kept.

Again, “single life is abolished.” This is untrue. For a minister may live single if he will, there is no law to the contrary. God grant our lives may be single and simple, and pleasing him: else we are like painted graves, fair and holy without, but within full of stinking carrion.

Now let us proceed. You have heard thirteen untruths: and may we think that he, which hath uttered so much falsehood, will stay there?

*Eadem occupato regno supremi ecclesiæ capititis locum in 14. Untruth.*  
omni Anglia, ejusque præcipuam autoritatem atque jurisdictionem monstroso sibi usurpans, regnum ipsum rursum in miserum exitium revocavit: “She (the queen’s majesty) invaded the kingdom, and by usurping monstrously the place of the supreme head of the church in all England, and the chief authority and jurisdiction of the same, hath again brought the said realm into miserable destruction.”

You must keep reckoning, for here to the thirteen untruths he giveth three others, more wicked and slanderous than the rest. Hath queen Elizabeth invaded the realm? O vain man! Is it beseeming for Christ’s vicar to speak so untruly? What, sendeth he such tales unto us, who know the truth, and can reprove him? did her majesty invade this realm? came she by force and violence to her crown? No child so simple, but he may control him herein. Was not queen Mary her sister? was not king Edward her brother?

was not king Henry her natural father? and king Henry the Seventh her grandfather? is she not the right inheritor of both the houses, York and Lancaster? hath she not both the roses, that is, both the titles to the kingdom enclosed in one? did not the whole body of the council take their oath to her thirty-five years ago<sup>18</sup>? was not the crown due to her by inheritance and by succession, and by the laws of this realm? did not her father warrant it to her by will, as to his daughter? did not queen Mary by express words leave it to her, as to her sister? did not the whole nobility of the realm confirm it? did not queen Mary's bishops kneel down before her, and acknowledge her to be their natural and lawful queen? did not you? did not all the commons of this realm, willingly of yourselves, make bonfires, ring your bells, and clap your hands for joy? did not the children and little babes cry out in your streets, "God save queen Elizabeth?"

How then dareth the pope, a wilful friar, a wilful and unlearned friar, how dareth he say, that queen Elizabeth is no lawful queen, but did invade this realm with force and violence? O good and gracious lady! What host had she? what captain? what soldiers? what weapon was worn? what sword drawn? what spear bent? what banner displayed? what trumpet sounded? She entered to her right peaceably, and hath reigned in great peace, save that pope Pius hath practised her trouble by certain rebels and traitors. But God doth mercifully preserve her to the confusion of her enemies, to the comfort of her subjects, and the advancement of his glory. Young men and maidens, old men and children may see and say, pope Pius is a forger, a reporter of untruth, hath no regard what he saith or doth: that he is past all shame, and hath no fear of God.

Again: *Supremi capitinis locum usurpans*: "Taking upon <sup>15. Untruth.</sup> her the place of the supreme head." This is untrue. Here lay a chase. If the pope go forward, he will win the game. Where is she ever called the supreme head? Peruse the acts of parliament, the records, the rolls, and the writs of chancery or exchequer, which pass in her grace's name: where is she ever called the supreme head of the church? No, no, bre-

<sup>18</sup> [Act 25. Henry 8. cap. 22.]

thren, she refuseth it, she would not have it, nor be so called. Why then doth Christ's vicar blaze and spread abroad so gross untruth? why should he say queen Elizabeth maketh herself the head of the church?

Nay yet more: *Monstroze præcipuam ejus auctoritatem atque 16. Untruth. jurisdictionem usurpans*: "Taking upon her monstrously the chief authority and jurisdiction of the same." Here I might well say: *O monstrum hominis*: "O monster in the likeness of man!" He imagineth, that her majesty preacheth in the pulpits, that she administereth the sacraments, that she sitteth in the consistories and heareth all spiritual causes. Which if she do, she doth more than the pope doth. It were monstrous to see the pope in a pulpit. And it is monstrous to see Antichrist sit in the temple of God, to see a bishop girded with both swords, to see a priest take upon him the rule of heaven and earth, the servant of servants advanced above all the princes of the world, and to set his foot upon their necks: a wretched man to claim authority over the angels of God, and a sinful creature to suffer himself to be called by the name of God. This is a misshapen wonder, and a monster in nature. Let the pope therefore look upon himself, and know what supreme authority and jurisdiction, and over whom he taketh it upon him monstrously.

Queen Elizabeth doth not any thing monstrously. She preacheth not, she ministereth not the sacraments, she doth neither excommunicate nor absolve from excommunication: she sitteth not to give sentence in spiritual causes: she challengeth not the dispensation of the keys of the kingdom of heaven. She doth nothing but which she may lawfully do, nothing but whereunto the Lord God hath given her especial warrant. Her majesty is supreme governor over her subjects. The bishops within her realm are subjects to her. She governeth, they yield obedience. When occasion is offered to dispose of any thing, specially appertaining to the service of God, or to judge of any controversy arising in spiritual causes, she commendeth and giveth to her learned divines the due consideration thereof: all other pleas and suits she causeth to be ended at home, and sufferereth no appeals to fly to Rome. Which is done for the ease and quietness and wealth of her good subjects. For wherein grew more extremity against

plain dealing, simple and honest poor men, whereby were they oftener shifted off, and put from the right of their suit, than by such appeals? when, after they had been haled through all the courts in their own country, they were driven to follow the matter fifteen hundred miles at the pope's court in Rome.

To be short, Queen Elizabeth doth, as did Moses, Joshua, David, Solomon, Josias, Jehosaphat, as Constantine, Valentinian, Gratian, Theodosius, Arcadius, Honorius, and other godly emperors have done. God hath given charge to her of both tables. In the first she hath charge of religion, in the other of civil causes. By the prophet Esay God promiseth

*Isa. xl ix. 23.* to his church, "kings shall be thy nursing fathers, and queens *Psalm. ii. 10.* thy nurses." And David saith: "Be wise therefore ye kings,

be learned ye judges of the earth, serve the Lord in fear."

*Epist. 50. ad Bonifacium Comitem. [ii. 651.]* Upon which place the learned Father Augustine saith: *Quo-*

*modo ergo reges serviunt Domino in timore, nisi ea, quæ contra jussa Domini sunt, religiosa severitate prohibendo atque plectendo?* aliter enim servit quia homo est: aliter quia.....rex est.

*Quia homo est, ei servit vivendo fideliter: quia vero etiam rex est, servit ei leges justa præcipientes, et contraria prohibentes convenienti rigore sanciendo, sicut servivit Ezechias, &c.:*

"How then do kings serve the Lord in fear, but in that they do forbid, and in a religious severity punish, such things as are done against the Lord's commandments? for he serveth after one manner as a man, and after another as a prince: as a man he serveth the Lord in living faithfully: but in that he is also a king, he serveth him by making laws, which command the things that are right, and which with convenient rigour forbid the contrary, as Ezekias served the Lord, when he destroyed the woods and temples of idols, and those high places which were built against the commandments of God: as Josias served, doing also the like: as the king of Nineveh served, gathering together all his city to appease the wrath of the Lord: as Darius served, giving authority to Daniel to break the idol, and casting his enemies into the lions: as Nebuchadnezzar served, of whom we spake before, who by a terrible law forbad all within his kingdom to blaspheme God."

*In hoc ergo, saith he, serviunt Domino reges, quando ea faciunt ad serviendum illi, quæ non possunt facere nisi reges:* "Herein

therefore do kings serve the Lord, when they do those things to serve him, which none may do but kings." The pope therefore writeth unadvisedly. We know not any so monstrous and unlawful doing. It is her office, it is her duty. I trust God will give her grace to discharge the same to his glory.

*Regium concilium ex Anglica nobilitate conflatum diremit :* <sup>17. Vntruth.</sup>  
"She hath removed the noblemen of England from the king's council." The poets had a fond device of their great god Jupiter, that he held a golden chain in his hand, and tied to the end of it both the land and sea, and coasts of the whole world, and so might toss and turn, and set them higher and lower at his pleasure. Pope Pius bestirreth himself, as though he were in Jupiter's place, and might by his bulls and curses set higher and lower, place and displace, appoint who shall, and again who shall not, be in princes' councils. Nothing may be done but by his sufferance. Such a practice he hath to make himself king of kings, and the god of this world. For when he may rule the council, he may rule the king: and being able to rule the king, he may rule the people throughout the world. He saith, queen Elizabeth's council is not to my liking. She hath put those from the council which were of the nobility of England.

Thus he goeth on, and increaseth his folly. He singeth by reports, and speaketh he wotteth not what. Hath her majesty removed all the nobility? who would think the vicar of Christ would be so vain? you which have lived in countenance, and have been at the court, and have these many years known the state of our country, you know well that this is false. The nobility are all in England, and in court, and in council, as before. I do not speak of such as became traitors. You know what unnatural attempts were lately made<sup>18.</sup> Their guilty conscience did make some to fly. I speak not of one in durance: I dispute not his case<sup>19.</sup> A prince ought to be very careful and jealous for his preservation. It toucheth not himself only, but the welfare of his people. Of

<sup>18</sup> [The rebellions of the earls of Northumberland and Westmoreland. Many of the English historians have not attended sufficiently to the date of the Bull, and have

thus failed in tracing the connection between this document and the insurrection in the north.]

<sup>19</sup> [This probably alludes to the duke of Norfolk.]

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1569.

these I speak nothing. Yet when this Bull was stamped at Rome, all were at liberty. Mark the date, the fifth of the calends of March in the year past: at which time they were all at liberty and of the council, or at least in good favour. Since which time, what hath been wrought by this Bull, I pray you consider. Remember what ensued the summer following. The coals were kindled here, but the bellows which gave the wind lay at Rome, and there sat he which made the fire. At what time he wrote this Bull, she had displaced none, neither lord, baron, nor earl: nor touched them in their lives, bodies, goods or lands. Indeed pope Paulus IV. cast Moronus into prison, and there kept him all the time of his papacy. Pius IV. took Caraffa, a chief cardinal, he cast him into prison, and in the midnight sent a slaughterman to put him to death. Pope Urbanus took six cardinals, and knit them in bags, and threw them into the sea. Her mild, gracious, and merciful nature hath never been distained by any the like cruelty, neither have any of her noblemen been so by her dishonoured.

18. *Untruth.* Again: *Hominibus obscuris complevit*: “She hath made her council of poor, dark, beggarly fellows, and hath placed them over the people.” What hath pope Pius to do with the council of princes? may not a king choose a councillor unless he allow of him? Men take their own eyes to choose their wives, and princes take their own hearts to choose their councillors. As well he might say: No king shall have any secretary, any judge or justice, or sergeant, or attorney, or solicitor, or man at law: any captain for wars, any guard to his person, and physician to his body, any sewer or taster, but by his appointment. O what a charge this man taketh!

He calleth her honourable councillors “dark, and obscure, and beggarly.” What if they had been such? may not princes have any other councillors than dukes and earls? Cardinal Wolsey was able to do something in this realm in the late time of king Henry. Of what noble house came he? of what noble house came B. Heath, Stephen Gardiner, John Bourne, and B. Boxall? of what honourable parentage, of what noble blood came they? They were of the council: yet who was their father, grandfather: what duke, earl, lord, baron, or knight? I speak not this in despite of their persons, let no

man so mistake me: some of them are yet alive: I pray for them as for myself. God direct them to do those things which may be for his glory. He is noble, which is the child of God, which is born from above: he is honourable, he is noble.

But what are they, who are now in authority, whom Pius calleth so poor and beggarly? I will not name them. I cannot flatter: it were unseemly I should. You know them, and are thankful to God for them. There is none of them which hath not been at the least a knight, or worthy of that degree, above these twenty years: so wise, learned, virtuous, and godly, so careful of the common weal as ever were bred up in this realm. They have ever been in credit, in the countenance and knowledge of the world.

As pope Pius complaineth now of the councillors of England, so did the wolf sometimes make complaint to the shepherd against his dogs. ‘Thou hast two vile ill-favoured curs, they jet up and down, they bark and howl, and trouble thy flock, which cannot be quiet nor feed for them. Remove them away, tie them up, brain them, hang them, what do they here?’ The shepherd answereth: ‘Would you so? nay, I may not spare my dogs, they do me good service. Spaniels and greyhounds are fair and dainty, yet they never do me so much good: these watch when I sleep, they ease me of much pain, and save my flock. If I should tie them up, thou wouldest be bold with me, and take thy pleasure.’ I shall not need to apply this. The queen’s majesty is our shepherd, we are left by God to her safe keeping. The faithful councillors are like the watchful mastiffs, they take pains, they ease our shepherd, they save the flock. Now you may soon judge who is the wolf. If pope Pius could place his pilot in our ship, he would make us arrive at what port he listed.

Seeing Pius hath upon guesses or vain reports after this manner unseemly dealt with the peers and honourable estate of our country: let us look somewhat abroad, and see what worthy wights the pope hath placed in the councils of kings. And so let us be advised by the harms of our neighbours. Did he not place one David Rizzio so high in Scotland, that he took upon him to rule the queen there, and sought all means to disgrace and disquiet the nobles, and to undo that country,

and therefore was slain in the queen's presence? was not the cardinal of Lorrain the highest councillor in France? did not cardinal Granvel bear the whole sway in Flanders? They were appointed by pope Pius, they were endued with his spirit, they went from his side, they knew what he would have done. Have not they spoiled and wasted those two noble countries, and brought them to such villainy and misery as they never felt before? The king of Spain suffereth monks and friars to govern him and his country. It is well known what good they have done him. By these few you may see what councillors the pope alloweth, and for what purpose. Yet that we may the better mark the order of their government, and what good cardinals work in princes' counsels, one

Cornel. A. gripi. de Van. Sci. [de Ma- gistr. Eccles.] cap. 61. ex Camotense. telleth us : *Legati Romanorum pontificum sic bacchantur in provinciis, acsi ad flagellandam ecclesiam Satan egressus sit a facie Domini* : "The pope's legates keep such revels in kingdoms and countries, as if Satan were sent abroad from the face of the Lord to scourge the church." He was wise, and did see what was done. If we open our eyes, and behold the story and present course of their doings, we may find the like. What prince soever receiveth them, receiveth traitors and enemies to his estate. They always breed suspicion, stir up dissension, increase hatred between prince and prince, and set them one against another; they seek to advance their master the pope; they spoil all churches to furnish one; they be the very plagues and decay of countries. Let not pope Pius complain of the councillors of England: no prince in Christendom this day hath better. God grant them the spirit of understanding and of counsel, God continue them in his fear, and direct them in his glory. If pope Pius had but one so wise a councillor, he never would have sent such bulls and baubles about the world.

Again : *Hominibus hæreticis complevit*. The councillors are not only poor and beggarly, but also heretics. The accusation of heresy is heavy, and should not be laid upon any, but after due proof. Paul the apostle was accused for heresy, Acts xxiv. 14. but he answered : "After that way, which they call heresy, worship I the God of my fathers, believing all things which are written in the law and the prophets." The high priests and Pharisees called our Saviour "a deceiver." All the

Christians of the primitive church were called heretics. *Mi-*<sup>Euseb. lib. 4.</sup>  
*sistis per omnem terram, qui circumirent et dicerent impian-*<sup>cap. 18. [1.]</sup>  
*haeresim surrexisse Christianorum :* “ You have chosen,” saith Justin the martyr, “ certain men fit for that purpose, and have sent them over the world, to go about and say there is a wicked heresy of the Christians sprung up.” Even so it liketh the pope to speak of them which be in authority among us, and calleth them heretics. God forbid his mouth should be a slander, and all be heretics whom he so calleth. Then as many as reprove his errors, and refuse to fall down and worship him, shall be heretics. They spare not to say so: *Qui Romanæ ecclesiæ privilegium auferre conatur, hic procul-*<sup>Dist. 22.</sup>  
*dubio labitur in haeresim :* “ He doubtless falleth into heresy, which goeth about to take away the privilege of the church of Rome.”

But heresy is another matter. An heretic is he which denieth the Articles of our Christian faith. We deny them not, no not any one article. We hold the Creed of the Apostles, and of the Nicene council, and of Athanasius. We hold all the scriptures of the Old and New Testament. We hold all the ancient councils. We hold all the ancient fathers, Augustine, Ambrose, Chrysostom, &c. We condemn all heresies which our fathers condemned. This is our profession, and yet notwithstanding doth the pope lightly and rashly give sentence against us of heresy. But let him take heed, lest whiles he calleth others heretics, and reckoneth not the causes wherefore, his arrow, which he hath shot up, fall upon his own head, and he fall into the pit he hath digged for others.

Yet there remaineth one pretence more against her majesty: *Ad quam velut ad asylum omnium infestissimi per fugium invenerunt :* “ Unto whom all such as are the worst of the people resort, and are by her received into safe protection.” Is it not lawful for the queen to receive strangers without the pope’s warrant? This he speaketh of the poor exiles of Flanders and France, and other countries, who either lost or left behind them all that they had, goods, lands, and houses: not for adultery, or theft, or treason, but for the profession of the gospel. It pleased God here to cast them on land: the queen of her gracious pity hath granted them harbour. Is it become so heinous a thing to shew mercy? God willed the children of Israel to love the stranger, “ because they were strangers

*Deut. x. 19.*

in the land of Egypt." He that sheweth mercy shall find mercy. If God shall turn his hand, thou mayest be in case of poverty and banishment as well as they. I am not a prophet, nor the son of a prophet, but I doubt the time will come, when men shall look for the pope at Rome, and not find him. His seat shall be removed, he shall not be there. Then shall he know what it is to be a stranger. He which devoureth shall be devoured.

But what is the number of such who have come in unto us ? are they three or four thousand ? Thanks be to God this realm is able to receive them if the number be greater. You may remember, what other strangers arrived within these parts not long sithence : these are few, they were many : these are poor and miserable, they were lofty and proud : these are naked, they were armed : these are spoiled by others, they came to spoil us : these are driven from their country, they came to drive us from our country : these come to save their lives, they came to have our lives. The difference is great between these strangers. If we were content to bear them then, now let it not grieve us to bear these : it is the commandment of God, that we love the stranger : yet a prince that doth it shall abide the pope's controlment.

He himself is good to them, and spareth the liberties of his city to some number, and of worse condition. For (besides those which resort thither out of England, Germany, France, Spain, &c.) he giveth harbour to six thousand Jews, which live by usury, and pay him yearly pensions. He alloweth in his city of Rome twenty thousand courtegians, or common women. This was the old reckoning. It may be the number is now improved. All these live by filthiness, and yield him therefore a pension of thirty thousand ducats.

If the pope may maintain so many thousand adulterers, harlots, Jews, and enemies of the cross of Christ, why may not queen Elizabeth receive a few afflicted members of Christ, which are compelled to carry his cross ? if it be no fault in him to receive so many servants of the devil, why may not queen Elizabeth receive a few servants of God ? whom when he thought good to bring safely by the dangers of the sea, and to set in at our havens, should we cruelly have driven them back again, or drown them, or hang them, or starve them ? would the vicar of Christ give this counsel ? or if a king

receive such, and give them succour, must he therefore be deprived? They are our brethren, they live not idly. If they have houses of us, they pay rent for them. They hold not our grounds, but by making due recompense. They beg not in our streets, nor crave any thing at our hands, but to breathe our air, and to see our sun. They labour truly, they live sparingly. They are good examples of virtue, travail, faith, and patience. The towns in which they abide are happy, for God doth follow them with his blessings.

Thus have I opened nineteen untruths all packed in this Bull. If I would have been curious or quarrelous, I might have gathered twice so many. But I have no pleasure to pass further in them. God and man, heaven and earth, know they are untrue. I may say to pope Pius, “Thou son of man, Psalm iv. 2. how long wilt thou blaspheme the honour of God? why hast thou such pleasure in vanity, and seekest after leasing?” What opinion hath he of our nation? doth he think we are so simple to be led in a masket with so vain fables? doth he think we have neither eyes to see, nor hearts to judge? doth he think his bare word will go for gospel? would he write thus if he thought there were a God? If he deceive us in these earthly things which we see with our eyes, no reason we credit him in heavenly things. Christ is the truth. It becometh not his vicar to speak falsehood.

Now let us examine how he wresteth and corrupteth the scriptures of God, how he giveth us a false interpretation, and corrupteth them. In his whole Bull he hath one only place out of the scripture, only one place, I say, and no more: and the same he setteth down to maintain his own authority and to uphold his power, whereby he setteth up and deposeth the kings and princes and states of the world. The words be the first chapter of Jeremy: “Behold this day have Jerem. i. 10. I set thee over the nations and over the kingdoms, to pluck up, and to root out, and to destroy, and throw down, to build and to plant.” If he abuse this place of scripture, which he hath advisedly chosen and sent over, to make thereby some show of his devilish practices, to work rebellion and treasons among us; we may well think he dealeth the like with other places, when he draweth them to serve his turn.

*Hunc unum super omnes gentes principem constituit, qui*

*evellat, destruat, &c.*: “He hath appointed him only (Peter and his successor the bishop of Rome) prince over all nations, to pluck up, and to destroy, to root out and throw down, to build and plant.” No doubt this commission is large. There can be no greater authority given in matters of the world. But this authority hath no man. God keepeth it to himself.

*Prov. viii. 15.* “By me kings reign, and princes decree justice.” They bear my name, they draw my sword, they are my ministers to take vengeance on him that doeth evil: their hearts are in my hands, I turn them whithersoever it pleaseth me: I take the prayers and supplications, and intercession for kings, and for all that are in authority, that men may lead a quiet and peaceable life in all godliness and honesty. Daniel telleth king

*Daniel iv. 32.* Nebuchadnezzar: “That the Most High beareth rule over the kingdom of men, and giveth it to whomsoever he will.” Wherefore doth he not give this glory unto God? wherefore saith he, I will go up and be like unto the Highest: I will exalt myself, and shew myself that I am God? I have, saith he, a deed of gift. The words set down by the prophet Jeremy are my warrant to place and depose whom I will.

And he doth not only say thus, but as if it were too small and base a title, to set the name of God, or of our Saviour Christ, before the words of his privilege, he keepeth his feet from the ground, and raiseth aloft, and jetteth in the air above,

*Ephes. vi. 12.* as though he were one of the “spiritual wickednesses which are in the high places,” and saith: *Regnans in excelsis, cui data est omnis in caelo et in terra potestas, &c.*: “He that ruleth in the heights, to whom all power is given both in heaven and in earth,” &c. Let him not deceive you with vain words. You shall witness against him, that he taketh the name of the Lord his God in vain. For if any word in that piece of scripture be spoken either of prince, or removing of princes; if the whole sense of those words carry any greater authority to the pope than to the bishop of any other place, or to the simplest minister in the world, let me be no more credited. Mark therefore, and see how boldly and fondly pope Pius seeketh to mock the world. First he saith: *Deus constituit me unum principem super gentes*: “God hath appointed me alone to be prince over the nations.” Here is a shameless falsifying of God’s words. The prophet

saith : “ I have set thee over the nations.” The pope thrusteth in three words more, “ me,” “ alone,” and “ prince,” that so he, and none but he, may revel and rule in all places. Read the place of the prophet, if you have your books. The words are : “ I set thee over the nations.” They say nothing, neither of the pope, nor of Peter’s successor, nor of one alone, nor of prince. All there the pope hath pieced of his own device.

But Solomon warneth him : “ Put nothing to his words lest <sup>Prov. xxx. 6.</sup> he reprove thee, and thou be found a liar.” Also St. John telleth him : “ If any man shall add unto these things, God <sup>Rev. xxii. 18.</sup> shall add unto him the plagues that are written in this book.” Whose words, or what evidence, will he not corrupt, which dareth in such presumption to handle the word of God deceitfully, and without shame send it forth so into the world ?

As for Jeremy the prophet, unto whom God spake the words which the pope sendeth us, will pope Pius say that he was a prince, and had authority over nations and kingdoms ? will he say that Jeremy deprived princes, and thrust them from their royal seats ? Jeremy did no such thing. But all contrary : he suffered persecution, not only of the princes, but of the wicked people. Pashur smote him and put him in the stocks. He was in derision daily, every one mocked him. <sup>Jer. xx. 7.</sup> He heard the railing of many, and fear came on him on every side. All his familiars lay in wait for him, that so they might prevail against him, and execute their vengeance upon him. He moaneth his case before God, saying : “ How is it that I came forth of the womb to see labour and sorrow, that my days should be consumed with shame ? ” And in the six and twentieth chapter, all the people were gathered against Jeremy in the house of the Lord, then the priests and the prophets and all the people took him and said : “ Thou shalt die the death.”

Was all this done unto him by rebellion, as against their prince ? was it because he had used himself proudly or cruelly in matters of temporal government ? was it not rather, “ because he stood in the court of the Lord’s house, where the <sup>Jer. xix. 14.</sup> Lord had sent him to prophesy, and said to all the people the <sup>and xx.</sup>

*Jer. xxvi. 9.* words of the Lord of hosts." Was it not "because he prophesied in the name of the Lord?"

Would pope Pius be thus set over nations and kingdoms? would he be smitten and put into the stocks, and railed at? *Jer. xxxviii. 6.* would he have his days consumed in shame? would he be let down with cords into the dungeon where was no water, but mire, and so stick fast in the mire? would he have his friends moan his case to the king, and tell what evil hath been done to him, in that they have cast him into the dungeon, and say, he dieth for hunger in the place where he is? would he, I say, thus be set over nations and kingdoms? or will he say, that Jeremy, suffering these reproaches of the rulers, and the priests, and the people, did enjoy an earthly peace, and possess a worldly kingdom? or will he say, that God mocked his prophet, when he said unto him, "This day I set thee over nations?"

The words therefore must needs have another meaning, and what that meaning is, who is better able to declare than Jeremy himself? "The Lord stretched out his hand, and touched my mouth, and the Lord said unto me, Behold, I have put my words in thy mouth.—I have ordained thee to be a prophet unto the nations.—Thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak. Be not afraid of their faces.—For I this day have made thee a defenced city and an iron pillar, and walls of brass against the whole land, against the kings of Judah, and against the princes thereof: against the priests thereof, and against the people of the land. For they shall fight against thee, but shall not prevail against thee. For I am with thee, saith the Lord." Such authority hath he over the nations: to be their prophet, to speak what the Lord commanded, to reprove them without fear.

In like authority spake Elias to Ahab: "I have not troubled Israel, but thou and thy father's house, in that you have forsaken the commandments of the Lord, and thou hast followed Baalim." In like authority spake John the Baptist *Mark vi. 18.* unto Herod: "It is not lawful for thee to have thy brother's wife." And the like authority did God give unto Moses: *Exod. vii. 1.* "Behold I have made thee Pharaoh's god. Thou shalt speak all that I command thee. And thou shalt say unto him, The

Lord God of the Hebrews hath sent me unto thee." As Moses was set over Pharaoh king of Egypt, and Elias over Ahab king of Israel, and John over king Herod, so was this prophet set over the nations: not to remove or pull them down, but to rebuke their errors, and to direct their lives: to plant the truth, to overthrow the vanity of men, and to build the fear of the Lord. In all this we find nothing for the pope's purpose.

But if it were so, and that had been the meaning of this place, what had that made for him? was Jeremy his predecessor in the bishopric of Rome? or is he the successor of Jeremy in Israel? was the prophet called the head of the church? had he, and did he exercise such jurisdiction over kings and princes, as the pope hereby challengeth? if he never attempted any such things, how doth pope Pius maintain his proceedings by the example of Jeremy? or, if the words will carry no such meaning, why doth he so vainly allege them? One of their own doctors saith: "He speaketh not of the overthrowing of the kingdoms of the world, but of <sup>Johan. de Parisiis, cap. 15. [p. 128.]</sup> the overthrowing of vices, and of the planting of faith and manners." And so Hierom writing upon the same place: *Omnis plantatio, quam non plantaverit Pater caelstis, eradica-<sup>Hieron. in 1. Hierem.</sup>bitur: et aedificatio, quæ super petram non habet fundamentum, sed extracta est in arena, sermone Dei suffoditur atque destruitur:* "Every plant which our heavenly Father hath not planted is rooted up: and that building which is not founded on a rock, but is built upon the sand, is undermined and overthrown with the word of God."

Such poor Jeremies hath God given unto the world, who have overthrown and pulled up the vanities and follies which were grown to a great height in the church of God. They have planted<sup>\*</sup> faith and manners. They have opened and preached the truth. The Lord hath prospered their labours, as we see this day. He hath rooted out those strange plants, and thrown down the weak foundations with the breath of his mouth. This is "the plucking up, the rooting out, the destroying, and throwing down:" this is "the building and planting" whereof the prophet speaketh: as we have heard it proved by the prophet himself, by the interpretation of Hierom a learned father, who maketh good this saying with two

several places written in the New Testament, and by the confession of their own doctor Johan. de Parisiis, and might be further proved by sundry others.

Yet all this notwithstanding, it must be taken in the sense wherein Pius useth it, or else some of his predecessors popes of Rome might likewise be worthily blamed for their doings. Pope Adrian wrote somewhat roundly to the emperor Freder-

Aventinus in  
Adriano 4.  
[p. 390.] ann.  
1154. rick: *Imperator quod habet, totum habet a nobis. Sicut Zachiarias transtulit imperium a Græcis ad Teutonicos: ita nos possumus illud transferre ab Alemannis ad Græcos. Ecce in potestate nostra est, ut demus illud cui volumus. Propterea constituti sumus a Deo super gentes et regna, ut destruamus, et evellamus, ædificemus, et plantemus:* “Whatsoever the emperor hath, he hath it of us. As pope Zachary translated the empire from the Greeks unto the Germans, so may we again translate the same from the Germans to the Greeks. Behold it is in our power to bestow the empire upon whom we list. Therefore we are appointed by God over nations and kingdoms, to pull down, to root up, to build and to plant again.” No mouth would utter these blasphemies but the mouth of Antichrist.

Jer. i. 10.

Thus have we tried the pope to be a corrupter and a falsifier of the scriptures. He putteth in three words, “me,” “alone,” “prince.” He applieth the place to himself, and among all other to himself alone, and so setteth himself above princes. He changeth the rooting out of error, to the overthrowing of princes; and the preaching of the truth, to the deposing of kings. He forgeth a sense which the Spirit of God, and the prophet Jeremy, never meant. He saith, “Thus saith the Lord,” when the Lord never spake it. He knew them well which said, “They wrest the scriptures to maintain their power.” This thou seest, O God, and sufferest. He calleth himself the vicar of thy Christ, he abuseth thy most holy word, he deceiveth thy people, he maketh thee to be a false witness to his folly: and all this doth he to countenance his ambition and pride.

Now upon warrant of these words so fondly applied, he addressed himself solemnly to pronounce sentence: *Declaramus prædictam Elizabeth eique adhærentes in prædictis anathematis sententiam incurrisse:* “We make it known, that

Elizabeth aforesaid, and as many as stand on her side in the matters above named, have run into the danger of our curse." This is a terrible thunderbolt shot in among us from Rome, in paper. These clouds are without rain : these guns will do no harm. Even so did the Pharisees cast Christ Jesus out of their synagogues, and excommunicate him, and accuse him. So did Diotrephes excommunicate John the Evangelist, and <sup>3. Joh. v. 9.</sup> did neither himself receive the brethren, but forbad them that would, and did thrust them out of the church. So was Hilary accursed and excommunicated by the Arians. He layeth his curse not only upon the Lord's anointed, our blessed queen, but upon all that follow her godly proceedings, that is, upon every one of you, and upon all other her majesty's true subjects. He knoweth you not, and yet accuseth you. You are children of God, yet he maketh you the children of the devil. The Lord hath shewed the light of his countenance upon you, and hath given you his heavenly word, whereby you have gotten understanding, and are made wiser than your enemies, and are taught to refrain your feet from every evil way, and therefore the pope crieth out against you, and doth reckon you accursed. But his own words tell us : *Neminem* <sup>11. Q. 3.</sup> *ligare debet iniqua sententia* : "A wrongful sentence bindeth no man." The curse shall come into his own bosom. For the Lord our God turneth the curse unto a blessing to us, <sup>Dent. xxiii. 5.</sup> because the Lord our God loveth us. And, "He will send a curse upon them, and will curse their blessings : yea, he hath cursed them already, because they do not consider in their hearts, nor give glory unto his name. He hath also made them to be despised and vile before all the people, because they have not kept his ways."

In this case Christ saith : "Rejoice and be glad. For so persecuted they the prophets which were before you." Origin sheweth how all that be like minded unto Pharaoh, cry <sup>Orig. hom. 3. in Exod. [ii. 138.]</sup> out that men are seduced and led out of their way, if Moses and Aaron, that is, if the speech of the preachers call upon them to be diligent in the law of God, and to follow his word. And Chrysostom telleth us, this is no new thing. *Ne admi-* <sup>Chrysostom. hom. 1. ad Popul. Antiochen.</sup> *remur quod spiritualibus instantes multa patiamur adversa*, &c. : "Let us not marvel, if we abide many adversities, because we follow after and desire those things which are

spiritual." For as the thief diggeth not, nor layeth his wait at the place where straw, and chaff, and feathers are laid, but there where is gold and silver: so is the devil most out of quiet with those, which take in hand spiritual business. "These things," saith our Saviour, "have I said unto you, that ye should not be offended. They shall excommunicate you: yea the time shall come, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father nor me."

But what are the effects and force? what success take the pope's blessings and his curses? he stirred up the king of France to plague his subjects, and to that purpose he blessed him and his followers: they and their country were brought to great misery. He blessed Philip king of Spain: he hath been wonderfully troubled by the Moors at home, and liveth in continual turmoil with his subjects in other his dominions abroad. He blessed the states of Venice: they are still disquieted by the Turk. On the other side, he hath accursed England: thanks be to God it was never better in worldly peace, in health of body, in abundance of corn and victuals. He hath accursed the princes and states of Germany: they were never stronger. He blesseth his own side: but it decayeth and withereth. He curseth the gospel, but it prevaleth and prospereth. The more he curseth, the more it prospereth. This is the Lord's doing, and it is marvellous in our eyes. So doth God turn the pope's curse into a blessing unto us. And so we may well say with Seneca: *Cælestis ira quos premit miseros facit: Humana nullus*: "The anger of God maketh those men miserable upon whom it lighteth: but so doth not the wrath of man."

*Quin etiam ipsam prætenso regni prædicti jure, necnon omni et quocunque dominio, dignitate, privilegioque privatam*: "We also make it known, that we have deprived her from that right she pretended to have in the kingdom aforesaid, and also from all and every her authority, dignity, and privilege." This is the other part of the pope's sentence. In this his vain phantasy, and by this childish mockery, he thinketh to depose queen Elizabeth from her kingdom. O vain man! as though the coasts and ends of the world were in his hands, or as if no prince in the world might rule without his sufferance.

Seneca in  
Hercule  
Cæte. [lin.  
441.]

So have the proud prelates of that see these many years troubled the states of Christendom, and thereby been cause of much slaughter and shedding innocent blood. And so at this present he seeketh to disquiet Elizabeth: Elizabeth, I say, our sovereign and most gracious lady, a virgin full of wisdom, virtue, grace and compassion: she is unto us as a comfortable water in a dry place, as a refuge for the tempest, and as the shadow of a great rock in a weary land.

The greatest blessing, which God giveth to any people, is a godly prince to rule over them. The greatest misery, that can fall upon a people, is to have a godly prince taken from them. For by a godly prince he doth so rule the people as if God himself were with them in visible appearance. The prince walketh in the ways of the Lord: the nobles follow the steps of the prince: and the people fashion themselves to the example of the nobles. The face of a godly prince shineth as the sunbeams, and bringeth joy and comfort to his subjects.

When the Lord was displeased with the people of Israel, he took Samuel from them, and gave them Saul to be their king. Saul did wickedly, without justice, without mercy. He devoured the people like a lion, he overthrew the tabernacle, and slew the priests. Then was there no revelation: none that did prophesy, or care for the name of the Lord.

But when God took mercy upon the people, he gave unto them David, a man after his own heart. He delivered him from danger, and took him out of the lion's mouth. He crowned him, and did set a crown of pure gold upon his head. David loved the people, he taught them the ways of God, he put down idolatry, and destroyed the groves, he set up a tabernacle to the God of Jacob. Under him the people had great prosperity in their houses and abroad, in their vines, in their corn, and in their cattle, in time of peace, and in time of war.

When it pleased God to send a blessing upon us, he gave us his servant Elizabeth to be our queen, and to be the instrument of his glory in the sight of all the world. Who is so blind which seeth not? who is so unthankful that remembere not what things God hath wrought by her? who seeth not the glorious beams of the truth? who seeth not the wonderful peace in which we have lived? who seeth not the wise

and safe guiding of the people ? One of these alone were a great blessing, but all together are such a blessing, as our fathers before us never enjoyed so happily.

As touching religion, let us think of that time of ignorance wherein we were before. How miserable a case was it to see such deadly dumbness in the church of God ? to see the people led away in the dark, they knew not whither ? to see the word of life taken away ? to see the people fed with fables ? to see an idol set up in the place of God ? to see Jesus Christ our Saviour put to silence ? In this case were we. This we did see, we did feel this. Out of this deadly dungeon God delivered us by the hand of our queen. By her he restored the truth : by her he sent us the light of his holy word : by her he hath relieved the hearts of the people. God himself hath been the worker hereof. Elizabeth hath been his instrument, and the mean by whom he hath done this work.

And mark the time when she attempted this. Even at the first entry into her kingdom : at which time the king of Spain, the king of France, the queen of Scots, and many of the nobles and the bishops of this realm were against it. She

*Matt. vi. 33.* had learned “first to seek the kingdom of God :” she had learned to seek his glory, and not her own : she had learned to

*Psal. cxxxii. 4.* say as David said, “I will not suffer mine eyes to sleep, nor mine eyelids to slumber, until I find out a place for the Lord, an habitation for the mighty God of Jacob.” She had learned

*Rom. viii. 31.* to say, “If God be on our side, who can be against us ?” So was her gracious heart consumed with the zeal of God’s house.

O who can conceive the joy and comfort of the people ! It was so great, as no man can declare. They held up their hands to God, they had not words to give him, they could not speak for joy. They rejoiced as a bird doth at the day-spring : as Jonas rejoiced when he came out of the whale’s belly : as Daniel rejoiced when he was brought safe out of the lion’s den : as the children of Israel rejoiced when they came out of Egypt : as the three children rejoiced when they came forth of the burning furnace : so did we rejoice and said : “This is the day which the Lord hath made, let us rejoice and be glad in it.”

I need not speak of the continual peace, which God hath

given us all the time of her government. He that knoweth not the price of peace, and how to esteem it, let him behold the kingdoms which border next upon us, how pitifully they be afflicted. Let him behold Spain, France, Denmark, Flanders, and Scotland: and consider what they have suffered these few years past: what houses have been overthrown, what cities have been burnt, what blood hath been shed! how many women have lost their husbands! how many mothers have lost their children! and how many children have been made fatherless!

But God, even our God, gave us queen Elizabeth: and with her gave us peace, and so long a peace as England hath seldom seen before.

What should I speak of her wisdom in government. Let us look upon the state as it was before: what hunger was in this land? many of our brethren died for lack of food. What cruel executions were then in London? there were few streets where was not set up a gallows or a gibbet. In Oxford two and fifty were executed at one sessions. What diseases fell upon us? the gravest, and wisest, and richest men were taken away. Calais was lost. A stranger and foreign people had the rule over us. All things went against us, because God was not with us.

But God restored by his servant our queen those joys again, which we lacked. He hath given us civil peace among ourselves, and peace with foreign nations. He hath given us health of body, and store of victuals: discharge of debts, and avoiding of strangers: he hath given us mercy in justice, abandoning all cruelty. We are now with God, and all things go well with us.

They talk much of an unbloody sacrifice. It is not theirs to offer it. Queen Elizabeth shall offer it up unto God: even her unbloody hands, and unbloody sword, and unbloody people, and an unbloody government. This is an unbloody sacrifice. This sacrifice is acceptable unto God. I say not, that it is not lawful for her to put to death. God saith: “Thine eye shall not pity the wicked, nor shew mercy: but thou shalt kill him: that all Israel may hear and fear, and do no more any such wickedness as this among you.” She must do it: if she would not, yet her laws would see offenders

Deut. xiii. 8.

punished. But I speak it to shew the gracious goodness of her merciful nature.

Oh how graciously did her majesty commend us her subjects to the careful and wise government of her council and judges, when she spake thus unto them! “Have care over my people. You have my place: do you that which I ought to do. They are my people. Every man oppresseth them, and spoileth them without mercy. They cannot revenge their quarrel, nor help themselves. See unto them, see unto them, for they are my charge. I charge you, even as God hath charged me. I care not for myself, my life is not dear to me, my care is for my people. I pray God whosoever succeed me, be as careful as I am. They which might know what cares I bear, would not think I took any great joy in wearing the crown.”

These ears heard when her majesty spake such words. I trust they will work such attention in your hearts, which hear them reported, as they did in me when I heard them spoken. She loveth her subjects, and they reverence her: she is careful for them, and they are true to her. God continue his blessing towards her, and overshadow her with his merciful hand. For she is the comfort and diamond of all Christendom. This is she, against whom pope Pius rageth and stormeth, and hath sent his curse and sentence of deprivation against her. If he had been acquainted with our happy estate under her, he might with better grace have said to her: “Because thy God loveth England, to establish it for ever, therefore hath he made thee queen over them to execute judgment and justice.” He might with more and better ad-

Numb. xxiii. 8. visement have said: “How shall I curse where the Lord hath not cursed? or how shall I detest where the Lord hath not detested?” He is not so wise as Balaam, which would not for a house full of gold pass the commandment of the Lord, to do either good or bad of his own mind.

*Præcipimus et interdicimus universis, et singulis proceribus, subditis, et populis, et aliis prædictis: ne illi ejusve monitis, mandatis, et legibus, audeant obedire: qui secus egerint, eos simili anathematis sententia innodamus: “We charge and forbid all and every the nobles and subjects, and people, and others aforesaid, that they be not so hardy as to obey her, or*

her will, or commandments, upon pain of like curse upon them." Would you take this man to be the vicar of Christ? He seemeth rather to be some master of misrule, which so dischargeth all manner of subjects from all manner obedience. For what order will he leave us, when we may not do those things which we do under her obedience, by charge of her will, or commandments or laws? His words speak very broad. I command under pain of damnation, that no servant obey his master, no wife obey her husband, no child obey his parents, and that no subject obey his prince. "I command and forbid, that you dare not obey her," &c.

But what if you shew him of our laws which queen Elizabeth hath made and established against burglary and robbing by the highway, and any other kind of theft: against murder, adultery, and all filthiness (as keeping of concubines and courtesians, like to the use of his city at Rome)? Keep them not, saith the pope, under pain of my curse. Again, sir, by her laws we are required to resort to our several churches, there to hear the word of God, to give thanks unto him, and to pour out our prayers before him, &c. He yet saith, Obey them not. What shall we do then for laws of common peace, and of holding our possessions, and goods to our private use, and so maintaining the good estate of our neighbours? for paying our rents to landlords, and custom and tribute, where custom and tribute are due? Let not any obey these laws, saith the pope. Let no man dare obey her, or her will, or commandments, or laws. Esteem not her law, as a law: take not her to be your queen.

Is not this fatherly counsel? are they not happy which follow it? what godly creature ever gave the like? what patriarch, or prophet, or evangelist, or apostle ever sent the like commissions into the world? Pius will be called the vicar of Christ. Did Christ ever set up himself against the prince, did he so teach his disciples? was it any part of that doctrine he hath left us?

Pius telleth us, he is successor to Peter and Paul, that he is invested in their authority, and enthronized in their chair. Let us confer the doctrine of Peter and Paul with that which is written by their successor. Pius saith of our sovereign: "Let no man be subject to her, or obey her." But Peter

<sup>1</sup> Pet. ii. 13. saith: “Submit yourself to all manner ordinance of man for the Lord’s sake, whether it be unto the king, as unto the superior: or unto governors, as unto them which are sent of him for the punishment of evil-doers, and for the praise of them that do well: for so is the will of God.” And again he saith: “Fear God, honour the king.” Peter saith: “It is the will of God that you obey your prince.” Pius gainsaith: “Obey not your prince: my will is, that you obey not.”

<sup>2</sup> Rom. xiii. 1. Paul hath left words for our obedience. “Let every soul be subject to the higher powers, for there is no power but of God, and the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist receive unto themselves judgment.—For he is the minister of God for thy wealth: but if thou do evil, fear, for he beareth not the sword in vain.—Wherefore ye must be subject, not because of wrath only, but also for conscience sake.—Give therefore tribute to whom you owe tribute, custom to whom custom, fear to whom fear, honour to whom you owe honour.” Now saith Pius: “Let no soul be subject to the higher powers, resist power, resist the ordinance of God, be not subject, neither for wrath nor for conscience. Yield your prince no tribute, no custom, no fear, and no honour.” How agreeth this with the apostle? whether it be right in the sight of God that you be led by Peter and Paul, the apostles of Christ, or by pope Pius, judge ye. And for what prince doth Paul require this of the Romans? for Nero, an enemy to God and godliness, and all that lived godly: who destroyed and burned their city: who slew his mother, and ripped that belly which brought him to life: a monster in nature, and the most wicked ruler that ever reigned. And yet doth Paul require them to obey him, because he is the minister of God, &c.

Who was like to Nebuchadnezzar, king of Babylon? he was the rod of the Lord’s wrath, he oppressed the people of God: fired and razed their city, sacked their sanctuary, and

<sup>3</sup> Baruch i. 11. spoiled their temple: yet are the people commanded “to pray for the life of Nebuchadnezzar king of Babylon, and for the life of Baltazar his son, that their days may be upon earth as the days of heaven.” And again God speaketh by the pro-

phet Jeremy : “ I have caused you to be carried away captives Jer. xxix. 7. from Jerusalem unto Babylon. Seek the prosperity of the city, whither I have sent you away captives, and pray unto the Lord for it : for in the peace thereof shall you have peace.” If the apostle withdrew not the Romans from the subjection of Nero, if the prophets willed the children of Israel to pray for Nebuchadnezzar, who were wicked princes, will pope Pius tell the subjects unto a godly and virtuous lady, that they must not obey her ?

Into what case doth he lead miserable simple men, that give him some credit ? how doth he amaze them ? God telleth us we receive to ourselves judgment, if we resist his ordinance. Pius saith, we are accursed, unless we do resist it. What shall a simple man do ? which way shall he follow ? If he obey God, he must forsake the pope : or, if he obey the pope, he must forsake God. If he obey the prince, as God willeth him, then the pope curseth him : or, if he disobey the prince, as the pope willeth him, then doth God condemn him. The commandment of the one is as contrary to the commandment of the other, as light is contrary unto darkness. But thanks be to God who hath filled us with the knowledge of his will. We know pope Pius is no God. We pray for him that he may be the servant of God.

Paul hath warned us, “ If an angel from heaven,...or if any Galat. 1. 8, 9. man preach unto you otherwise than that you have received, let him be accursed.” We have received of Paul, and of Peter, and of God himself, that we should obey : yet dareth pope Pius, no angel, but a man, command us that no man obey, no not under pain of his curse. Accursed is he for so commanding, we have good warrant to say he is accursed.

*Omnes qui illi quomodounque juraverunt, a juramento hujusmodi ac omni prorsus dominii, fidelitatis, et obsequii debito, perpetuo absolutos declaramus :* “ We pronounce, that all, whosoever by any occasion have taken their oath unto her, are for ever discharged of such their oath, and also from all fealty and service, which was due to her by reason of her government.” Doth pope Pius know, what an oath meaneth ? doth he know, what it is to swear by the name of God ? An oath is a solemn promise made between men, wherein God (who knoweth the secrets of the heart) is called to witness of

the doing. As for example, we have taken this oath: "I will be a true and liege subject to our sovereign lady queen Elizabeth: I will neither in word nor deed procure her evil: I will not conceal any treason or conspiracy against her: and this do I promise, as I hope to be saved by the blood of Jesus Christ: and I take witness to this of God, who seeth the singleness of my heart, beseeching him to avenge it upon me, to put my name out of the book of the living, and to give me no portion in the kingdom of Christ and of God, if I willingly or wittingly break this my promise." Such is the oath which we have taken to her highness.

"This is nothing," saith pope Pius, "I can dispense with it, I am able to dispense against the law of nature, against the canons of the apostles, against the New Testament: I can dispense for all things done contrary to the commandments of the Old and New Testament: I can dispense against the law of God. I am above all general councils, my will must be kept for a law." And doth he only say this? or shall we think they be words of reverence, written by such as are devout to his holiness, and that he doth not so much as he may by virtue of his special privilege? who was it that gave a dispensation to the brother, that he might marry his own sister? who was it that gave dispensation to Henry the Fifth to rise up against Henry the Fourth his own father, and put him from the empire? what dispensation pope Pius sent to king Philip God knoweth, but the young prince the king's son lost his life<sup>20</sup>. I know not what dispensation past lately into Scotland, but the king was strangled, &c.

A horrible deed; the world knoweth it was so, what mists and pretences soever they make. To work such practices, the pope sendeth abroad his dispensations.

Such a dispensation did pope Pius lately send into England, and discharged the subjects from their due obedience to our prince, and thereby made way for them, with his favour and license to run headlong into everlasting damnation. With some weak heads he hath prevailed. It is likely he hath used secret conference with them some long time before they would be drawn to be traitors to their own country, and be emboldened

<sup>20</sup> [This alludes to the tragical fate of Don Carlos, put to death by order of his father Philip II.]

to put themselves in armour, and rob, and spoil, and burn, and kill their countrymen, and friends, and kinsfolks, and children, and parents, against the law of nature and the commandment of God.

This was done not long sithence. You cannot but remember it, they were in arms, and had gathered a great company of confederates: the banner was displayed in field. What think you was their meaning? or to what end did they rise? among all those that live within this realm, whose person sought they? against whom bent they their spears? and against whose body drew they their swords? But the Lord preserved his anointed: he hath placed her upon his holy hill of Sion: no traitorous malice shall annoy her.

Consider now whence all this rebellion grew. There is no treason without conference. There, even there, began all our trouble. The master of all this mischief sitteth in Rome, as I told you before: the coals were kindled here, but the bellows were there, and there sat he that blew the fire. We saw the poppets, but the juggler that drew the strings kept himself close. They which rebelled brake their oaths, forswore themselves, robbed their country, spoiled towns, burnt the holy Bible the word of God, they cared neither for God nor man; neither for prince nor for law. They were promised furtherance in their doings, by insurrections which should have been likewise made in other places of the realm. In all this they took courage and countenance of pope Pius. He furnished them with all device of council, he blessed them in their purpose, he promised them forgiveness of their sins, for part of their wages.

Miserable man, which could find no better company: and in miserable case, when he cannot be upholden by other means than by treason. But most miserable are they, which through his wicked persuasions are content to cast themselves, and to seek how their country may be brought under the subjection of foreign enemies, into bondage and misery. So doth he loose and set at liberty the consciences of men, and flattereth the wicked in their ungodliness, as if his dispensation should be their excuse.

It is an old saying, *Caveat emptor*, “let him that buyeth take heed.” What colour soever the pope setteth on his

merchandise, let the buyer take heed of them. We have called God to record unto our souls: our conscience standeth charged. If we commit perjury, God will avenge it. If we resist the power, we break the ordinance of God, and then we receive to ourselves damnation. Let us therefore be wise and circumspect. As for pope Pius' word, it is no warrant for us against the judgment of God. 'In the day of the Lord, when we would call him forth for our discharge, we shall not find him. He is not able to warrant himself.

Yet for his better credit, and to prevail the more with us, he saith well of himself, and magnifieth and advanceth his own name, when he telleth us: "I am a prince: I am above nations and kingdoms: I excommunicate kings and princes: I deprive them, and put them down, and root them up: I have authority over their subjects, I discharge them of their oaths: I curse them, and give them up to the devil: I am like to the Highest." These are blasphemous and abominable words, meet words for him that sent them: to whom is given a mouth to speak great things and blasphemies. And thus he imagineth all the world should fall down before him with a *sanctus*. He imagineth he holdeth the sun and moon in his hands, and can rule them as it pleaseth him: and thus is fallen into a pleasant phrensy: he dreameth of great matters, and with his own breath he bloweth himself big like a bladder.

But this breath is nothing, it is easy to let it out, and then the bladder will also be as nothing. It will not be so easy as he thinketh, to have such place given him in the consciences of men, as he sometimes had: or to root out all that profess the gospel of Christ, or to make that the name of the Holy One of Israel shall be no more spoken of. Yet he attempteth it, and thereto employeth all his power, and his wisdom, and his counsel. But "he that dwelleth in heaven laugheth him to scorn, the Lord shall have him in derision." As though he were a Samson, he taketh hold of the pillars, he crasheth them in pieces: but the house which he pulleth down shall fall upon his own head. His heart is exalted against his fall which is at hand. All his great boast is but a cloud of darkness: a clear wind will blow it over.

And now to give you a short view of the whole matter. Remember that pope Pius hath sent us over against our gra-

cious queen and all her subjects, a sentence of his curse and deprivation. Wherein he hath dealt ignorantly, and contrary to the laws, without wit or discretion, and followeth no order. For the sentence which should be kept until the last, is given out before the parties were called, or the cause and proofs duly alleged and examined.

Remember, that he is no competent judge, that he hath no jurisdiction over us, that he himself is a party, that he hath been accused and found guilty by the judgment of the whole world, that he is overmuch affectionate in the case, wherein he seeketh to exalt and enrich himself.

Remember, that he hath conveyed nineteen untruths into this one bundle : that he hath forged a false commission : that he hath corrupted and falsified the word of God, and hath made God a false witness unto his follies. Remember that he teacheth us contrary to that we have received of Peter, and of Paul, and of Christ, and of God : and that he saith : “ Let no soul be subject to the higher powers, let every soul resist the prince, let him withstand the ordinance of God, be not obedient, neither for wrath, nor for conscience : give no custom, nor tribute, nor fear, nor honour unto her.”

Remember, if thou obey thy prince as God hath commanded thee, thou art accursed by the pope : or, if thou disobey the prince as the pope requireth thee, thou art condemned by the judgment of God.

Remember, that the pope hath conference with traitors in all countries, that he raiseth subjects against their princes, that he causeth princes to plague their subjects, that he hath no regard of the stranger and the fatherless, that he suffereth Jews and harlots to live in wealth and peace with him at Rome : and yet will not suffer a Christian and lawful prince to live in the peace of her own country at home, that he is the procurer of theft, and murder, of rebellion and dissension in the land : that he hath sent in a Bull to shew his meaning and to work our disquiet, so bold, and vain, and impudent a Bull, and so full fraught with blasphemy and untruth, as never before him did any. Let these things never be forgotten. Let your children remember them for ever.

Let us and your children with us pray. “ God save queen Elizabeth, and confound all those which rise up against her.”

Let us at the length take knowledge of the pope, and of his enterprise and boldness. He and his predecessors have deceived the world, and our fathers before us. Let us be no more children in understanding. God hath given us the light of his word: we have by it espied wherein they robbed us, let us be no more deceived. I say unto you again, I beseech you, let us at the length take knowledge of the pope, and of his enterprise and boldness. He and his predecessors have deceived the world, and our fathers before us. Let us be no more children in understanding. God hath given us the light of his word, we have by it espied wherein they robbed us. Let us be no more deceived.

And thou, O most merciful Father, be our defence in these dangerous times. The lion rangeth and seeketh whom he may devour. Look down from thy heavens upon us. Give thy grace unto Elizabeth thy servant. Thou hast placed her in the seat of her fathers: thou hast made her to be a comfort unto the people: thou hast endued her with manifold gifts: shadow her under the wings of thy merciful protection: confound and bring to nothing the counsel of her enemies: direct the work of thine own hands: establish that, O God, which thou hast wrought in us: so we which be thy people, and the sheep of thy pasture, shall give thee honour and praise for ever and ever. *Amen.*

A TREATISE  
OF  
THE HOLY SCRIPTURES,

GATHERED OUT OF CERTAIN SERMONS WHICH THE REVEREND  
FATHER IN GOD, BISHOP JEWEL, PREACHED AT SALISBURY:

ANNO DOMINI, 1570.

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A MONG all his creatures in heaven or earth, God hath not made any like unto the sun in the firmament, the beams whereof are beautiful and pleasant, and do give comfort in all places to all things. It rejoiceth the whole, and relieveth the sick: it causeth birds to sing, fishes to play, cattle to stir, worms to creep, grass to grow, and trees to bring fruit: it reneweth the face of the whole earth. Yet a blind man hath no pleasure in the beauty thereof, because he is blind and cannot see it: yet a dead man hath no warmth by the heat thereof, because he is dead and feeleth it not. Adam was placed in paradise, in perfect estate, and in the company of God's angels. God walked and did talk with him. He heard the voice and beheld the presence of God. The rivers yielded waters abundantly, the trees brought him food of life. He had plenty without travail, he had pleasures, joy, and his heart's desire. But Adam was unthankful, he knew not God the worker of his happiness, he knew not the place in which he was, he knew not his own state and blessedness: therefore the wrath of the Lord grew against him: he fell into the snares of the devil, he became mortal, and returned to dust.

What nation in all the world so happy as Israel? They were delivered by a mighty hand out of Egypt, from the

tyranny of Pharaoh, from servage and villainy. Their children were no more slain before their faces. They passed through the bottom of the sea, as upon dry land. When they were hungry, there went forth a wind from the Lord, and brought them quails from the sea, and manna was given them from heaven to eat: when they thirsted, the rocks opened and poured out water that they and their beasts might drink. In battle they were mighty and strong, no power was able to stand against them. The Lord went before them by day in a pillar of a cloud, to lead them the way, and by night in a pillar of fire to give them light. When they called upon the Lord, he heard them. When they trusted in him, they were not confounded. But they grew unmindful of all these mercies, and murmured against the Lord, and against his servants: therefore God caught<sup>21</sup> forth his hand against them. He sware in his wrath that they should not enter into his rest. He sent his angel and destroyed them in the wilderness.

Even so fareth it with all such which regard not the word of their salvation: because they have ears and hear not, nor will understand with their hearts, the fury of the Lord shall be kindled against them. The prophet saith in the name of God

*Jer. vii. 25.* to Israel: “I have sent unto them all my servants the prophets,.....yet would they not hear me, nor incline their ear.”

*2 Esd. ix. 31.* And, “Behold, I sow my law in you, that it may bring forth fruit in you. But our fathers which received the law kept it not; neither observed thine ordinances, neither did the fruit of thy law appear. For they that received it perished, because they kept not the thing that was sown in them.” Samuel

*1 Sam xv. 26.* telleth Saul: “Thou hast cast away the word of the Lord, and the Lord hath cast away thee.” Again Jeremy saith:

*Jer. vi.* “How do ye say, We are wise, and the law of the Lord is with us? they have rejected the word of the Lord, and what wisdom is in them?” Again: “Unto whom shall I speak and admonish, that they may hear? Behold, their ears are uncircumcised, and they cannot hearken: behold the word of the Lord is unto them as a reproach: they have no delight in it.—I will cause a plague to come upon this people, even the fruit of their own imaginations: because they have not taken heed unto my words, nor to my law, but cast it off.”

<sup>21</sup> [Reach—caught, the same formation as teach, taught.]

After this sort doth God shew the cause, why his word taketh not place in us, because we are wilful, and will not hear it, nor receive it, nor take delight in it, nor let the fruit thereof appear, but reject it, and make it a reproach, and cast it away from us: and therefore is it that the Lord doth cast us away, that we are unwise, that we please ourselves with our own devices, and follow our own imaginations, and perish, because we have not understanding to hear the instruction of the Lord's word, but like ignorant men disallow it, and cast it behind the back.

The consideration hereof moveth me to say somewhat of the holy scriptures, which are the bright sun of God, which bring light unto our ways, and comfort to all parts of our life, and salvation to our souls. In which is made known unto us our estate, and the mercy of God in Christ our Saviour witnessed. That we may the better see the path which we have to walk in, my meaning is, truly and plainly, and shortly, to shew you what authority and majesty the word of God beareth: then, what profit we may reap by it: also, how needful it is that we be well instructed in the holy scriptures: and what pleasure and delectation a Christian conscience may find in them: and lastly, whether they be dark and doubtful, or plain and easy for your understanding: that when we know the majesty and authority of the word, and what comfort and profit God giveth us by it, we deprive not ourselves thereof by our unthankfulness, nor close up our eyes that we see it not: but hear it in reverence and in fear, that it may be fruitful in us, and we receive it not in vain.

The scriptures are the word of God. What title can there be of greater value? what may be said of them to make them of greater authority, than to say, "The Lord hath spoken them?" that "they came not by the will of man, but holy men of God spake as they were moved by the Holy Ghost?" At the word or proclamation of an earthly prince we stand up, and vail our bonnets, and give good ear to it: we are bound so to do, it is our duty, such honour belongeth to the powers that are placed to rule over us: for they are ordained of God. And whosoever resisteth them resisteth the ordinance of God. If we should have a revelation, and hear an angel speak unto us, how careful would we be to mark, and remember, and be

The authority of the  
Scriptures.  
2 Pet. i. 21.

able to declare the words of the angel ! yet is an angel but a glorious creature, and not God. And what is a king ? great and mighty : yet mortal and subject to death. His breath departeth, and his name shall perish. Both he and his word, his power and his puissance shall have an end. But the word of the gospel is not as the word of an earthly prince. It is of more majesty than the word of an angel. The apostle saith :

Heb. ii. 2.

“ If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward ; how shall we escape if we neglect so great salvation, which at the first began to be preached by the Lord, and was confirmed unto us by them that heard him ? ” God saith by

Isa. lv. 11.

the prophet Esay : “ My word shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.” And

Isa. xl. 8.

the same prophet saith : “ The word of God shall stand for

Luke xvi. 17.

ever.” And, “ It is more easy that heaven and earth pass away, than that one tittle of the law should fail,” saith our Saviour. For it is the word of the living and almighty God, of the God of hosts, which hath done whatsoever pleased him, both in heaven and in earth. By this word he maketh his

John xii. 49.

will known. “ I have not spoken of myself,” saith Christ, “ but the Father which sent me gave me a commandment, what I should say and what I should speak.” And again :

John xv. 22.

“ If I had not come and spoken unto them, they should not have had sin : but now have they no cloak for their sin.” “ No man hath seen God at any time : ” he is invisible, no eye can reach unto him. “ The only begotten Son which is in the bosom of his Father, he hath declared him : ” he hath shewed us the throne of grace, that we may seek for mercy, and find grace in time of need : he hath disclosed unto us the will of his Father. He hath left unto us and ordained that we should hear his holy word.

This word the angels and blessed spirits used when they came down from heaven to speak unto the people : when they came to the blessed Virgin, and to Joseph, and to others : they spake as it was written in the prophets and in the scriptures of God : they thought not their own authority sufficient, but they took credit to their saying, and authority to their message, out of the word of God. This word the prophets vouched and alleged to the people. Albeit they were sancti-

fied in their mother's womb: albeit God had endued them with his heavenly Spirit: although a seraphin came unto one of them and touched his mouth with a hot coal: albeit he saw the Lord sitting upon an high throne: yet they would not speak as of themselves, but only in the name of the Lord: for thus they used to say: The Lord hath spoken, This is the word of the Lord, Hear what the Lord saith. St. Paul, albeit he was taken up into the third heaven, and into paradise, and heard words that are not lawful for man to utter, yet he wrote not his own words to the churches of Rome, of Corinth, and Thessalonica, and of other places, but delivered them which he had received, and taught them according to the scriptures.

This word is the true manna: it is the bread which came down from heaven: it is the key of the kingdom of heaven: it is the savour of life unto life: it is the power of God unto salvation. In it God sheweth unto us his might, his wisdom, and his glory. By it he will be known of us. By it he will be honoured of his creatures. Whatsoever truth is brought unto us contrary to the word of God, it is not truth, but falsehood and error: whatsoever honour, done unto God, disgreeth from the honour required by his word, it is not honour unto God, but blasphemy. As Christ saith: "In vain they Matt. xv. 9. worship me, teaching for doctrines men's precepts." By Esay God saith: "Who required this at your hands?" And by Isa. i. 12. Jeremy: "I spake not unto your fathers, nor commanded Jerem. vii. 22. them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices. But this thing commanded I them, saying: Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways which I have commanded you, that it may be well unto you." Again: "What is the chaff to the wheat? saith the Lord;" Jerem. xxiii. 28. what are your dreams to be weighed with the truth of God? Search the scriptures: in them ye shall learn to know me, and how you should worship me: in them you shall find everlasting life: the words of the Lord are pure words, as the silver tried in the furnace: there is no filth nor dross remaining in them. They are the storehouse of wisdom, and of the knowledge of God. In respect whereof, all the wisdom of this world is but vain and foolish.

Numa Pompilius king of the Romans, Lycurgus king of Lacedæmon, and Minos king of Creta, were wise men, and of great government: they devised laws to rule the people, and bare them in hand that they were taught by revelation: that so their ordinances might win the more credit, and be established for ever. But where are they now? where is Numa, Minos, or Lycurgus? where be their books? what is become of their laws? They were unwise, and had no knowledge, nor understanding of God: they and their laws are dead, and their names forgotten. But the law of God came from heaven indeed, God wrote it with his finger, it is the fountain of all wisdom, and therefore shall it continue for ever, and never have an end.

Here let us behold the great power and work of God.

Exod. xix. 18. When Moses received the law, God himself came down in person, with thousand thousands of angels: the air was darkened at his presence, the mount stood all covered with fire, the earth shook, the heavens thundered, the people stood afar off and fled for fear, and said unto Moses, Talk thou with us, and we will hear: but let not God talk with us, lest we die. This was the first proclaiming and publishing of the law: such force and credit God gave to his word, and warranted himself to be the Lord.

Since that time, so many thousand years are already passed. In the mean time the people of Israel were oppressed by tyrants, were spoiled and chased out of their country. First by Nebuchadnezzar into Babylon: after that by Antiochus into Syria: and lastly, were as vagabonds driven from country to country. Their city Jerusalem was sacked, their houses overthrown, their temples razed, and not a stone left upon a stone: their library destroyed: their books burnt: the tabernacle lost: the covenant broken: no vision, no revelation, no comfort for the people left, nor prophet, nor priest, nor any to speak in the name of the Lord. In all those times of decays, of sackings, of darkness, and of misery, what was done with Jerem. xxxvi. the word of God? It was wickedly burnt by Joachim king of 23. 1 Mac. i. 56. Juda: and Antiochus “burnt the books of the law, and cut them in pieces.” No man durst be known to have them, and avouch the having. So thought they utterly to deface the glory of God, and abolish all remembrance of his laws.

Then came the Pharisees, they drowned the word of God with their traditions: they took away the key of knowledge, and entered not in themselves, but forbad them that came in. After them came heretics, they denied some one part, and some another part of scriptures. They razed, blotted, corrupted, and altered the word of God: of the word of God, they made it their own word, or, which is worse, they made it the word of the devil.

By the space of so many thousand years, the word of God passed by so many dangers of tyrants, of Pharisees, of heretics, of fire, and of sword, and yet continueth and standeth until this day, without altering or changing one letter. This was a wonderful work of God, that having so many, so great enemies, and passing through so many, so great dangers, it yet continueth still without adding or altering of any one sentence, or word, or letter. No creature was able to do this, it was God's work. He preserved it, that no tyrant should consume it, no tradition choke it, no heretic maliciously should corrupt it. For his name's sake, and for the elect's sake, he would not suffer it to perish. For in it God hath ordained a blessing for his people, and by it he maketh covenant with them for life everlasting. Tyrants, and Pharisees, and heretics, and the enemies of the cross of Christ have an end, but the word of God hath no end. No force shall be able to decay it. The gates of hell shall not prevail against it. Cities shall fall: kingdoms shall come to nothing: empires shall fade away as the smoke, but the truth of the Lord shall continue for ever. Burn it, it will rise again: kill it, it will live again: cut it down by the root, it will spring again: "There is no wisdom, neither understanding, nor counsel Prov. xxi. 30. against the Lord."

Let us behold the nations and kingdoms which sometimes professed Christ, and are now heathenish: Illyricum, Epirus, Peloponnesus, Macedonia, and others. Again, let us behold such kingdoms and countries, which were in times past heathenish and knew not God: as England, Ireland, Rome, Scotland, and divers other. They were all without the gospel, without Christ, without God, and without hope of life. They worshipped idols, even the work of their own hands. To them they appointed priests for their service, days and places

for the people to resort together to worship them. Here in England, Paul's church in London was the temple of Diana: Peter's church in Westminster was the temple of Apollo. In Rome they had the temple of the great god Jupiter; and in Florence the temple of Mars; and in other places they had temples dedicated to other idols.

Jupiter, Mars, Apollo, and Diana, were unclean spirits and filthy devils: yet gave they thanks to them for their peace and prosperity, prayed to them in war and in misery, and commended unto them their wives, their children, themselves, the safe keeping and custody of their souls. They built gorgeous churches and chapels: set up images of silver and gold to them: prayed, lifted up their hands, did sacrifice, and offered up their children to them. A horrible thing to say, yet true it is: the darkness of those times were such, that men slew their own children, and offered them up to idols. They said, Great is Jupiter: great is Apollo: and great is Diana of the Ephesians. These are the gods of our fathers, our fathers trusted in them, they made us, and have defended us, and have given us victory against our enemies. Whosoever denied them were thought worthy to die.

Thus were the kings and the princes and the people persuaded. And so continued they by the space of some thousand years, without controlment or contradiction. They had great props of antiquity, universality, and consent: antiquity of all times, universality of all places, consent of all the people. So strongly and so mightily were they founded. Who would think such a religion, so ancient, and so universal, and so defended by common consent, should ever possibly be removed?

But when the fulness of time came, God sent forth his word, and all was changed. Error fell down, and truth stood up: men forsook their idols, and went to God. The kings, and priests, and people were changed: the temples, and sacrifices, and prayers were changed: men's eyes and hearts were changed. They forsook their gods, their kings, their priests: they forsook their antiquity, customs, consent, their fathers, and themselves. What power was able to work these things? what emperor by force ever prevailed so much? what strength could ever shake down so mighty idols from their seat? what hand of man could subdue and conquer the whole world, and

make such mighty nations confess they had done amiss? This did the Lord bring to pass by the power of his word, and the breath of his mouth. This was it that led captivity captive, and threw down every high thing that lifted itself up against the Lord: and brought all powers under subjection unto the Lord. It is the image, the power, the arm, the sword, and the glory of God. It is mighty, of great force and virtue, of authority and majesty, because it is the word of God: therefore the glory thereof is great.

Now let us stand afar off, and humble ourselves, and in <sup>The profit which Christians reap by the scriptures.</sup> reverence and fear learn to take the fruit and comfort of the same: for so is the will of God, that we may be partakers of his glory. But where shall we find entrance into this matter? and how shall we be able to come a-land? For this is the sea, and the depth of all the works, of the judgments, and mercies, and of the kingdom of God. This is a sea that hath no shore, a pit that hath no bottom. The holy scriptures are the mercy seat, the registry of the mysteries of God, our charter for the life to come, the holy place in which God sheweth himself to the people, the mount Zion, where God hath appointed to dwell for ever. The more comfort in them, so much the more greedily let us desire them: the more heavenly and glorious they are, with so much the more reverence let us come unto them.

For consideration of this matter of the fruit and comfort which God worketh by the word: what may we better call to mind, than that is recorded by St. Paul? “ Whatsoever things <sup>Rom. xv. 4.</sup> are written aforetime, are written for our learning, that we through patience and comfort of the scriptures might have hope.” All that is written in the word of God, is not written for angels, or archangels, or heavenly spirits, but for the sons of men, for us and for our instruction: that by them we may receive strength and comfort in all adversities, and have hope of the life to come. It is the word of God, God openeth his mouth and speaketh to us, to guide us into all truth, to make us full and ready in all good works, that we may be perfect men in Christ Jesus: so rooted and grounded in him, that we be not cast to and fro with every tempest.

The profit which the word of God bringeth shall best appear, if we first take a view of our estate, what we are, in

what place we stand, and what enemies make force against us. We are the sons of Adam, stubborn children, the children of vanity and of wrath: the children of those fathers which forsook God, and have erred in their hearts, and were deceived. God which created man and breathed into him the Gen. viii. 21. breath of life, saith: “The imagination of man’s heart is evil from his youth.” Such are we even by the judgment of God; and his judgment faileth not. What error, what idol, what wickedness ever hath been heard, which hath not been forged and wrought in the heart of man? We can neither do, nor speak, nor think the thing that is good: our understanding is heavy, our will froward, our eyes blind, and our heart unclean. We go astray through this world as lost sheep, every man after his own way. Even as a leaf is carried up and down with a blast of wind, so are we easily driven into error: in ourselves we find no stay, no succour, nor help. Such are we, and so weak of ourselves.

But where are we? in the world. And what is the world? Some think it to be a place full of all delights and pleasures, a goodly strong and gorgeous palace, and a paradise of joy. Let no man deceive us, nay rather let us not deceive ourselves: the world is a shop of vanities, it is a dungeon of darkness, a pot full of poison, a ship full of leaks, a way full of snares. It blindeth our eyes, beguileth our senses, and helpeth us forward into all dangers. We are blind ourselves, and the place wherein we are is nothing else but darkness.

Whereunto may I resemble our case? Jeremy the prophet was cast into a dungeon. There he sat without light, and without comfort. His case was miserable, and the place loathsome: yet he knew where he was: he knew what he lacked: he cried unto the Lord, and was delivered. Daniel was cast into the den of lions, there to be torn in pieces and devoured. But he saw his misery, and the danger in which he stood: he saw the lions, the paws which should gripe him, and the teeth which should tear him. His case was miserable: yet is ours more miserable. We are in the deep dungeon of hell, and think we are in safety: we are in the midst of darkness, and think it to be light: we are compassed with lions, with dragons, and scorpions, yet think not of our misery.

Who hath not heard the story of Jonas? Jonas was in a

whale's belly: the place was very dark: the waves beat on every side: he was drowned, yet touched no water: he was swallowed up, yet not consumed: he lived without any sense of life: the fish was his death, the sea was death, and the tempest was death: yet he died not, but lived in the midst of death: he could not see, he could not hear, he knew not to whom he might call for help: he was taken and carried away, he knew not whither. Let us mark well this story, it is a true pattern of our estate, and sheweth what our life is in this world. We are beset with like dangers, we are driven with tempests, we are drowned in like floods, we live in the midst of horrible darkness, we are carried we know not whither.

The philosopher telleth us, truth and falsehood are nigh neighbours, and dwell one by the other: the utter porch of the one is like the porch of the other: yet their way is contrary: the one leadeth to life, the other leadeth to death: they differ little to the show, save that oftentimes the door of falsehood is fair, painted, graven, and beautifully adorned: but the door or forefront of truth is plain and homely. Thereby it happeneth that men be deceived, they mistake the door, and go into error's house, when they seek truth. They call evil good, falsehood truth, and darkness light. They forsake that is good, deny the truth, and love not the light. This moved St. Paul to say of his brethren the Jews: "I bear them re- Rom. x. 2. cord that they have the zeal of God, but not according to knowledge:" they have the care and fear of God: they are zealous in their doings: they have devotion: they pretend conscience: they think they do well, and that they please God. "When they professed themselves to be wise, they Rom. i. 22. became fools." They knew not what they did: for, if they had had knowledge, they would never have crucified the Lord of glory. But they know not the truth of God: they know not God: they are carried away in the vanity of their own heart. Their prayers are no prayers: the truth they hold is falsehood: their faith is no faith: they are sheep without a shepherd. Thus we have heard what we are, and in what place.

Now let us see what enemies bend their force against us. We fight against the gates of hell, with the devil, the prince of darkness, the father of lies: with the devil, which hath

power over the children of disobedience, by whose malice death came into the world. Even that devil bendeth his force against us, which deceived Adam in paradise: which hath deceived the learned philosophers: and beguiled the princes, and wise men, and the worthies of the world: which doth abuse and entice our hands, our eyes, our learning, our wit, and our own heart to deceive us. He rampeth as a lion, and rangeth over the world, seeking whom he may devour. This is his delight and study. He hath been a murderer from the beginning. If this were ever true at any time, our times have found it most true. We are they upon whom the ends of the world are come.

Now is this scripture fulfilled in our ears: now see we the days whereof Christ warned his disciples so earnestly: "They shall say, Lo here is Christ, and there is Christ." This is the truth, that is the truth. "There shall arise false Christs, and false prophets, and shall deceive many," they shall betray the truth. "Many shall be offended by them: if it were possible, the very elect," they whose names are written in the book of life, "should be deceived.—And except those days

Matt. xxiv.  
24.

[Vers. 22.]

[Vers. 29.]

2 Thess. ii. 7.

should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.—The sun shall be darkened, and the moon shall not give her light." The sun is the word of God: the moon signifieth the church. "The powers of heaven shall be moved,...all the kindreds of the earth shall mourn.—Abomination of desolation shall stand in the holy place. Let him that readeth, consider it." This is the mystery of iniquity, of which St. Paul speaketh to the Thessalonians, "which worketh among them that perish." Thus are we forewarned. God hath given us his word to advise us, that we be not cast away unawares. They that walk in the dark know not whither they go: if the blind lead the blind, both fall into the ditch: he that is ignorant, shall not be known. Christ shall say unto him, I know you not: depart from me, ye cursed, into everlasting fire. Their worm shall not die, and their fire shall not be put out.

In this case, what shall a godly disposed simple man do? how shall he settle himself? to which side may he safely join himself? If he make reckoning of learning, there are learned men on both sides: if he make reckoning of virtue and godly

life, there be virtuous men and of godly life on both sides : if he make reckoning of zeal, either side is zealous in the religion they hold : if he make reckoning of the name of the church, they take it as well to the one side as to the other : if he make reckoning of the multitude, there are many on either side, but neither side hath so many as hath the Turk. Whither then may a man turn himself, and to which side may he safely join ? In this case we find the comfort and profit of the word of God. In this case St. Paul telleth us, “ whatsoever things are written aforetime, are written for our learning :” to lighten our eyes, to resolve our doubts, and to guide our feet. This light God hath kindled in his mercy, to lighten them that sit in darkness. Except he had left us a spark of this light we had perished, and become like to Sodom and Gomorrah.

David saith, “ Thy word is a lantern to my paths, and a light to my feet.” By it I may see the way which is before me : by it I can escape danger, and by it I can keep the path wherein I ought to walk. When Christ perceived that the Capernaites and the Jews disliked his doctrine, and went back and walked no more with him, he said to the twelve : “ Will ye also go away ?” You are my disciples whom I have chosen out of this world : will you also go away ? Simon Peter answered him, “ Master, to whom shall we go ? thou hast the word of eternal life.” If we forsake thee, who shall instruct us ? thy word is the word of eternal life.

With this word Christ confounded the scribes and Pharisees, and put them to silence. “ Ye reject,” saith he, “ the commandment of God, that ye may observe your own tradition. For Moses said, Honour thy father and thy mother : whosoever shall curse father or mother, let him die the death. But ye say, if a man say to father or mother, *Corban*, that is, by the gift that is offered by me, thou mayest have profit, he shall be free.” With this word he confounded them for misusing of the temple by buying and selling : “ It is written, Mine house shall be called the house of prayer : but ye have made it a den of thieves.” With this word he put them to silence and confounded their error, in that they thought it lawful for a man to put away his wife for every fault : “ From the beginning it was not so.” With this word he confounded the devil, and chased him from him : “ It is written, Man

Matt. xxi. 13.

Matt. iv. 4.

shall not live by bread only, but by every word that proceedeth out of the mouth of God." And again: "It is written, Thou shalt not tempt the Lord thy God." And again: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

This word confounded the Arians and all sects of heretics. What is become of Marcion, of Nestorius, of Valentinius, of Menander, of Sabellius, of Eutyches, and others? They are blown away as smoke before the wind: the word of God hath confounded them, and beat them away. As Dagon fell, and brake his hands and neck, and could not stand in the presence of the ark of the Lord: even so shall all falsehood fall and hide itself in the presence of the truth of God. As the rod of Moses devoured the rods of the charmers, as the beams of the sun drive away and consume darkness, so shall the word of God chase away errors.

When the two disciples walked by the way with Christ, they said between themselves, after their eyes were opened,

*Luke xxiv. 32.*

that they knew him: "Did not our hearts burn within us, while he talked with us by the way, and opened to us the scriptures?" His words did possess all our senses: this talk was not like common talk, we felt it forcible in us, as the word of God.

*Acts ii. 37.*

Israel heard Peter declare unto them at Jerusalem by proof of the scriptures, that Christ was come; they were not able to resist the word of God, but were pricked in their hearts, and said unto Peter and the other apostles, "Men and brethren, what shall we do?" we acknowledge our error: the words which you speak are most true: they are the words of life: teach us and instruct us what we shall do. They felt the force of it, and yielded unto it: they did acknowledge it was the word of God.

St. Augustine after he had continued long in error, and withdrawn himself into a secret place where he might make his prayer and bewail his ignorance, heard a voice say unto him: *Tolle, lege: tolle, lege:* "Take up and read, take up and read."

*Lib. 8. Confession. cap. 12. [i. 156.]*

And he forthwith took up the epistles of St. Paul, and opened them, and secretly read the chapter which he first lighted on, even these words: "Not in gluttony and drunkenness, neither in chambering and wantonness, nor in strife and envying: but put ye on the Lord Jesus Christ, and take no

*Rom. xiii. 13.*

thought for the flesh, to fulfil the lusts of the same." *Nec ultra volui legere, saith he, nec opus erat. Statis quippe cum fine hujusce sententiae, quasi luce securitatis infusa cordi meo, omnes dubitationis tenebræ diffugerunt:* "I would read no farther, for I needed not. For when I had read to the end of this sentence, all the darkness of doubtfulness vanished away, as if some clear light of security were poured into my heart." It was as if it had been said: O man, acknowledge thy misery: thou art naked, cover thy filthiness: put upon thee Jesus Christ. And forthwith I felt a fire within me, my heart was lightened, the scales fell from mine eyes, I was able to see. Thus was he comforted and stayed by this, the word of God.

This profit of the word St. Cyprian declareth: *Si ad divinæ Cyprian. ad traditionis caput et originem revertamur, cessat omnis error Pompeium.* [p. 141.] *humanus:* "If we return to the head and the beginning of the Lord's traditions, all error of man must needs give place." Theophylactus writing upon these words in the Gospel by Theophyl. in St. John. io. cap. Johan. "He that entereth not in by the door into the sheepfold, but climbeth up another way, he is a thief and a robber," saith: *Non ingreditur per ostium, hoc est, per scripturas. Non enim utitur scripturis testibus, neque prophetis. Num profecto scripturæ ostium sunt per quas adducimur ad Deum: illæ lupos non permittunt intrare: prohibent hæreticos ut nos securi simus: et de omnibus rationem dant de quibus voluerimus. Fur igitur est qui non ingreditur per scripturas in stabulum oxiū, et ita per illas deprehenditur. Sed ascendit aliunde, hoc est, aliam sibi viam et insolitam parat. Talis erit Antichristus:* "He entereth not in by the door, that is, by the scriptures. For he doth not use the scriptures, nor the prophets as witnesses. For indeed the scriptures are the door by which we are brought to God: and they suffer not the wolves to come in, they keep off heretics, that we may be in safety: and they teach us the reason of anything wherein we would be instructed: therefore he is a thief which entereth not into the sheepfold by the scriptures. And by the scriptures it appeareth he is a thief that climbeth up another way, that is, maketh himself another way, a way which was not known nor beaten. Such a one shall Antichrist be." What greater profit? They bring us to God: teach us the truth,

and give us reason of all things: they keep us in safety: suffer not wolves to devour us, keep off heretics, bewray a thief, and make known who is Antichrist. Therefore upon the Gospel

Theophyl. in 12. Luce. by St. Luke he expoundeth these words: “ ‘ Let your lights be burning,’ that is, have not your being in the darkness, and be ye not void of judgment: but take unto you the light of God’s word: which will teach you what things you should do, and what things you ought not to do.”

And as the word of God is the light to direct us, and to bewray errors; so is it also the standard and beam to try the weights of truth and falsehood. Chrysostom, writing upon the four and twentieth of St. Matthew, sheweth it were unpossible for a man to stay himself, and find out which is the true

Hom. 49. in Operc. Im- perf. [tom. vi. app. 204.] church, but by the word of God: “ For it could not be tried by working of miracles, because the gift of working miracles is taken away: and such false miracles as carry some show, are rather to be found among false Christians: nor yet by their conversation and life, because Christians live either as ill or worse than heretics.” — *Nulla probatio potest esse vera Christianitatis, neque refugium potest esse Christianorum aliud, volentium cognoscere fidei veritatem, nisi tantummodo per scripturas:* “ There can be no trial of true Christianity, and Christians which desire to know the truth, whereupon they may build their faith, have no other refuge, but to try and learn this by the scriptures.” “ For,” saith he, “ heretics have the counterfeit and likeness of those things which are proper to Christ. They have churches, they have the scriptures of God, they have baptism, they have the Lord’s supper, and all other things like the true church: yea they have Christ himself. He therefore that will know which is the true church of Christ, how may he know it but by the scriptures? Therefore our Lord, knowing that there should be such confusion of things in the latter days, commandeth, that Christians which live in the profession of Christian faith, and are desirous to settle themselves upon a sure ground of faith, should go to no other thing but to the scriptures. Otherwise, if they had regard to other things, they should be offended and perish, and not understand which is the true church.”

The master of the ship, when he is on the main sea, casteth his eye always upon the load-star: and so directeth and

guideth his ways. Even so must we, which are passengers and strangers in this world, ever settle our eyes to behold the word of God. So shall no tempest overblow us: so shall we be guided without danger: so shall we safely arrive in the haven of our rest. The prophet David therefore saith: “Blessed are they that keep his testimonies, and seek him with their whole heart. Their faces shall not be ashamed: they shall not be confounded which have respect unto his commandment. Blessed is the man whose delight is in the law of the Lord, and in that law doth exercise himself day and night.” The “ law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, and giveth wisdom unto the simple.” This is the rule of our faith: without this our faith is but a phantasy, and no faith: for faith is by hearing, and hearing by the word of God. Therefore Christ saith: “Search the scriptures,.....they are they that testify of John v. 39. me.” There shall ye find testimony of my doctrine, there shall ye know what is the will of my heavenly Father, and there shall you receive the comfort for everlasting life. Again: “He that followeth me shall not walk in darkness, but shall John viii. 12. have the light of life.—If a man keep my word, he shall know the truth, he shall never see death.” Therefore Baruch saith: “O Israel, we are blessed, for the things that are Baruch iv. 4. acceptable unto God are declared unto us.” This is thy blessedness, herein hath God shewed his favour unto thee, he hath revealed the secrets of his will unto thee, and hath put his word in thy mouth. “He sheweth his word unto Jacob, his statutes and his judgments unto Israel: he hath not dealt so with every nation, neither have they known his judgments.” Therefore the prophet David teacheth us to pray unto God for the knowledge of his word: “Shew me Psal. xxv. thy ways, O Lord, and teach me thy paths.” “Take not thy Psal. li. 11. Holy Spirit from me,” and “incline my heart unto thy testi- Psal. cxix. 18. 35. 34. monies:” “Give me understanding, that I may learn thy commandments:” “Open mine eyes, that I may see the wonders of thy law.” And, “Lighten mine eyes, that I sleep Psal. xiii. 3. not in death:” that I may discern between safety and danger, that I may know truth to be the truth, and error to be error.

Thus I have declared part of that profit which groweth to us by the word of God: but it doth not only direct our judg-

ment in the trial of truth, but doth also graft in us a boldness and constancy in the defence of the truth. Solomon saith :

Eeclus. xxvii. 11. “A fool changeth as the moon :” he is always unstable and inconstant, he knoweth not neither what to do, nor what to believe : he is sometimes full, and sometimes empty : and turneth and changeth as the moon : he buildeth and layeth his foundation upon the sand : therefore his house falleth to the ground. He halteth on both sides : sometimes worshipeth God, and sometimes worshippeth Baal : he is neither hot nor cold : he ebbeth and floweth like the waves of the sea, he doubteth and staggereth, and resteth in nothing. He knoweth not the truth, he knoweth not that the scriptures are the word of God : so he wandereth in the dark, and knoweth not the way in which he walketh : he hath no feeling, no heart, no understanding. He is unfaithful towards God, and keepeth no faith towards man : he is wavering in all his ways. And why ? Because he knoweth not the will of God, nor hath the light of his word to guide his feet.

But a wise man is one, and steadfast as the sun. He buildeth his house upon a rock, and that rock is Jesus Christ the Son of God. Therefore his house is never shaken down. Be the storm or tempest never so rough, yet it shall stand fast like mount Sion, because his trust is in the name of the Lord. He knoweth that his name is written in the book of life, he knoweth that he belongeth to the Lord’s sheepfold, and that no man can take him away out of the Lord’s hand. In this

Psal. xxiii. 4. boldness David saith : “Though I should walk through the valley of the shadow of death, I will fear no evil : for thou art with me : thy rod and thy staff they comfort me.” And

Psal. xxvii. 1. again : “The Lord is my light and my salvation, whom shall I fear ?” And again : “Except thy laws had been my delight,

Psal. cxix. 92. I should now have perished in mine affliction :” when Ezechias heard the proud message of Sennacherib sent to him and his people by Rabshakeh, that they should not obey Ezechias nor trust to him, when he said, “The Lord will deliver you :” and, “Let not thy God deceive thee, in whom thou trustest :” he went up into the house of the Lord, and prayed unto the Lord, to save him and his people out of their hands, that all the kingdoms of the earth might know that he is God alone.

Rom. xiv. 8. Even so the apostle : “Whether we live or die, we are the

Lord's." And in this boldness our Saviour Christ settled himself to bear their reproaches, and to carry his cross: "Father, if thou wilt, take away this cup from me: nevertheless, not my will, but thine be done." Thus they that are taught by the word of God, to put their trust in the Lord, and are thereby rooted and settled in him, cannot be removed by any practice of Satan, but stand fast, and continue for ever.

Which shall more plainly appear, if we look back into the times of persecution, and behold the boldness and constancy of the saints of God. They were brought before magistrates, cast into prisons, spoiled of their goods, cruelly murdered. Some were hanged upon gibbets, some run through with swords, some torn with wild horses, some drowned in the water, and some burnt in the fire. They were hated of all men for the name of Christ. They were despised as the filth of the world, and dung of the earth. Yet continued they faithful and constant. They armed their hearts with the comfort of God's word: thereby were they able to resist in the evil day. They were faithful unto death, therefore God gave them a crown of glory.

When they were called before kings and princes, and others of authority, and commanded to forsake the truth they had learned, and the comfort which they took in the truth, they answered in this manner: O my gracious lord, I would fain do your commandment: I am your subject: I have done faithful service with my body, and with my goods: but I cannot serve you against God: he is King of kings, and Lord of lords: he is my Lord, before whom I stand: I have put my life in his hands. He hath forbidden me to do this thing which you command: I cannot therefore do it. Judge uprightly, whether it be meet to obey you, rather than God. My living, my wife, my children, and my life, are dear unto me. I am a man like others, and have mine affections. Yet neither living, nor wife, nor children, nor my life is so dear unto me as the glory of God. I am but a poor worm, yet am I the work of his hands. God hath put his word in my mouth: I may not deny it. I may not bear false witness against the Lord. My life is not dear unto me in respect of the truth. I know if I should deny him to save my life, I should lose it: and if I lose my life for his sake, I shall find

it. That which your authority shall lay upon me, is not done without his will. All the hairs of my head are numbered. I owe you obedience, I will not resist your power, for if I should resist, I should resist the ordinance of God. I am subject to you for conscience sake. I will forsake my country, my goods, my children, and myself at your commandment. I will say to mine own flesh, I know thee not: only I cannot forsake my Lord God.

Dear sir, you fight not against me. Alas, what am I? what can I do? You fight against God, against the most holy, against him which can command your life to go out of your body: it is a hard thing for you to kick against the spur. It is no hard matter for you to kill me; for so mighty a prince to kill so wretched a worm. But this I declare to you, that my blood which you shed is innocent, and shall be required at your hands.

It may please God to give unto you repentance, and the knowledge of the truth. If my blood may be a mean thereto: if my blood may open your eyes: if my blood may soften your heart: it could never be spent in a better cause: blessed be the name of God which hath made me his instrument for your so happy conversion: this is the only thing wherein I cannot yield. The Lord hath spoken unto me: I have heard his voice: my heart hath felt it: my conscience knoweth it: I cannot deny it. No sword can cut me from it: no water can drown it: no fire can burn the love I bear unto it: there is no creature in heaven or earth, that can carry me from that blessed hope I have conceived by his word.

So constant is he that hath learned the word of God, and hath set his delight upon it, and is through it assured of the will of God. Heaven shall shake, the earth shall tremble, but the man of God shall stand upright. His foot shall not fail: his heart shall not faint: he shall not be moved. Such a ground, such a foundation, such a rock is the word of God.

Blessed is the man whose hope is in the name of the Lord. He shall build upon a sure place: he layeth his foundation upon the corner stone. He needeth no army to make him strong: he needeth no friends to comfort him in adversity. His strength is within, the gates of hell shall not prevail against him. His comfort is inwardly, within his heart. He

speaketh to God, and God unto him. His eyes behold the kingdom, and power, and glory of God.

But what say we of the fathers, Augustine, Ambrose, Hierom, Cyprian, &c.? what shall we think of them, or what account may we make of them? They be interpreters of the word of God. They were learned men, and learned fathers: the instruments of the mercy of God, and vessels full of grace. We despise them not, we read them, we reverence them, and give thanks unto God for them. They were witnesses unto the truth, they were worthy pillars and ornaments in the church of God. Yet may they not be compared with the word of God. We may not build upon them: we may not make them the foundation and warrant of our conscience: we may not put our trust in them. Our trust is in the name of the Lord.

And thus are we taught to esteem of the learned fathers of the church, by their own judgment: by that which they have written, either for the credit of their own doings, or of the authority which they have thought due to the writings of others. St. Augustine said of the doctors and fathers in his time: *Neque quorumlibet disputationes, quamvis catholicorum, et laudatorum hominum, velut scripturas canonicas habere debemus: ut nobis non liceat, salva honorificentia quae illis debetur, aliquid in eorum scriptis improbare, aut resuere: si forte invenerimus, quod aliter senserint, quam veritas habet.* Augustin. ad Fortunatianum, ep. III. [l. 502.] *..... Talis sum ego in scriptis aliorum, tales esse volo intellectores meorum: “Neither weigh we the writings of all men, be they never so worthy and catholic, as we weigh the canonical scriptures: but that, saving the reverence that is due unto them, we may dislike and refuse somewhat in their writings, if we find that they have thought otherwise than the truth may bear. Such am I in the writings of others, and such would I wish others to be in mine.”* Some things I believe, and some things which they write I cannot believe. I weigh them not as the holy and canonical scriptures. Cyprian was a doctor of the church, yet he was deceived: Hierom was a doctor of the church, yet he was deceived: Augustine was a doctor of the church, yet he wrote a book of Retractations, he acknowledged that he was deceived. God did therefore give to his church many doctors, and many learned men, which all should search the truth, and one re-

form another, wherein they thought him deceived. St. Augustine saith: *Auferantur de medio chartæ nostræ, procedat in medium codex Dei: audi Christum dicentem, audi veritatem loquentem*: “Take away from amongst us any our own books: let the book of God come amongst us: hear what Christ saith: hearken what the truth speaketh.” He is the wisdom of his Father, he cannot deceive us. Again he saith: *Audi, Dicit Dominus: non, Dicit Donatus, aut Rogatus, aut Vincentius, aut Hilarius, aut Ambrosius, aut Augustinus*: “Hear this, The Lord saith: hear not this, Donatus saith, or Rogatus, or Vincentius, or Hilarius, or Ambrose, or Augustine saith.” All these were learned, most of them were holy: yet saith Augustine, we may not yield to that which is said by learned men: but we must yield our full consent and belief to the word of God. Origen saith: *Necesse nobis est in testimonium vocare sanctas scripturas. Sensus quippe, &c.*: “We must needs call to witness the holy scriptures: for our judgments and expositions, without those witnesses, carry no credit<sup>21</sup>.” Mark well: our words and expositions and constructions, unless they be warranted by the scriptures, are not enough, they carry not credit. Augustine saith: *Nos nullam Cypriano facimus injuriam, cum ejus quaslibet literas, &c.*: “We offer no wrong to St. Cyprian, when we sever any his letters or writings from the canonical authority of the holy scriptures.” Thus speaketh Augustine, a doctor of the church, of Cyprian, another doctor also of the church. Cyprian was a bishop, a learned father, a holy man, and a martyr of Christ: yet saith Augustine, his word is not the gospel: his word is not the word of God: there is no wrong done to him, though his writings carry not like credit as the holy scripture.

I could shew many the like speeches of the ancient fathers, wherein they reverence the holy scriptures, as to which only they give consent without gainsaying; which can neither deceive nor be deceived. In this sort did Origen, and Augustine, and other doctors of the church, speak of themselves and of theirs, and the writings of others, that we should so read them and credit them, as they agreed with the word of God. *Hoc genus literarum non cum credendi necessitate, sed*

Augustin. in  
Psal. lvii. [iv.  
545.]

Augustin.  
epist. 48. [ii.  
239.]

Origen. in  
Hier. cap. 1.  
[iii. 129.]

Augustin.  
contra Cres-  
cen. Gra. lib.  
2. cap. 29.  
[lx. 430.]

Augustin.  
contra Fa-  
ustum. lib. 12.  
cap. 5. [viii.  
229.]

<sup>21</sup> [Origen. Μάρτυρας δεῖ λαβεῖν τὰς γραφὰς, ἀμάρτυροι γὰρ αἱ ἐπιβολαὶ ἡμῶν καὶ αἱ ἔξηγήσεις ἀπιστοί εἰσιν.]

*cum judicandi libertate legendum est* : “ This kind of writings is to be read, not with a necessity of believing them, but with a liberty to judge of them.” St. Paul saith : “ Though that Galat. i. 8. we or an angel from heaven preach unto you otherwise than that which we have preached unto you, let him be accursed.”

Out of which place St. Augustine speaketh thus : *Sive de Christo, sive de ejus ecclesia, sive de re quacunque alia, quæ pertinet ad fidem, vitamque nostram* [leg. *vestram*], non dicam, Augustin. lib. 3. cap. 6. contra lit. Petil. [ix. 301.]

.....*si nos, sed si angelus de cælo nobis* [leg. *vobis*] *annuntiaverit præterquam quod in scripturis legalibus et evangelicis accepistis, anathema sit* : “ Whether it be of Christ, or of his church, or of any thing else whatsoever, pertaining either to our life or to our faith ; I will not say, if I myself, but if an angel from heaven shall teach us otherwise than ye have received in the books of the law, and in the Gospels, hold him accursed.”

Now to conclude this matter, the same father saith : *Ecclesiastici judices, ut homines, plerunque falluntur* : “ The judges or doctors of the church, as men, are often deceived.” They are learned : they have preminence in the church : they are judges : they have the gifts of wisdom and understanding : yet they are often deceived. They are our fathers, but not fathers unto God : they are stars, fair, and beautiful, and bright : yet they are not the sun : they bear witness of the light, they are not the light. Christ is the sun of righteousness, Christ is the light, which lighteneth every man that cometh into this world. His word is the word of the truth. He is the day-spring which hath visited us from an high : he came down from the bosom of his Father : he shall guide our feet into the way of peace. Of him God the Father spake : “ This is my well beloved Son in whom I am well pleased, hear him.” He is the Lamb Matt. iii. 17. Matt. xvii. 5. without spot, out of his mouth goeth a two-edged sword. This is he in whom all the ends of the world shall be blessed, hear him, give heed to his saying, embrace his gospel, believe his word. Thus much touching the credit and authority which is to be given to the writings of ancient fathers.

St. Paul, speaking of the word of God, saith : “ The whole scripture is given by inspiration of God, and is profitable to teach, to improve, to correct, and to instruct in righteousness.” To teach the truth, to improve falsehood, to correct all vice,

**Rom. i. 16.** to instruct in all virtue. Again: “I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.” St. Basil saith: “The scripture of God is like an apothecary’s shop, full of medicines of sundry sorts, that every man may there choose a convenient medicine for his disease.” There are salves and ointments to cure all maladies. Whosoever cannot be cured by the word of God, his disease is grown desperate and past cure.

**Basil. Praef. in Psal. [i. 90.]** Many think, the apostle’s speech is hardly true of the whole scripture, that all and every part of the scripture is profitable. Much is spoken of genealogies and petidegrees, of lepers, of sacrificing goats and oxen, &c. these seem to have little profit in them, but to be vain and idle. If they shew vain in thine eyes, yet hath not the Lord set them down in vain. “The words of the Lord are pure words, as the silver tried in a furnace of earth fined seven times.” There is no sentence, no clause, no word, no syllable, no letter, but it is written for thy instruction: there is not one jot, but it is sealed and signed with the blood of the Lamb. Our imaginations are idle, our thoughts are vain: there is no idleness, no vanity in the word of God. Those oxen and goats which were sacrificed, teach thee to kill and sacrifice the uncleanness and filthiness of thy heart: they teach thee that thou art guilty of death, when thy life must be redeemed by the death of some beast: they lead thee to believe the forgiveness

**Heb. x. 4.** of sins by a more perfect sacrifice, because “it was not possible that the blood of bulls and goats should take away sins.” That leprosy teacheth thee to know the uncleanness and leprosy of thy soul. Those genealogies and petidegrees lead us to the birth of our Saviour Christ. So that the whole word of God is pure and holy: no word, no letter, no syllable, no point or prick thereof, but is written and preserved for thy sake.

**Prov. viii. 15.** Art thou a king? Read the scriptures, thou shalt find who hath stablished thine estate: and what duty thou owest to God. God there telleth thee: “By me kings rule, and princes decree justice.” I have given thee authority: thou carriest my sword: I have put a crown upon thy head: thou art my servant, walk before me, let thy heart be perfect in my sight.

Art thou a subject? Read the scriptures, they will teach thee to know thy duty. There Paul biddeth thee: “ Give <sup>Rom. xiii. 7.</sup> tribute to whom tribute: custom to whom custom: fear to whom fear: honour to whom honour is due.” “ Ye must be subject, not because of wrath only, but for conscience sake. For he beareth not the sword for nought: for he is the minister of God to take vengeance on him that doth evil.”

Art thou a minister? Read the scriptures, they will teach thee thy duty. The prophet saith to thee: “ Cry aloud, spare <sup>Isa. lviii. 1.</sup> not: lift up thy voice like a trumpet, and shew my people their transgressions.” The apostle saith unto thee: “ Preach <sup>2 Tim. iv. 2.</sup> the word, be instant in season and out of season. Watch in all things, do the work of an evangelist, make thy ministry fully known.” Thou shalt give an account for the souls of the people, their blood shall be required at thy hands.

Art thou a father? hast thou children? Read the scriptures, they will teach thee: “ If thou have sons, instruct them.” <sup>Eccl. viii. 23.</sup> Again: “ He that teacheth his son grieveth the enemy, and <sup>Eccl. xxx.</sup> before his friends he shall rejoice of him.” “ Give him no <sup>3.</sup> liberty in his youth, and wink not at his folly.” “ Chastise <sup>[Ver. 11.]</sup> thy child, and be diligent therein, lest his shame grieve thee.” Eli the prophet, by sparing his wanton children, cast away <sup>1 Sam. ii. 29.</sup> himself and his children. They were slain, the ark of God was taken, and old Eli fell down and brake his neck.

Art thou a child? hast thou a father? Read the scriptures, they will teach thee: “ Children, obey your parents in the <sup>Ephes. vi. 1.</sup> Lord: for this is right. Honour thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and that thou mayest live long on earth.” And again: “ Children, obey your parents in all things: for it is <sup>Coloss. iii. 20.</sup> well-pleasing unto the Lord.” The wise man warneth thee: “ The eye that mocketh his father, and despiseth the instruction of his mother, let the ravens of the valley pluck it out, and the young eagles eat it.”

Hath God blessed thee in health? art thou rich? Read the scriptures, they will teach thee: “ Be not high-minded, and <sup>1 Tim. vi. 17.</sup> trust not in uncertain riches, but in the living God, which giveth us abundantly all things to enjoy.” Again: “ Trust <sup>Psal. ixii. 10.</sup> not in oppression and robbery: be not vain: if riches increase, set not your heart thereon.” Thou shalt depart and leave them behind thee: they shall forsake thee. Thou shalt die,

Prov. xi. 4. thou knowest not how soon. Solomon sheweth thee, “Riches avail not in the day of wrath: but righteousness delivereth from death.”

Job i. 21. Art thou poor, and sufferest scarcity in this world? Read the scriptures, they will teach thee. Say with Job: “Naked

Prov. xvi. 8. came I out of my mother’s womb, and naked shall I return again.” Learn of Solomon: “Better is little with righteousness, than great revenues without equity.” And again:

Prov. xxviii. 6. “Better is the poor that walketh in his uprightness, than he that perverteth his ways, though he be rich.” St. Paul saith:

1 Tim. vi. 6. “Godliness is great gain, if a man be content with that he hath: for we brought nothing into the world, and it is certain that we carry nothing out.” And again, “Let him that is poor labour and work with his hands the thing which is good, that he may have to give to him that needeth.”

Art thou a merchant? usest thou to buy and sell? Read 1 Thess. iv. 3. 6. the scriptures, they will teach thee: “This is the will of God, ...that no man oppress or defraud his brother in any matter.”

Prov. xx. 23. Thou shalt learn, “That divers weights and divers measures are abomination unto the Lord, and deceitful balances are not good.”

Art thou an usurer? Thy case is hard: yet hear the scriptures, they will teach thee. God commandeth thee thus:

Exod. xxii. 25. “If thou lend money to my people, to the poor with thee, thou shalt not be as an usurer unto him: ye shall not oppress him with usury.” Again:

Levit. xxv. 35-37. “If thy brother be impoverished and fallen in decay with thee, thou shalt relieve him...: thou shalt take no usury of him nor vantage:...thou shalt not lend him thy victuals for increase,—but thou shalt fear thy God, that thy

Matt. vii. 12. brother may live with thee.” And: “Whatsoever ye would that men should do unto you, even so do ye to them.” And: Psal. xv. 5. “He that giveth his money unto usury,” shall not enter into the kingdom of heaven<sup>22</sup>.

Art thou a fornicator, and livest in adultery? Read the 1 Cor. vi. 18. scriptures, they will teach thee: “He that committeth fornication,” saith St. Paul, “sinneth against his own body. Know you not that your body is the temple of the Holy Ghost? know you not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the

<sup>22</sup> [This is Jewel’s inference from David’s words.]

members of an harlot? God forbid." "As he which hath <sup>1 Pet. i. 15.</sup> called you is holy, so be ye holy in all manner of conversation," saith St. Peter. The reason is set down by St. Paul: "For this is the will of God, even your holiness, and that you <sup>1 Thess. iv. 3.</sup> should abstain from fornication," that you may "be holy both in body and in spirit." And: "Whoremongers and adul- <sup>Heb. xiii. 4.</sup> terers God will judge." They shall have no inheritance in the kingdom of Christ, and of God.

Art thou a servant? Read the scriptures, they will teach thee: "Servants, be obedient unto them that are your masters <sup>Coloss. iii. 22.</sup> according to the flesh in all things; not with eyeservice, as menpleasers; but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as unto the Lord, and not unto men." Again: "Please your masters, not answering <sup>Tit. ii. 9, 10.</sup> again: be no pickers, but shew all good faithfulness, that you may adorn the doctrine of God our Saviour in all things."

Art thou proud? Read the scriptures, they will teach thee: "Be not high-minded, but fear." "What hast thou, that thou <sup>Rom. xi. 20.</sup> hast not received? If thou hast received it, why rejoicest thou <sup>1 Cor. iv. 7.</sup> as though thou hadst not received it?" And: "Learn of me, <sup>Matt. xi. 29.</sup> that I am meek and humble in heart." And: "God resisteth <sup>James i. iv. 6.</sup> the proud, but giveth grace to the humble."

Art thou in adversity? Read the scriptures: "Great are <sup>Psal. xxxiv. 19.</sup> the troubles of the righteous: but the Lord will deliver him out of them all." And: "He shall call upon me, and I will <sup>Psal. xci. 15.</sup> hear him: I will be with him in trouble. I will deliver him, and glorify him." And St. Peter telleth thee: "The eyes of <sup>1 Pet. iii. 12.</sup> the Lord are over the righteous, and his ears are open to their prayers." "God is faithful, which will not suffer you to be <sup>1 Cor. x. 13.</sup> tempted above that you be able, but will give the issue with the temptation, that ye may be able to bear it." "The Lord <sup>Psal. cxlv. 18.</sup> is near unto all them that call upon him, yea to all that call upon him in truth."

Art thou a sinner? hast thou offended God? Read the scriptures, they will teach thee. "Hate the evil, and love <sup>Amos v. 15.</sup> the good." And again: "Fly from evil and do good, and <sup>Psal. xxxvii. 27.</sup> dwell for ever." "Rise up and go to thy Father, and say <sup>Luke xv. 18.</sup> unto him, Father, I have sinned against heaven and against thee, and am no more worthy to be called thy son."

Dost thou despair of the mercy of God? Read the scrip-

Matt. ix. 13. tures, they will teach thee. Christ telleth thee: “ I came not to call the righteous, but sinners to repentance.” Again: Matt. xi. 28. “ Come unto me all ye that are weary and laden, and I will ease you.” “ At what hour soever a sinner doth repent him of his sin from the bottom of his heart, I will put all his wickedness out of my remembrance, saith the Lord.” Again: Ezek. xviii. Ezek. xxxiii. “ I desire not the death of the wicked, but that the wicked turn from his way, and live.” Psal. cxlv. 9. And, “ The Lord is good to all, and his mercies are over all his works.”

Art thou going out of this life? Read the scriptures, they John xi. 25. will teach thee: “ I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die.” Say Philipp. i. 23. with St. Paul: “ Christ is to me, both in life and in death, advantage. I desire to be loosed, and to be with Christ.”

What should I say more of the scriptures, how profitable and comfortable they be in all cases and parts of our life? in adversity, in prosperity, in life and in death, they are our especial comfort. If we must fight, they are a sword: if we hunger, they are meat: if we thirst, they are drink: if we have no dwellingplace, they are a house: if we be naked, they are a garment: if we be in darkness, they be light unto our going.

They are comfortable to kings, to subjects, to old men, to young men, to man and to wife, to father and to child, to master and servant, to captain and soldier, to preacher and people, to the learned, to the unlearned, to the wise, and to the simple.

They are comfortable in peace, in war, in heaviness, in joy, in health and sickness, in abundance, in poverty, in the day time, in the night season, in the town, in the wilderness, in company, and when thou art alone. For they teach faith, hope, patience, charity, sobriety, humility, righteousness, and all godliness. They teach us to live, and they teach us to die.

Therefore hath Paul said well: “ The whole scripture is profitable.” It is full of great comfort. It maketh “ the man of God absolute and perfect unto all good works:” perfect in faith, perfect in hope, perfect in the love of God, and of his neighbour: perfect in his life, and perfect in his death. So

great, so large and ample and heavenly, is the profit which we do reap by the word of God.

Now it followeth, that we consider how necessary and <sup>The necessity of the</sup> needful it is for us to be guided by the word of God in the <sup>scriptures.</sup> whole trade of our life. The word of God is that unto our souls, which our soul is unto our body. As the body dieth when the soul departeth, so the soul of man dieth, when it hath not the knowledge of God. “Man liveth not by bread <sup>Deut. viii. 3.</sup> only, but by every word that proceedeth out of the mouth of God.” “Behold,” saith God, “I will send a famine in the <sup>Amos viii. 11.</sup> land, not a famine of bread, nor a thirst of water, but of hearing the word of the Lord.” Their tongue shall wither, their heart shall starve, they shall die for hunger: “They shall <sup>[Ibid. ver. 12.]</sup> wander from sea to sea, and from the north unto the east, shall they run to and fro to seek the word of the Lord, and shall not find it.” “They shall stumble at noon-days, as at <sup>[Isa. lix. 10.]</sup> the twilight: they shall grope for the wall like the blind: and truth shall fall in their streets.” For how shall they be saved unless they call on the name of the Lord? “How shall they <sup>Rom. x. 14.</sup> call on him in whom they have not believed? how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?” Chrysostom therefore saith: “Neither can it be, I say it cannot be, that any man shall attain to salvation, except he be always occupied in spiritual reading.” The wise man saith: “Where there is no prophecy, the <sup>Prov. xxix. 18.</sup> people decay.” When the scriptures are not opened, when there is none that can edify, and exhort, and comfort the people by the word of God, they must needs perish: for they know not the way in which they should walk: they know not whom to honour, nor upon whose name they should call: they know neither what to believe, nor what to do. Hell hath enlarged itself, and hath opened his mouth without measure, and they that are wilful and ignorant, and the children of darkness go down into it. They become thrall and captives unto Satan. Their heart is bound up, they understand nothing: their eyes are shut up, they can see nothing: their ears are stopped up, they can hear nothing. They are carried away as a prey into hell, because they have not the knowledge of God.

Matt. xxii.  
29.

So doth Christ tell the Sadducees: "Ye are deceived, because you know not the scriptures, nor the power of God." Thus he teacheth, that error is the child of ignorance. The cause why you are so deceived, is because you know not the scriptures: you have hated the light, and loved darkness: you have neither known the Father nor me. He that knoweth not the truth of God, knoweth not God. Herein in this case there is no plea of ignorance. Ignorance shall not excuse us.

Hom. 17. ad  
Hebreos.  
[xii. 170.]

Hom. ii. in  
Matt. [vii.  
32.]

Gregor. in  
Pastor. lib. 1.  
cap. 1. [ii. 3.]

Hom. 27. in  
Nunne. [ii.  
378.]

Chrysostom saith: *Dices, Non legi: non est hæc excusatio, sed crimen:* "Thou wilt say, I have not read the scriptures: this is no excuse, but a sin." Again he saith: "This is the working of the devil's inspiration, he would not suffer us to see the treasure, lest we should get the riches. Therefore he counselleth us, that it utterly availeth us nothing to hear the laws of God, lest that upon the hearing he may see our doing follow." Gregory saith: *Qui ea quæ sunt Domini, nesciunt, a Domino nesciuntur:* "Whoso know not the things that pertain unto the Lord, be not known of the Lord." Origen also giveth reason of this practice of Satan: "Unto the devils it is a torment above all kinds of torments, and a pain above all pains, if they see any man reading the word of God, and with fervent study searching the knowledge of God's law, and the mysteries and secrets of the scriptures. Herein standeth all the flame of the devils: in this fire they are tormented: for they are seized and possessed of all them that remain in ignorance."

Carneades, a philosopher, was wont to say of his master and reader Chrysippus, If it had not been for Chrysippus, I never had been any body. He was my master and teacher: he made me learned: whatsoever I have, I have it of him. How much better may we use the like words of the scripture, and say, Unless it were for the word of God, our wisdom were nothing, and our knowledge were nothing. Whatsoever we have, we have it by the word. Without it, our prayer were no prayer: without it, our sacraments were no sacraments: our faith were no faith: our conscience were no conscience: our church were no church. Take away the light of the sun, and what remaineth but darkness? Heaven and earth are darkened. No man can see his way or discern the things about him. Even so, if the word of God be taken away,

what remaineth, but miserable confusion and deadly ignorance?

When the Philistines had shorn the hairs of Samson, they fell upon him, took him, bound him, and plucked out his eyes: they danced about him, and made scorn and games of him. We are Samson, the strength of our hairs is the knowledge of the will of God: it is laid up in our heads, in the highest and principal parts of us: if that be shorn off, if we be kept from hearing, reading, and understanding of the word of God, then will error, superstition, and all wickedness get the upper hand, and fall upon us, and bind us, and pluck out our eyes, and make scorn of us, and utterly destroy us.

When the people of Jerusalem were besieged and wanted food to eat, they fed on rats and mice, and many unwholesome and filthy things. A woman was driven for want of meat to do a cruel part upon her own child: she took her own babe, which was the fruit of her own body, killed it, cut it in pieces, dressed it, and fed upon it: a loathsome meat, especially for a mother to eat her own child. But she was driven to it by extremity and hunger: it was so cruel a thing to lack wherewith life might be preserved.

Even so fared it with us and our fathers, after it pleased God to take away his gospel, and to send a famine of hearing the word of the Lord. We were driven to eat those things which were loathsome and horrible to behold, we were driven to feed upon our own children, even the phantasies and vanities of our own heart. There was no substance in them, they could not feed us.

In this case were the children of Israel, when they grew weary of the word of God, and left the ordinances set down unto them. God had no pleasure in them, their prayers and sacrifice were not accepted. “I cannot suffer, saith the Lord, Isa. i. 13. 12. your new moons, nor sabbaths, nor solemn days.—Who hath required this of your hands?”

In such case were the Scribes and Pharisees, when they forsook to be guided by the word of God, and took away the key of knowledge, they fed upon their own devices, they neglected the commandments and will of God, and followed their own traditions. Therefore Christ reproved them: “O Matt. xv. 7. hypocrites, Esaias prophesied well of you saying: This people

draweth near unto me with their mouth, and honoureth me with their lips, but their heart is far off from me. But in vain they worship me, teaching doctrines men's precepts."

Therefore if we seek to know the sacraments of the church, what they are: if we would be instructed in the sacrament of baptism, or in the sacrament of the body and blood of Christ: if we would learn to know our Creator, and to put the difference between the Creator and a creature: if we desire to know what this present life is, and what is that life which is to come: if we would believe in God, and call upon the name of God, and do worship unto God: if we would be settled in perfect zeal and true knowledge: if we would have an upright conscience towards God: if we would know which is the true church of God, it is very needful that we hear the word of God. There is no other word that teacheth us unto salvation.

Now it remaineth we speak of the delectation and pleasure which the word of God giveth. The word of God is full of sad and grave counsel, full of the knowledge of God, of examples of virtues, and of correction of vices, of the end of this life, and of the life to come. These are the contents of the word of God. These things, say you, are great and weighty of themselves: there is no vanity or pleasure in them.

They are great and weighty I grant, and because they are so weighty, they be the more worthy that we hear them. But we must take a delight and settle our fancy, that it may like of the weight and greatness. They were unto the prophet David "more sweet than honey and the honeycomb." If we taste them with such an affection as he did, we shall feel and see the great, and weighty, and heavenly pleasure which is in them.

Many are delighted in the stories of Julius Cæsar, of Alexander the Great, of mighty and victorious princes. They have pleasure to read of their wars, of their victories, and of their triumphs. And many take their pleasure in travel to far countries, to see the divers fashions and behaviour of men.

If it were possible we might stand upon such a hill, from which we might at once see all parts of the world, the cities and towns, and mountains, and forests, and castles, and gorgeous buildings, and all the kings and princes of the world in their princely estate; if we might see the variety of the

Joy and  
pleasure by  
reading the  
scriptures.

whole world, how some live quietly in peace, others are turmoiled in war: some live in wealth: others in poverty and misery: some rise, others fall: to see and behold so great variety of things, it cannot be but it would delight us.

Such a hill, from whence we may take view of so great variety, such a story in which we may read of noble princes, of their wars and victories, is the word of God. Upon this hill you may at once behold all the works of his hands, how he made heaven and earth: the sun and the moon: the sea and floods: the fishes in the water: the fowls in the air: and the beasts in the field. Upon this hill you may stand and see his angels, and his archangels, and blessed spirits, how some of them fell, and some continued in glory: how God hath sent them in message, how they have come down from heaven to serve the sons of men.

Here you may read of the wars of the God of hosts, how he hath pitched his tents in the midst of his people, and hath gone before them, and fought for them. How the Amorheans and Canaanites were rooted out: how the Amalekites were overthrown by the lifting up of Moses' hands in prayer: how the wall of Jericho fell down flat at the sound of a trumpet, and the shouting of the people: and how a hundred and eighty-five thousand Assyrians were slain in one night by the hand of one angel, when God raught out his hand from heaven to give victory to his people.

Here may you see how God plagued and overcame his enemies: how he drowned Pharaoh in the Red sea, and his horses, and men, and chariots all together. Here may you see Nebuchadnezzar, a mighty prince, so bereft of his wits, that he forsook his palaces, and the company and order of men, and lived in the fields after the manner of beasts. Here may you see how God struck king Antiochus and king Herod with filthy diseases, and caused lice to eat their flesh. How he sent down fire and brimstone from heaven, and destroyed Sodom and Gomorrah for their sins. How he made the earth open and swallow up Dathan and Abiram: how king Ozias was stricken with leprosy, and carried from the temple, and cut off from his kingdom. What stories of any princes or people in any age can report unto us so strange battles, so mighty conquests, so wonderful deliverance in extremities, so

dreadful subduing of the enemies, as the hand of God hath wrought, and the story of the scriptures declareth unto us ?

This word also sheweth the goodness and mercy of God towards the people which put their trust in him : how he made them terrible to their enemies : how he made their enemies their footstool : how he led them safe through the Red sea : how he sent his angel to go before them, and guide them : how he gave them water out of a rock, and rained down bread from heaven : how he brought them into a land that flowed with milk and honey, and sware unto them, that he would be their God, and they should be his people.

In this word are to be seen wonderful and strange works of God, such as are beyond the course of nature, and pass the reason of man : that the sea parted and stood on both sides as a high wall : that at the word of Joshua the sun stood still, and went not on his course : Ezechias spake the word and required it, and the sun went back ten degrees. At the word of Elias, fire came down from heaven to consume his sacrifice. Here may you see an ass open his mouth and speak, and reprove his master : three servants of God walk in a hot burning furnace without hurt : Daniel in the den among lions, and not devoured : Peter in the raging sea, and not drowned : lepers cleansed : the lame to go : the dumb to speak : the deaf to hear : the blind to see : the dead to rise out of their graves and live : simple and unlearned men to speak in strange tongues : the devil to go out of the possessed, and to say, I know thou art Christ the Son of God.

Here may you see twelve poor silly men, without spear or sword or force, make conquest and win the whole world. No power could repress them, no might could withstand them. It is reckoned a great matter for a king or a nation to yield submission unto another king or nation. It must therefore be a matter of great wonder to see all kings throw down their maces, and all people to yield before so few, so simple, so unarmed : and to acknowledge they embraced lies and lived in ignorance : and that these twelve are the servants of the highest : and to see how God hath chosen the foolish things of this world to overthrow the wise : and the weak things of this world to confound the mighty things. Such force did God give to their words. He made them the sons of thunder :

*Jos. x. 13.*

*2 Kings xx. 11.*

they shook the foundations of the world : they threw down whatsoever stood against them.

Here may you see the sight of God's elect children. How they patiently suffered afflictions in their bodies, rather than they would deny the truth of God : they gave their backs to the scourge, their necks to the sword, their bodies to the fire. No tyrant, no menacings, no rack, no torment, no sword, no death could remove them from the love of the gospel which they had received. The more of them were cut down, the more did spring up : the more were killed, the more were left alive. Augustine saith : *Ligabantur, includabantur,..... torquebantur, urebantur,.....et multiplicabantur* : “ They were bound, and shut up, and racked, and burnt, and yet were increased.” This is the victory that hath overcome the world. For the Lord answered St. Paul : “ My power is made perfect <sup>2</sup> *Cor. xii. 9.* through weakness.” It liveth in death, it is made whole and sound by wounds and stripes : it is increased by those means whereby men destroy it. Jacob saw a ladder stand upon the earth, and the top of it reach up into heaven, and the angels of God go up and down by it. This was but a dream and vision in his sleep, yet when he awoke he took pleasure and comfort of this vision.

We have not only the delight of this with Jacob, but we have other far greater visions. We see Esay beholding the Lord as he sat upon an high throne : we see Paul taken up into the third heavens : we see the glory of God appear, and hear the voice which came out of the cloud, saying : “ This is <sup>Matt. xvii. 5.</sup> my well-beloved Son, in whom I am well pleased ; hear him.” We see Jesus Christ the Son of God, born of a virgin, and how “ he made himself of no reputation : and took on him the <sup>Phil. ii. 7.</sup> form of a servant, and was made like unto men, and was found in shape as a man : that he humbled himself, and became obedient unto the death, even the death of the cross.” We hear him cry with a loud voice : “ My God, my God, why <sup>Matt. xxvii. 46.</sup> hast thou forsaken me ?” We hear him say : “ Father, forgive <sup>Luke xxiii. 34.</sup> them : for they know not what they do.” And, “ Father, into thine hands I commend my spirit.”

Here we may see the sun to be darkened, that the moon giveth no light : the earth to shake, the rocks to cleave

*De Civit.  
Dei, lib. 22.  
cap. 6. [vii.  
661.]*

asunder, the veil to rent, the graves to open, and Christ rise from the dead, and go up into heaven, and sit at the right hand of his Father.

Rev. xiv. 8. Here may we see the overthrow of Babylon, “ which made all nations to drink of the wine of the wrath of her fornication :” how she is destroyed with the breath of God’s mouth. Here we behold the resurrection of the dead : and four and twenty elders sit before God on their seats, and the Ancient of days sit upon his throne, and the judgment-seat, and the books opened, and all flesh appear before him, and how some are taken into everlasting life, and some are sent into everlasting death.

What tongue is able to express these pleasures and delights, which are laid open to us in the word of God ? We buy images, and pictures, and maps, of men, and of divers things, and countries : but what map or picture can shew us the like variety and change of things ?

We purchase lands, and have a liking so to do. Here we are taught, how we may come to that land which shall stand with us, and in which we shall continue for ever.

To see any one of these it were great pleasure, either the creation of heaven and earth, or the angels and archangels, and blessed spirits : or the battles of the God of Sabaoth : or Amalek dashed in pieces like a potter’s vessel : or the walls of Jericho blown down with the sound of a trumpet : or Pharaoh drowned in the sea : or Nebuchadnezzar eating grass among the beasts : or Antiochus smitten from heaven : or Sodom and Gomorrah burnt with fire and brimstone : or the earth to open and swallow up the wicked : or the sea to stand like a wall : or water to come out of a stone : or bread to come from heaven : or the sun to stand still, or to change his course : or an ass to speak and teach his master : or fire to be extreme hot, yet not burning : or lions hungry, yet not eating their meat : or the sea tempestuous, yet not drowning : or blind to see, deaf to hear, dumb to speak, dead to rise : or ignorant men to speak in languages they never learned : or the devil to roar and confess Christ : or God sitting in his majesty, and Christ at his right hand : or Babylon thrown down, and become a tabernacle of foul spirits and a den for the devil : or

Christ to sit in judgment, and give sentence upon the quick and the dead: to see any one of all these wondrous works of God, it were great pleasure.

How can it be then, but that we rejoice and take delight to see so many, so great, so marvellous, so heavenly, and so glorious wonders in one heap all together? how far would we ride, or go, to see the triumph of a mortal king? Here is to be seen the triumph of God, the Lord of lords, and the King of kings: how he hath made the name of his Son triumph over principalities and powers, and over the whole world. Here is a paradise full of delights, no tongue is able to speak them, they are so many: no heart is able to conceive them, they be so great.

Here is a shop, wherein is set out the wisdoms, and knowledge, the power, the judgments and mercies of God. Which way soever we look, we see the works of his hands: his works of creation and preservation of all things: his works of severe justice upon the wicked, and of gracious redemption to the believer. If we desire pleasant music or excellent harmony: it speaketh unto us the words of the Father, and the consent of the Son: the excellent reports of the prophets, apostles, angels and saints of God, who have been all taught by the Holy Ghost. If we would learn, it is a school, it giveth understanding to the simple. In it there is, that may content the heart, the ear, the eye, the taste, and the smelling. It is a savour of life unto life. “O taste ye and see how gracious the Lord is,” saith the prophet David. So manifold and marvellous are the pleasures which are given us in the word of God. God hath made them, and wrought them all for the sons of men.

Thus have I performed promise, and simply and homely opened those four things which I took in hand. I have declared what weight and majesty the word beareth: what huge harvest of profit we may reap by it: how needful it is for us travelling through the wilderness of this life: and what repast and pleasure we may find in it.

But, all this notwithstanding, some take exception, and say: the scriptures are dark and doubtful, the matters are deep, the words are hard, few can understand them. One taketh them in this sense, another in a sense clean contrary. The

best learned cannot agree about them: they are occasion of  
 Rev. v. 2. so many great quarrels: John seeth this book sealed with  
 seven seals: and an angel preaching with a loud voice, "Who  
 is worthy to open the book, and to loose the seals thereof?"  
 No man can open it, no man can read it. St. Peter saith:  
 2 Pet. iii. 16. "Among the Epistles of Paul, some things are hard to be  
 understood, which they that are unlearned and unstable per-  
 vert, as they do all other scriptures, unto their own destruc-  
 1 Tim. vi. 16. tion." And St. Paul saith: "God dwelleth in the light that  
 none can attain unto: whom never man saw, neither can see."

Therefore, although the majesty be never so weighty, the  
 profit, the necessity, and the pleasure never so great: yet it is  
 not good for the people to read them. Pearls must not be  
 cast before swine, nor the bread of the children unto dogs.  
 Thus they say. Indeed the word of God is pearls: but the  
 people are not swine. They may not read them, say some:  
 they are not able to wield them: the scriptures are not for the  
 people. Hereof I will say something, and a word or two of  
 the reverence and fear with which we ought to come to the  
 hearing of them.

They say, the scriptures are hard, and above the reach of  
 the people. So said the Pelagian heretic Julian, whom St. Au-  
 gustine therefore reproveth: *Exaggeras quam sit difficilis,*  
*lib. 5. cap. 1. contra Julianum. [x. 627.] paucisque conveniens eruditis, sanctorum cognitio literarum:*  
 "Ye enlarge and lay out with many words, how hard a matter  
 the knowledge of the scripture is, and meet only for a few  
 learned men." You say the scriptures are hard, who may  
 open them? There is no evidence or trial to be taken by  
 them: they are fit only for a few learned men, they are in no  
 wise fit for the people. Thus said Julian an heretic.

Augustin.  
 lib. 5. cap. 1.  
 contra Julianum. [x.  
 627.]

Deut. xxx.  
 11.

But God himself and the ancient fathers of the church said  
 otherwise. God saith in Deuteronomy: "This command-  
 ment which I command thee this day, is not hid from thee,  
 neither is it far off. It is not in heaven, that thou shouldest  
 say, Who shall go up for us to heaven and bring it us, and  
 cause us to hear it, that we may do it? Neither is it beyond  
 the sea, that thou shouldest say, Who shall go over the sea  
 for us, and bring it us, and cause us to hear it, that we may  
 do it? But the word is very near unto thee: even in thy  
 mouth, and in thy heart, for to do it." Thou needest not run

hither and thither, nor wander over the sea, nor beat thy brains in searching what thou shouldest do, or by what means thou mayest live uprightly: the word and commandment of God will teach thee sufficiently. The prophet David saith: “The commandment of the Lord is pure, and giveth light unto the eyes.” And, “Thy word is a lantern unto my feet, and a light unto my paths.” Thy word is not dark, it is a light unto my path, it giveth light unto the eyes. What is clear if the light be dark? or, what can he see which cannot see the light?

Human knowledge is dark and uncertain. Philosophy is dark, astrology is dark, and geometry is dark. The professors thereof oftentimes run a-masket: they lose themselves, and wander they know not whither. They seek the depth and bottom of natural causes: the change of the elements: the impressions in the air: the causes of the rainbow, of blazing stars, of thunder and lightning, of the trembling and shaking of the earth, the motions of the planets, the proportions and the influence of the celestial bodies. They measure the compass of heaven, and count the number of the stars: they go down and search the mines in the bowels of the earth: they rip up the secrets of the sea. The knowledge of these things is hard, it is uncertain. Few are able to reach it. It is not fit for every man to understand it.

But the Holy Spirit of God, like a good teacher, applieth himself to the dulness of our wits. He leadeth not us by the unknown places of the earth, not by the air, nor by the clouds: he astonieth not our spirits with natural vanities. He writeth his law in our hearts: he teacheth us to know him and his Christ: he teacheth us, that we should “deny un-<sup>Tit. ii. 12.</sup> godliness and worldly lusts,” and that we should live “ soberly, and righteously, and godly in this present world:” he teacheth us to look for “the blessed hope and appearing of the glory of the mighty God, and of our Saviour Jesus Christ.” This matter is good and is plain: the words are plain, and the utterance is plain. Chrysostom saith: *Propterea Spiritus gratia dispensavit illa, temperavitque, quo publicani, pisca* <sup>Hom. 3. de Lazar. [i.] 739.]</sup> *tore, et* &c.: “Therefore hath the grace of the Holy Spirit disposed and tempered them so, that publicans, and fishers, and tent-

makers, shepherds, and the apostles<sup>22</sup>, and simple men, and unlearned, might be saved by these books: that none of the simpler sort might make excuse by the hardness of them: and that such things as are spoken might be easy for all men to look on: that the labouring man, and the servant, the widow-woman, and whosoever is most unlearned, may take some good when they are read. For they, whom God ever from the beginning endued with the grace of the Spirit, have not gathered all these things for vainglory, as the heathen writers use, but for the salvation of the hearers."

Some things in the scriptures are hard, I deny it not. It is very expedient that somewhat should be covered, to make us more diligent in reading, more desirous to understand, more fervent in prayer, more willing to ask the judgments of others, and to presume the less of our own judgment.

*In Ezech. hom. 6, lib. 1.* Gregory saith: *Magnæ utilitatis est ipsa obscuritas eloquiorum Dei. Facit enim, &c.*: "The hardness which is in the word of God is very profitable: for it causeth a man to take that profit by pains, which he could not take with negligence. If the understanding were open and manifest, it would be little

*Lib. 4, cap. 13, in Johan. [iv. 357.]* set by." *Cyrillus saith: Omnia plana et recta sunt illis, qui cognitionem invenerunt: fatus vero etiam facillima obscura videntur:* "All things are plain and straight to them that have found knowledge: but to such as are fools, the most easy places seem hard."

*Cyrill. in Johan. 14.* And again: *Ea, quæ perspicua sunt, difficilia sunt hæreticis. Quomodo enim in malevolam animam intrabit sapientia?* "Those things which are plain, are hard unto heretics. For how can wisdom enter into a wicked heart<sup>23</sup>?" It is true which St. Peter hath said, some things are hard to be understood. But it is also true, that they, which pervert them unto their own destruction, are unlearned and unstable: that is, they to whom they are hard have not their eyes opened that they may see the light of the word: or they be wicked, and turn the truth of God into lies, and abuse the scriptures to their own damnation. The owl seeth not by

<sup>22</sup> [Jewel appears to have read *ἀποστόλους*; the reading in the Bened. is *ἀπόλοντος*. The whole sermon is worthy of attentive perusal.]

<sup>23</sup> [There is the same false print in the reference to St. Cyril as occurs in vol. iii. 285.]

the brightness of the sun, not because the sunbeams are dark, but for that his eyes are weak, and cannot abide so clear a light: it is therefore but a pretence and colour for their ignorance, and a means to deceive the people more boldly with their errors, when they charge the word of God with darkness and hardness.

For how many hundred places are there which be as clear as noonday? God saith: “I am the Lord thy God, ... thou shalt have none other gods before me. Thou shalt make thee no graven image, neither any similitude of things that are in heaven above, neither that are in the earth beneath, nor that are in the waters under the earth, thou shalt neither bow down to them, neither serve them.” Again he saith: “That is cursed that is made with hands, both it and he that made it: he, because he made it: and it, because it was called god, being a corruptible thing.” And again: “Cursed be all they that worship carved images, and delight in vain gods.” This is the word of God. What darkness is in any of these sayings?

God saith: “If thou lend money to my people, to the poor with thee, thou shalt not be as an usurer unto him: ye shall not oppress him with usury.” Again: “If a man hath given forth upon usury, neither hath taken any increase, &c. he shall surely live: but he that hath given forth upon usury, or hath taken increase, shall he live? He shall not live.” And, “The wages of sin is death.” And, “The soul that sinneth, it shall die.” And again: “This ye know, that no whoremongers, neither unclean person, nor covetous person, which is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for such things cometh the wrath of God upon the children of disobedience.” These are the words of God, and what darkness is in them?

St. Paul saith: “If it be possible, as much as in you lieth, have peace with all men. Abhor that which is evil, and cleave to that which is good. Avenge not yourselves, but give place unto wrath.” Again: “Let every soul be subject to the higher powers, there is no power but of God. He is the minister of God for thy wealth: but if thou do evil, fear: for he beareth not the sword for nought.”—These be the words of God, what darkness is in them? St. John saith:

John i. 29. “Christ is the Lamb of God, which taketh away the sins of the world.” And, “The blood of Jesus Christ his Son cleanseth us from all sins.” St. Peter saith: “His own self bare our sins in his body on the tree, that we being delivered from sin, should live in righteousness.” Christ saith: “Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.” And again: “Come unto me all ye that are weak and laden, and I will ease you.” The prophet saith: “Whosoever shall call on the name of the Lord, shall be saved.” These be the words of God. What darkness is in them? what eye so simple but he may see them?

The ways of the Lord are straight, and his words plain,

Hom. 3. in 2. even unto the simple. ad Thess. [xi. 528.] Chrysostom saith: *Omnia clara et plana sunt in scripturis divinis: quæcunque necessaria sunt, manifesta sunt*: “All things are clear and plain in the holy scriptures: whatsoever things there are necessary for us, are also manifest.” Some things are covered, as men cover precious stones, and precious garments. They are covered, and yet we see them. We see them, and yet they are covered. Yet all things that are necessary are plain and open.

Clem. Alex. in Orat. ad Gen. [i. 72.] Clemens saith: *Nullis celatum est verbum, lux est communis, omnibus illucescit hominibus, nullus est in verbo Cymmerius*: “The word of God is hid from no man: it is a light common unto all men: there is no darkness in God’s word.” Mark, it is a common light, and shineth to all men. It is as bright and beautiful as the sun, there is no dungeon or darkness in it.

Lib. i. cap. 31. [leg. lib. ii. cap. 46. al. 27. p. 155.] So saith Irenæus: *Scripturæ.....in aperto sunt, et sine ambiguate: et similiter ab omnibus audiri possunt*: “The scriptures are plain, and without doubtfulness, and may be heard indifferently of all men.” All men may hear them, even all sorts of men without exception.

Where be they then which say it is not lawful for the people to have the word of God, and that the scriptures are not meet for their reading? they are bread: they are drink: they nourish unto everlasting life: great cruelty it is to starve God’s people to death. Are they unfit to have the scriptures, because they be poor? Christ saith: “The poor receive the glad tidings of the gospel.” And, “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” They want riches and worldly glory, but God giveth his fear and grace

to them, as well as to the rich. Are they unfit to read the scriptures, because they are not bred up in other learning? St. Paul saith: “I esteemed not to know any thing among <sup>1 Cor. ii. 2.</sup> you, but Jesus Christ, and him crucified.” The prophet David saith: “Blessed is the man, O Lord, whom thou teach-<sup>Psal. xciv. 12.</sup> est in thy law.” And Christ saith: “Thou hast hid these <sup>Matt. xi. 25.</sup> things from the wise, and men of understanding, and hast opened them unto babes.” The apostles were sent into all the world to preach the gospel unto every creature, to learned and unlearned, to poor and rich. There is no man too poor, none too rich, none too young, none too old. Whosoever hath ears to hear, he hath learning enough to be a hearer.

As for the wisest and learned men, in matters of this world, they have not always proved the readiest and most willing to set forth the glory of God. They have not been the meetest scholars for this school. Who were they that resisted Moses and Aaron, the servants of God? Not the people, but the wisest and best learned in Egypt. Who were they that stood against Elias? not the people: but the learned and wise men, and the prophets, and priests of Baal. Who were they that stoned and killed the prophets? not the people: but the chiefest and wisest in Israel. Who were they that resisted Christ and his gospel, and sought to deface the glory of God? not the people: but the scribes and Pharisees, and high priests, and all the troop of their clergy. They called Christ “a deceiver,” and “Beelzebub,” “a companion of publicans and harlots:” they laid in wait every where to entrap him: they sued him to death.

St. Paul saith for conclusion in this matter: “It is written, <sup>1 Cor. i. 19.</sup> I will destroy the wisdom of the wise, and will cast away the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made the wisdom of this world foolishness? For seeing the world by wisdom knew not God, in the wisdom of God it pleased God, by the foolishness of preaching, to save them that believed.—Brethren, you see your calling: how that not <sup>Ver. 26.</sup> many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the mighty things, and

vile things of the world, and things which are despised hath God chosen." Mark, saith he, how mercifully God hath dealt with you. Few of the learned sort, few such as are counted wise, embrace the gospel with you, or join with you in faith, or keep you company. God hath let them be deceived in their wisdom. They take themselves to be wise, and yet are become fools. And, contrary to worldly judgment, God hath made you, which were weak and simple, and of no reputation, wise, and righteous, and sanctified, and *deemed in Christ Jesus.* And Christ saith: " Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Therefore the godly father Chrysostom calleth upon the people to read and hear the scriptures. *Audite seculares omnes: comparate vobis Biblia, anime pharmaca. Si nihil aliud vultis, vel Novum Testamentum acquirite, Apostolum, Evangelia, Acta, continuos et sedulos doctores:* " Hear me ye men of the world: get ye the Bible, that most wholesome remedy for the soul: if ye will nothing else, yet at the least get the New Testament, St. Paul's Epistles, the Gospels, and the Acts, that they may be your continual and earnest teachers." And again: *Neque in hoc tantum consessu, sed domi quoque, vir cum uxore, pater cum filio, invicem de his frequenter loquantur, et ultiro citroque suam et ferant et inquirant sententiam, velintque hanc probatissimam inducere consuetudinem:* " Harken not hereto only here in the church, but also at home, let the husband with the wife, let the father with the child talk together of these matters, and both to and fro let them both inquire and give their judgments: and would God they would begin this good custom."

In like sort saith Origen: " *Utinam omnes faceremus illud quod scriptum est, Scrutamini scripturas:* " Would God we would all do accordingly as it is written, Search the scriptures." It were a token that we do love Christ. Then would the Father love us, and Christ would love us, and shew himself unto us: and he and his Father would come unto us, and dwell in us. Chrysostom saith: *Hoc omnium malorum causa est, quod scripturæ ignorantur:* " This is the cause of all ill, that the scriptures are not known." " To know nothing of God's laws," saith he in another place, " is the loss of salva-

*Hom. ix. in  
Epist. ad  
Coloss. [xi.  
391.]*

*Chrysost.  
hom. 2. in  
Joan.  
[al. hom. 3.  
viii. 16.]*

*Orig. in Isa.  
hom. 2. [iii.  
109.]*

*Hom. 9. ad  
Coloss. [xi.  
391.]*

*Hom. 3. de  
Lazaro. [i.  
740.]*

tion: ignorance hath brought in heresies and vicious life: ignorance hath turned all things upside down." St. Hierom expounding those words of the apostle: "Let the word of Christ dwell in you plenteously," saith: *Hic ostenditur, verbum Christi, non sufficienter sed abundanter etiam laicos habere debere, et docere se invicem, vel monere*: "Here we are taught, that the lay-people ought to have the word of God, not only sufficiently, but also with abundance, and to teach and counsel one another."

And now to conclude what the learned fathers and ancient doctors have said in this matter. Theodoretus saith: *Passim Lib. 5. de curandis videas hæc nostratia dogmata non ab iis solum teneri, qui sunt ecclesiæ magistri, populorumque præceptores, sed ab ipsis quo- que sutoribus, fabrisque ferrariis, lanificibus, &c.*: "Ye may commonly see that our doctrine is known, not only of them that are the doctors of the church and the masters of the people: but also even of the tailors, and smiths, and weavers, and of all artificers: yea and further also of women, and that not only of them that be learned, but also of labouring women, sewsters, and servants, and handmaids: neither only the citizens, but also the country-folks do very well understand the same. Ye may find, yea even the very ditchers, and delvers, and cowherds, and gardeners, disputing of the holy Trinity, and of the creation of all things." Thus we see there was a time, before ignorance crept into the church and got the upper hand, when the word of God was not counted hard, and dark, and doubtful: when children, and women, and servants, and men of the country had the knowledge of God, and were able to reason of the works of God. Then went it well with them: they could not easily be deceived, because they had that word which bewrayeth the thief: they carried with them, like good exchangers, the weights, and touchstone, and were able to try coins whether they were true or false. Such were the people, such was the state of God's church in those days.

Gold, and silver, and lands, and possessions, are the portions but of few. They are not common to all alike. The wise man saith: "House and riches come by inheritance of the fathers." But the word of God, the law, and the prophets, the apostles, the evangelists, the gift of the Spirit, and the knowledge of God are given unto all men: they are made

Hierom. in 3. cap. Epist. ad Coloss. [v. 1074.]

Lib. 5. de curandis  
Graecor. Af-  
fect. [ed. Gaisf. p. 220.]

Prov. xix. 14.

common for all men. If the word were ordained but for a few, then Christ was given into the world but for a few. The heaven was made but for a few. The mercy and love of God was but for a few. But the mercy of God is over all, and upon all, and for all. All have right to hear the word of

*Rom. iii. 23.* God, all have need to know the word of God. "All have sinned, and are deprived of the glory of God." Therefore

*Matt. xi. 28.* Christ calleth all, *Venite ad me omnes*, &c.: "Come unto me all ye that be weary and laden." Young men and old men:

*Acts x. 34.* men and women: rich and poor come to me. "God is no

*Matt. xviii. 14.* accepter of persons." "It is not the will of your Father which is in heaven," saith Christ, "that one of these little

*1 Tim. ii. 4.* ones should perish." Who will "that all men shall be

*Isa. lxvi. 2.* saved, and come to the knowledge of the truth." "God will

look to him that is poor, and of a contrite spirit, and trembleth at his words." God will regard such a one, and make him a fit vessel to receive his truth. Upon him that is such a one shall the spirit of wisdom and understanding, the spirit of knowledge and of the fear of God rest. Not only upon the rich, the wise, and the learned: but upon him that is poor, and of a contrite heart, and trembleth at his words. Upon him that humbleth himself under the mighty hand of God. He is the temple and the tabernacle of the Holy Ghost. He that is humble in heart shall be saved. God resisteth the proud, but giveth grace to the lowly.

*Matt. xi. 25.* Therefore Christ said: "I give thee thanks, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and men of understanding, and hast opened them unto babes." Even to such as have no learning, which rejoice in nothing but in thee. The wise and learned of the world cannot hear them, cannot see them: but they to whom it pleased thee to give understanding. It is thy mercy. Flesh and blood cannot reach the knowledge of thy will. The

*John x. 3. 5.* Spirit of the father hath revealed it. Christ saith: "My sheep hear my voice, and I know them, and they follow me. They will not follow a stranger." My people are simple as sheep: they are rude, and know not what they do. Yet they know my voice, and follow me: they know their shepherd from a thief: they follow not the call and voice of a stranger. So we see that God chaseth no man away from hearing his word: he loatheth not the poor because of his poverty, he

refuseth him not: for he is the God of the poor: they be his creatures. St. Augustine saith: *Deus in scripturis, quasi amicus familiaris, loquitur ad cor doctorum, et indoctorum:* <sup>Augustin. ep. 3. ad Volum. [i. 499.]</sup> “ Almighty God in the scriptures speaketh as a familiar friend without dissimulation, unto the hearts, both of the learned and of the unlearned.” He abaseth himself, and speaketh to their capacity: for his will is, that all should come to the knowledge of the truth, and be saved.

Now let us consider with what fear and reverence we ought to come to the hearing or reading of the word of God: “ The <sup>Exod. iii. 2.</sup> angel of the Lord appeared unto Moses in a flame of fire, out of the midst of a bush.” When Moses turned aside to see, God said unto him, “ Come not hither: put thy shooes off thy feet, for the place whereon thou standest is holy ground.” Again, when God had appointed to speak unto the people from mount Sinai, he said to Moses: “ Go unto the people, <sup>Exod. xix. 10.</sup> and sanctify them to day, and to-morrow, and let them wash their clothes, and let them be ready on the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai.”

The word of the Lord is the bush, out of which issueth a flame of fire. The scriptures of God are the mount, from which the Lord of hosts doth shew himself. In them God speaketh to us. In them we hear the words of everlasting life. We must be sanctified, and wash our garments, and be ready to hear the Lord. We must strip off all our affections: we must fall down before him with fear: we must know who it is that speaketh: even God the maker of heaven and earth: God the Father of our Lord Jesus Christ: God which shall judge the quick and the dead: before whom all flesh shall appear.

His word is holy: let us take heed into what hearts we bestow it. Whosoever abuseth it shall be found guilty of high trespass against the Lord. We may not receive it to blow up our hearts, and wax proud with our knowledge: we may not use it to maintain debate and contention: we may not use it to vaunt ourselves, or to make show of our cunning.

The word of God teacheth lowliness of mind: it teacheth us to know ourselves. If we learn not humility, we learn nothing. Although we seem to know somewhat, yet know we not in such sort as we ought to know. The scriptures are the

mysteries of God : let us not be curious : let us not seek to know more than God hath revealed by them. They are the sea of God : let us take heed we be not drowned in them. They are fire of God : let us take comfort by their heat, and warily take heed they burn us not. They, that gaze over hardly upon the sun, take blemish in their eyesight.

When the people of Israel saw the manna in the desert, they said, *Man hu?* “ What is this? ” so they reasoned of it, when they took it up in their hands, and beheld it. They asked one another, what good it would do. The scriptures are manna, given to us from heaven, to feed us in the desert of this world. Let us take them and behold them, and reason of them, and learn one of another what profit may come to us by them : let us know, that they are written for our sake and for our learning, that through patience and comfort of the scripture we may have hope. They are given us to instruct us in faith, to strengthen us in hope, to open our eyes, and to direct our going.

If we withhold the truth in unrighteousness : if we know our Master’s will and do it not : if the name of God be ill-spoken of through us : the word of God shall be taken away from us, and given to a nation which shall bring forth the fruits thereof: God shall send us strong delusion, that we shall believe lies : our own heart shall condemn us : and we shall be beaten with many stripes.

Therefore we ought diligently to give heed to those things which we hear : we must consider of them, we must chew the cud. “ Every beast that cheweth not the cud is unclean,” and not fit for sacrifice. Let us be poor in spirit, and meek in heart : let us be gentle, as becometh the lambs of Christ : and as his sheep, let us hear his voice and follow him. Let us be of a contrite spirit, and tremble at the words of God : let us, when we know God, glorify him as God. So shall God look upon us : so shall the spirit of wisdom and understanding, and of counsel, and of knowledge, and of the fear of God rest upon us : so shall we be made perfect to all good works : so shall we rejoice in his salvation, and with one mouth glorify God, even the Father of our Lord Jesus Christ.

CERTAIN  
SERMONS

PREACHED BEFORE THE QUEEN'S MAJESTY,

AT PAUL'S CROSS AND ELSEWHERE,

BY THE REVEREND FATHER,  
JOHN JEWEL,  
LATE BISHOP OF SALISBURY.

WHEREUNTO IS ADDED  
A SHORT TREATISE OF THE SACRAMENTS:

Gathered out of other his Sermons made upon that matter, in his  
Cathedral Church of Salisbury.

[Of the following Sermons, all posthumous, the first six only were printed (together with the Treatise of Sacraments) in Garbrand's edition, "imprinted at London by Christopher Barker, printer to the queen's most excellent majesty, anno 1583." (Bodl.) Another edition of the six sermons appeared in 1603, "imprinted at London for William Leake." The rest seem to have been first published in the fol. edit. of the Works in 1609; but the Editor has hitherto found no clue to discover by whom they were added or from what source. Garbrand died in 1589. There seems however to be internal evidence of their genuineness.]

# CERTAIN SERMONS

OF

## BISHOP JEWEL.

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JOSHUA vi. 1—3 :

Now Jericho was shut up and closed, because of the children of Israel: none might go out, nor enter in. And the Lord said unto Joshua, Behold, I have given into thine hand Jericho, and the king thereof, and the strong men of war. All ye therefore that be men of war shall compass the city, &c.

**I**N divers manners God spake and opened himself to our fathers: by visions and dreams, by sacraments, by angels, by plain express words, by allegories, by secret and mystical understanding, where one thing is covered under another. And all this did he, that he might condescend to our capacity: that we might be converted and saved: that we might be guided in the right way, and not go aside, neither to the right hand nor to the left. By vision God spake to Ezekiel, as appeareth in the first chapter of his prophecy: “The wheels Ezek. i. which he saw were horrible to behold, they were full of rings, and the rings were full of eyes: the four beasts were also terrible, they had faces like a man, like a lion, like a bullock, and like an eagle.” In dream God spake to Samuel, saying: “Behold I will do a thing in Israel, whereof whosoever shall 1 Sam. iii. 11. hear, his two ears shall tingle,” &c. Touching sacraments, God himself saith: “Thou shalt shew thy son in that day, Exod. xiii. 8. saying, This is done because of that which the Lord did unto me when I came out of Egypt.—Thou shalt set apart unto Ver. 12.

the Lord all that first openeth the womb, &c. And when thy son shall ask thee to-morrow, saying, What is this? thou shalt then say unto him, With a mighty hand the Lord brought us out of Egypt, out of the house of bondage. For when Pharaoh was hardhearted against our departure, the Lord then slew all the firstborn in the land of Egypt, from the firstborn of man, even to the firstborn of beast: therefore I sacrifice unto the Lord all the males that first open the womb: but all the firstborn of my sons I redeem." Sometimes he spake by angels, as by sundry examples it may appear. Sometimes by himself in his own person, as he spake to Moses face to face.

**Deut. vi. 5.** Sometimes by plain express words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and

**Deut. v. 7, 8.** with all thy might." And again: "Thou shalt have none other gods before my face: thou shalt make thee no graven image," &c. These are plain words: these are the words which our Lord God hath spoken. Sometimes he expressed his holy will, not in words, or visions, or in such sort as I have shewed, but only by some mystical or secret allegory, by some deed which the people saw done before their eyes: of which kind is this which we have now to consider. Therefore hath

**Isa. v. 4.** God said by the prophet: "What could I have done any more to my vineyard, that I have not done unto it?" what should I do, but it hath been done? what should I say, but it hath been said? what warning should I give, but it hath been given? I have been careful for my people, that they should repent and turn to me, that all Israel should be saved. If they perish, I am free from their destruction: they perish in their own wilfulness, they have none excuse.

Now touching an allegory, whereof we are at this present to say: God opened his mind sometimes not by words, but by some notable kind of deed: and the people heard God speak unto them, not with their ears, but with their eyes. The people of Israel as they were passing through the wilderness lacked water to drink, and were like to perish: there stood a mighty great rock of hard stone, which Moses smote with his rod, it opened and yielded out a great stream of water: the whole people drank of it, and was refreshed: the same people being likewise in the same wilderness utterly void of bread, and all other sustenance, was like to famish: God sent

them manna from heaven above, they gathered it, they ground it, and they ate of it: it was sweet and delicate, and full of comfort.

This was an allegory, that is to say, a secret and mystical kind of utterance. For by this manna, and by this rock, the people was led to understand and think on that bread and that water that should come from heaven. St. Paul saith: “the rock was Christ:” his side was cloven, his blood issued <sup>1 Cor. x. 4.</sup> out, it is a water springing up into everlasting life, we drink of it, and live for ever.

So likewise that manna was the body of Christ, the people did eat of it, and lived by it. Christ had not yet taken upon him a natural body, yet they did eat his body: he had not yet shed his blood, yet they drank his blood. St. Paul saith: “All did eat the same spiritual meat,” that is the body of <sup>1 Cor. x. 3.</sup> Christ: and all did drink of the same spiritual drink, that is, the blood of Christ, and that as verily and as truly as we do now: and whosoever then did so eat Christ, lived for ever, not because the rock was turned into his flesh, or the water into his blood: it was as an allegory, as all other sacraments be: the people hereby was taught to consider of other things.

When the people was stung with serpents in the wilderness, and were swollen, and heaved up, and perished in the wilderness without hope of cure, Moses erected up a brazen serpent upon a pole: the people beheld it, their anguish abated, their swelling slaked, and they were healed: Christ was this serpent, he was lifted upon the cross: whoso trusteth in him shall never be ashamed.

In certain of their sacrifices they had a lamb, they stickt him, they killed him, and made sacrifice of him: this lamb was Christ the Son of God, he was killed, stickt, and made a sweet smelling sacrifice for our sins. Of him saith God himself: “This is my beloved Son, in whom I am well pleased.” <sup>Matt. iii. 17.</sup> Of him saith John: “Behold the Lamb of God, which taketh <sup>John i. 29.</sup> away the sins of the world.” Of him St. Peter speaketh: “Among men there is none other name given under heaven, <sup>Acts iv. 12.</sup> whereby we must be saved.” In his righteousness only we are received as righteous, his blood cleanseth us from all sin, there is no other sacrifice wherewith we may be reconciled to God our heavenly Father: all these were allegories, that is to

say, certain resemblances and significations of secret matters. That striking of the rock, that feeding upon manna, that lifting up of the serpent, that killing of the lamb, were certain mystical kinds of speaking. And let no man think these things are impertinent or from the purpose: they are incident unto the matter, and grow necessarily of the things we have to speak of.

When Joshua, that noble and worthy captain, by God's special conduct had passed through the water of Jordan, and taken possession in the land of Canaan, a land flowing with milk and honey, there to plant the people of Israel according to the promises that God had made them, the citizens of Jericho that stood in the frontiers of the country rampired their wall, and placed their artillery, and appointed themselves to resist him, and to withstand his force. To assault this city, Joshua practised a strange kind of battery. He commanded that the ark of God's majesty should be carried reverently about the walls seven days together, and that the whole host in armour should go before it: that after them should follow seven priests with seven trumpets, that all the rest of the people should follow after the ark: and that thus they should do every day once. The seventh day he increased their labour, and bade them to go about seven times in like order. The people within laughed them to scorn to see their folly. At the seventh and last turn, Joshua commanded them all to make a shout. Straightway after so long silence, they lifted up their voices, and shouted with a great shout, so many hundred thousands of men, women, and children: the trumpets blew in every corner, the whole heaven and earth was full of their noise, and the wall fell down flat.

Here let us consider and glorify the power of God: there was neither mine, nor ram, nor other engine, nor warlike force, nor worldly policy practised: only at this roar and sound of trumpets, and voices of men, the rampires were broken, the walls fell down and sunk, and were made even with the ground: the soldiers went over and slew without mercy, man, woman, and child, and cattle, and whatsoever creature they found before them: they fired the city, and consumed it, and burnt it to ashes.

[Josh. vi. 26.] Then Joshua sware at that time, saying, Cursed be the man

before the Lord, whosoever henceforth shall take in hand to restore this city of Jericho: let him lay the foundation thereof in the death of his eldest son, and in the death of his youngest child let him close up and finish the gates: let him never more rejoice in the fruit of his body, but let him live as a man accursed in the midst of the people: let his name and memory, and all his posterity perish with him. This was the tenor of Joshua's curse.

Six hundred years after, in the time of the wicked king <sup>1 Kings xvi.</sup> Ahab, one Hiel (having no regard to his curse) set upon to <sup>34.</sup> restore Jericho: and it came to pass even as it was foresaid by Joshua, God's curse fell upon him, he buried his eldest son, he buried his youngest son, he was left without comfort, even as a man that the Lord had cursed: for God's will was that Jericho should lie waste and desolate for ever, as an everlasting remembrance of his wrath, that all people should fear to withstand his will. This is the plain story only, according to the letter.

But as touching the allegory, or the matter which therein lieth covered, it hath a far deeper meaning. This Jericho <sup>2 Kings ii. 19.</sup> whereof the story speaketh was a city in Canaan, in a low, sour, barren ground, in the midst of a rotten and pestilent water, by reason whereof, before the same water was cured by the prophet Elizeus, the men that drank thereof died of sundry diseases, and the women also became unfruitful. This city withstood the people of God, and laboured to keep them from their inheritance that God had given them.

That Jericho of which we have now to consider, is a spiritual power of darkness that resteth only in flesh and in worldly promises, that withstandeth God's people, and exalteth itself against God. For even in this life as there is a Jerusalem, so is there a Jericho: as truth hath her house, so is there also a house wherein falsehood and error dwelleth. As there is a glory of the light, so is there a power of darkness. This Jericho of falsehood and darkness God overthroweth when it seemeth good in his sight, with the breath of his mouth, and with the blast of his holy word he doth overthrow it, and whosoever will seek to restore it shall be accursed.

These things therefore I have thought good by God's sufferance to treat of.

1. First, how high this Jericho is built, and how strongly it is fenced, and yet how easily it is overthrown.

2. How vainly and how miserably they lose their labour, that seek by any means to restore it.

3. What good remedies may be devised, that this Jericho be not restored again.

Whatsoever my simple learning or utterance shall be, yet I doubt not, but the very bare consideration hereof, of itself, unto the godly, must needs be comfortable.

**Psal. civii. 23.** “They that go down to the sea in ships, and occupy by the great waters, they see the works of the Lord, and his wonders in the deep.” For God is marvellous in the surges and tempests of the sea : he is marvellous in the firmament of heaven : but much more marvellous is he in the surges and stormy tempests of his church. Here may we behold the work of his hands. This is the shop of his power, of his wisdom, of his light, and truth, and righteousness, and patience, and mercy. Here may we see the children of light, and the children of darkness : the vessels of honour, and the vessels of shame : the assaults of falsehood, and the glory and victory of truth. Here shall we see how God leadeth even into hell, and yet bringeth safely back : how he killeth, and yet reviveth : how he refuseth the full, and feedeth the hungry : how he is the ruin of many, and the resurrection of many. Here may we see the wonderful ways, and the unsearchable judgments of God. It is a place full of terror, and a place full of

**Psal. viii. 1.** all comfort. In respect hereof the prophet David saith : “ O Lord our Lord, how wonderful is thy name in all the world !”

**Psal. xxvii. 4.** Again he saith : “ One thing have I desired of the Lord, that I will require, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to visit his temple.”

¶ Jericho was a mighty strong town, well manned, well victualled, well walled, well fenced : and in affiance thereof it withstood the whole power of God’s army. Joshua (notwithstanding he had great force of armed men) during the assault, suffered no man to use his weapon : he willed them all to walk quietly and silent, without doing violence : his strength was not in the number and courage of men, but only in the ark, that is, in the presence and power of God.

Thus it fareth oftentimes in spiritual warfares : falsehood is armed, and truth goeth naked : falsehood maketh outeries, and truth saith little : falsehood is bold, and truth is outfaced. Blindness of itself naturally is hardy and venturous, and falsehood is wily and shifting. When the high priests and captains of the temple, and the elders were come to lay hands on Christ, he said unto them : “ This is your very hour, and the Luke xxii. 53. power of darkness.” Their hearts were darkened, their eyes were blinded, they saw not their ways, they knew not their dangers, they would not understand, they would not be taught : malice and frowardness had made them blind, therefore the fear of God was not before their eyes. Herein stood their power, therefore they were bold, and said : “ Let us Psul. ii. 3. break their bands, and cast their cords from us.” Therefore they said : “ We will not have this man to reign over us.” Luke xix. 14. Therefore they said : “ The word that thou hast spoken to us Jer. xliv. 16. in the name of the Lord, we will not hear it of thee.” Thus cried they, because of the blindness which was in them, and because of the folly of their hearts.

Yet is there no soldier so stout in defence of Jericho, as he that thinketh his cause is good, and that his doing pleaseth God well, and therefore is moved thereto in conscience. None so desperate and wilful for the falsehood and darkness of Jericho, as such who have zeal without knowledge, as are blind, and follow their blind guides : who when they slander, or persecute, or kill others for righteousness sake, think they make a sacrifice unto God, and that God is highly pleased with their doing. Such were they that cried against Christ : “ Crucify him, Crucify him :” and, “ He hath blasphemed.” John xix. 6. Therefore Christ maketh his prayer for them : “ Father, for-  
Matt. xxvi. 65. give them : for they know not what they do.” They know Luke xxiii. 34. not me, they know not whence I come, nor who it is that sent me, they take light for darkness, and darkness for light. Therefore the wise man saith : “ Lean not unto thine own Prov. iii. 5. wisdom—do not the things that seem right in thine own eyes.” “ There is a way which seemeth right to a man, but the issues Prov. xiv. 12. thereof are the ways of death.” It seemeth catholic, it seemeth holy, but the end thereof leadeth to death. St. Paul saith of the Jews : “ If they had known the wisdom of God, they 1 Cor. ii. 8. would not have crucified the Lord of glory.” If their eyes

had been open to see him, if their heart and understanding had been open to know him, they had not been guilty of innocent blood, they would not have betrayed the Lord of glory.

But Jericho is not only thus fenced with blind zeal and wilful ignorance, but also oftentimes hath help of man's strength, and the favour and succour of worldly power. The Egyptians had mighty chariots, straked and barred with iron, in the strength whereof they put their trust. The people of Babylon built themselves a tower as high as the heavens, to shew forth their pride, and get themselves a name. Hereof David saith: “The kings of the earth band themselves, and the princes are assembled together against the Lord, and against his Christ.” He saith not, the vulgar people, or a sort of rascals only, but kings and princes, and they which bear authority in the world, assembled themselves against the Lord, and in this power they think they are invincible.

When Moses and Aaron did the message of God unto Pharaoh, saying: “Thus saith the Lord God of Israel:”

Pharaoh said: “Who is the Lord, that I should hear his voice and let Israel go? I know not the Lord, neither will I let Israel go.” What is his power? what hurt can he do? I know him not, I care not for him, Israel shall not depart my

country. So said Nebuchadnezzar: “Who is that God that can deliver you out of mine hands?” In like sort did Sennacherib king of the Assyrians vaunt himself in the pride of his strength, and bid defiance against the God of Israel:

<sup>2 Kings xix. 10.</sup> “Thus shall ye speak to Hezekiah king of Judah, and say, Let not thy God deceive thee in whom thou trustest, saying, Jerusalem shall not be delivered into the hand of the king of Ashur. Have the gods of the heathen delivered them which my fathers have destroyed?” And even so doth St. John before Rev. xviii. 7. wray the folly of Babylon: “She saith in her heart, I sit, being a queen, and am no widow, and shall see no mourning.”

<sup>Acts iv. 18.</sup> In trust hereof they said sometimes “and commanded the apostles, that in no wise they should speak or teach in the name of Jesus.” They said, We are the children of Abraham, we are the sons of the prophets. They said, We cannot

<sup>Malach. iii. 7.</sup> err, for it is written: “The priests' lips should preserve knowledge, and they should seek the law at his mouth.” In trust

hereof they said : “ Doth any of the rulers or Pharisees believe in him ? But this people, which know not the law, are cursed.” In trust hereof they have said : Let us cut them out of the land of the living, let the name of Israel be had no more in remembrance, this doctrine is schismatical, this religion is new, it hath no ground, it shall not prevail, it shall not stand. Such courage have the citizens of this ignorant Jericho taken in the strength of man’s arm, and in the help of worldly policy.

Then they fell to sword and persecution, and all kind of torments and cruel death : the people despaired, the very elect began to faint ; St. Paul saith : “ We are made a gazing-<sup>1</sup> stock unto the world, and to the angels, and unto men.” The prophet David prayeth unto God against such : “ Arise, O God, maintain thine own cause : remember thy daily reproach by the foolish man.” So strong is the hold of this spiritual Jericho, and so stoutly it fighteth against the Lord.

Albeit Jericho was so strong, and the walls thereof seemed invincible, such as no power could pierce, yet at the sound of seven trumpets, and the shout of the people, they fell down flat to the ground. So mightily did God in such weak means shew forth his wonderful and fatherly care to work the rest and peace of his people. Pharaoh had Israel even in his mouth as a prey, the sea was before them, and the hills on each side : they were unarmed, he had the power and all the policy of his country : it seemed unpossible they should ever be able to escape that danger ; but mark the turning of God’s mighty hand : suddenly the sea opened, Israel passed through the midst of it, as upon dry land : Pharaoh followed after, and was swallowed, and drowned with all his men. Israel looked back and saw the marvellous works of God, how it was now performed which God had said unto Pharaoh : “ Thou shalt perish from the earth : and indeed for this cause have I appointed thee, to shew my power in thee, and to declare my name throughout all the world.” Therefore they rejoiced in God, and feared him, and made him sacrifice.

Nebuchadnezzar when he fell upon Jewry made the whole country to shake with the terror of his name. He was like to a mighty great tree, whose height reached to the heavens, and the sight thereof through all the world : yet suddenly

was this mighty tree hewn down, as the holy one that came down from heaven had said: “ Hew down the tree, and destroy it.” “ Nebuchadnezzar was driven from men, and had his dwelling with the beasts of the field, and did eat grass and fodder as the oxen seven years, till his hairs were grown as eagles’ feathers, and his nails like birds’ claws.” The power of Sennacherib was terrible, the people of Israel were not able to withstand it, he did glory in the pride thereof, he said no god was able to deliver Jerusalem, nor to save it out of his hands: “ yet suddenly the angel of the Lord, in one night, smote in the camp of Ashur an hundred, fourscore, and five thousand of his men:” he fled away with the rest, and was slain by his sons, and the people of God left at liberty. Though Babylon said she should never mourn nor feel any heaviness, “ yet an angel came down from heaven,...and cried out mightily with a loud voice, saying, It is fallen, it is fallen, Babylon the great city, and is become the habitation of devils, and the hold of all foul spirits, and a cage of every unclean and hateful bird.” It were an infinite labour, and yet very comfortable to consider, how marvellously God in the old times hath overthrown his enemies, and delivered his poor servants.

David to save his life was fain to run from king Saul, and remained in a mountain in the “ wilderness of Ziph, and Saul sought him every day, but God delivered him not into his hand.” David was not only without aid or hope of aid, but also without sustenance, and looked when he should be taken, and thought it not possible to escape: “ for Saul and his men compassed David and his men round about to take them. But there came a messenger to Saul, saying: Haste thee and come, for the Philistines have invaded thy land. Wherefore Saul returned from pursuing David.” And thus poor David was delivered. God is a helper in due season, he cometh with aid when things are desperate, he helpeth when there is no hope of help elsewhere: the counsels, attempts, and policies of the wicked are in vain. “ He that dwelleth in the heavens shall laugh them to scorn.” The prophet David found himself disquieted at the worldly prosperity of the wicked, and saith: “ As for me, my feet were almost gone, my steps had wellnear slipt: for I fretted at the foolish when

<sup>2</sup> Kings xix.  
<sup>35.</sup>

<sup>Rev. xviii.</sup>  
<sup>1, 2.</sup>

<sup>14.</sup>

[Ver. 26.]

Psal. ii. 4.

<sup>2</sup>

Psal. lxxiii.

I saw the prosperity of the wicked, &c. Then thought I to know this, but it was too painful for me, until I went up into the sanctuary of God, then understood I their end. Surely thou hast set them in slippery places, and castest them down into desolation. How suddenly are they destroyed, perished, and consumed! As for me, it is good to draw near unto God: therefore have I put my trust in the Lord God, that I may declare all thy works."

A king is strong, a woman is strong, and wine is strong, but truth doth abide and is strong for ever. Truth is great and strongest. Whither may a man go from the Spirit of the Lord? or whither may a man fly from his presence? If he ascend up into heaven, the Lord is there: or if he descend into hell, the Lord is there also. The face of the Lord is upon them that do evil. When they shall say Peace and safety, then shall come upon them sudden destruction.

Let no man be deceived and think that these things are wrought by the power of stars, or by the pleasure of princes: it is God that ruleth the world, and not the stars. It was not Joshua that overturned the walls of Jericho, not the cry of the people and sound of the trumpets. It was neither Constantinus, nor Jovinian, nor Valentinian, nor Theodosius, that planted the gospel, and changed the hearts of the people. These were virtuous and godly emperors, yet those changes were not made by their power, but it was God which sent forth his Spirit, and renewed the face of the earth. Christ Jesus the Sun of righteousness had looked upon them: the morning star from on high had risen over them. Good princes and good rulers are the good instruments by whom God setteth forth his glory, their hearts be in the hands of God, he bendeth them, and inclineth them to his purpose: but the truth of the gospel is not planted and settled in our hearts, neither by the will of man, nor by the authority of princes. No creature can claim part of this glory, this glory belongeth unto God: but unto us and to our fathers, to our kings and Baruch i. 16. to our prophets, the confusion of our faces. "This is the psal. cxviii. Lord's doing, and it is marvellous in our eyes. This is <sup>23.</sup> the day which the Lord hath made, let us rejoice and be glad in it." This is a change wrought not by the stars, but by the right hand of the Most High: "The sons of God, even they John i. 12.

which believe in him, are born not of blood, not of the will of the flesh, nor of the will of man, but of God,” as by the prophet

Ezek. xxxvi. 26. Ezekiel God himself declareth: “A new heart will I give you, and a new spirit will I put within you:...I will put my Spirit within you, and cause you to walk in my statutes.”

Jer. xxxi. 33. And by the prophet Jeremy: “I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.” Let us then know this

Isa. xlii. 20. ourselves, and of others let us with the prophet Esay say: “Therefore let them see and know, and let them consider and understand together, that the hand of the Lord hath done this.”

He is able to set stars and heavens out of course, to set the sun back, and to make it stand, to open the earth, to divide the sea, to make the dry rock to yield water, to make the clouds to give bread, to make children to preach, to make an ass to speak, to make the devils to confess his holy name, and to say,

Luke iv. 34. “I know who thou art, even the holy one of God.”

With this power he blew down the walls of Jericho, with this power he beateth down whatsoever hold is built up against God. This power standeth not in worldly strength, but is

1 Cor i. 27. shewed in weakness: “God hath chosen the weak things of the world to confound the mighty things,” saith the apostle

Psal. xx. 7. Paul. “Some trust in chariots, and some in horses: but we will remember the name of the Lord our God.” Our help is in the name of the Lord, which hath made both heaven and earth. Thus is the prince of darkness cast out, thus is the gospel of Christ carried throughout the world: this is the overthrow of Jericho: this is the might of God’s hand.

But is Jericho so laid flat, that no man will attempt or wish to restore it? Verily it was afterward restored in the days of Ahab: but he that restored it was accursed. Even so it fareth with this spiritual Jericho, it is never so blown down but some would wish to raise it up. God delivered his people out of Egypt, and yet there were that looked back, and wished to be there again: and when they had manna in their mouths, they thought it a loathsome and a squamish meat, and wished for their gourds and onions: and having the angels of God to go in visible form before them to be their guides both day and night, yet wished to be under Pharaoh, in the house of

bondage, to be tormented with labours, to live in tyranny and oppression, where they had their children slain before their faces.

Notwithstanding God had delivered his people from the captivity of Babylon, yet the greatest part of them remained still there, and would never return to see Jerusalem.

Babylon the great city is fallen, and is become the habitation of devils ; yet John saith : “ Many shall mourn and weep, <sup>Rev. xviii. 16.</sup> and lament and cry over her, Alas, alas the great city Babylon, the mighty city Babylon, that was clothed in fine linen and purple, and scarlet, and gilded with gold, and precious stone and pearls ! What city was like to this great city ?”

David saith : “ Their sound is gone forth through all the <sup>Psal. xix. 4.</sup> earth, and their words into the ends of the world.” And the prophet Esay : “ How beautiful upon the mountains are the <sup>Isa. lli. 7.</sup> feet of him that declareth and publisheth peace, that declareth good tidings, and publisheth salvation !” Yet St. Paul saith : “ They have not all obeyed the gospel.” And Esay : “ Lord, <sup>Rom. x. 16.</sup> who hath believed our report ? or to whom is the arm of <sup>Isa. lli. 1.</sup> the Lord revealed ?” And again : “ I have spread out my <sup>Isa. lxv. 2.</sup> hands all the day unto a rebellious people, which walked in a way that was not good, after their own imaginations.” The truth of God is not alway taken, and it is never so received, that every man liketh thereof. The Lord knoweth who are his, and to whom he will make himself known.

Christ himself was a stumbling-stone unto the unbelieving Jews, and a sign that should be spoken against. St. John saith : “ This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.” The gospel of Christ is the power of God to salvation, it is the savour of life unto life : yet is it also the savour of death unto death. “ For many will not <sup>2 Tim. iv. 3.</sup> suffer wholesome doctrine, but having their ears itching, shall after their own lust get them a heap of teachers, and shall turn their ears from the truth, and shall be given unto fables,” “ and shall give heed unto spirits of error and doctrines of <sup>1 Tim. iv. 1.</sup> devils.” Because wisdom cannot enter into a wicked heart, nor dwell in a body that is subject to sin, the devil, the prince of this world, was cast forth : yet St. Peter saith : “ He walketh <sup>Pet. v. 8.</sup> about like a roaring lion, seeking whom he may devour.”

And even so standeth it with Jerusalem the city of the Lord, and that cursed city Jericho. Many refuse the blessing of the Lord in their deliverance from under Pharaoh, and feeding them with heavenly manna, and giving them his angels to be their guides : they will not return home to their own country out of their captivity in Babylon : though they see the judgments of God done upon proud Babylon, yet they mourn and lament over it, they look not upon the hands that are spread all the day unto them, they obey not the gospel : Christ is unto them a stumbling-stone : and so seek they to restore again Jericho, which the Lord hath overthrown, and which he would not have built again, but curseth them that shall seek to restore it. And this do they, because they know not how amiable the tabernacles of the Lord are, because they did never taste and see how sweet the Lord is.

Three special helps the devil hath used to further this purpose of restoring Jericho. First, the hard heart and blindness of the people : secondly, the eloquence and subtle persuasion of the learned : thirdly, the sword and violence of tyrants. Of these three the first is the greatest ; for blindness and stubbornness will prevail, where cunning and tyranny can do nothing. Hereof the prophet Jeremy complaineth :

*Jerem. iv. 22.* “ My people is foolish, they have not known me : they are foolish children, and have none understanding : they are wise to do evil, but to do well they have no knowledge.” Of this

*Matt. xiii. 15.* sort our Saviour speaketh : “ This people’s heart is waxed fat, and their ears are dull of hearing, and with their eyes have they winked, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should return, that I might heal them.” Of this sort Esay reporteth :

*Isa. xxx. 9.* “ It is a rebellious people, lying children, and children that would not hear the law of the Lord, which say unto the seers, See not : and unto the prophets, Prophesy not unto us right things : but speak flattering things unto us, prophesy errors, depart out of the way, go out of the path, cause the Holy One of Israel to cease from us.” Through blindness and stubbornness, all the children of Israel murmured against Moses and

*Numb. xiv. 3.* Aaron : “ Wherefore now hath the Lord brought us to this land to fall upon the sword ? .. were it not better for us to return into Egypt ? ” Therefore the Lord said, I will do to

them as they have spoken, they shall not see the land whereof I sware to their fathers, but their carcasses shall fall in this wilderness, they shall not enter into my rest. With this blindness God doth punish those which obey not his word. “The <sup>Deut. xxviii. 28.</sup> Lord shall smite thee,” saith Moses, “with madness and blindness, and with astonyng of heart: thou shalt grope at noon-days, as the blind gropeth in darkness.” I will take my Spirit from thee, I will command the clouds that they shall not give thee rain: thou hast forsaken me, and I will forsake thee: “I will cause the sun to go down at noon, and I will <sup>Amos viii. 9. 11.</sup> darken the earth at clear day, saith the Lord.” “I will send a famine upon the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord: they shall seek the word of the Lord, and shall not find it.” St. Paul told the Jews at Antiochia: “Seeing you put the word from you, and <sup>Acts xiii. 46.</sup> judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles:” you shall be left in your filthiness.

Now what shall be done to these hardhearted and blind builders of the spiritual Jericho? Christ telleth us, “It shall <sup>Luke x. 12.</sup> be easier in that day for them of Sodom, than for that city which will not receive the disciples.” And again: “Except <sup>John viii. 24.</sup> ye believe that I am he, you shall die in your sins.” The end of such is worse than the beginning. All those plagues and utter destruction came upon Jerusalem, because she knew not the time of her visitation, even the day of God’s mercy, as they were foretold by the prophet Jeremy: “Behold, that <sup>Jerem. xlv. 4.</sup> which I have built will I destroy, and that which I have planted will I pluck up, even this whole land.” So doth God plague one sin with another, and letteth them which are filthy grow in filthiness, because of the hardness of their heart which cannot repent: whereby they heap unto themselves vengeance against the day of the Lord’s wrath: such are not worthy to see Jerusalem: therefore are they left to perish in Jericho.

As for the eloquence and deceitful persuasion of the learned, I will say nothing. Notwithstanding it hath been, and is so used to the restoring of Jericho, that a blind man may perceive it, and all the world may rue it. One said sometimes, that, were the matter never so false, he would prove it by eloquence to be true. Another said, the sun and moon stand still, and the earth goeth about. Another said, that snow was

black, and that he was able well to prove it. And there were many which believed them. Such were they of whom it is

<sup>Isa. v. 20.</sup> written in the prophet Esay, “that spake good of evil, and evil of good: which put darkness for light, and light for darkness, and put bitter for sweet, and sweet for sour.” So they mocked the eyes of the ignorant, and abused the gifts of God.

<sup>Isa. xlvii. 10.</sup> “Thy wisdom and thy knowledge,” saith the prophet, “they have caused thee to rebel, and thou hast said in thine heart, I am, and none else:...thou art wearied in the multitude of thy counsels: let now the astrologers, the star-gazers, and prognosticators stand up, and save thee from these things that shall come upon thee.”

We may answer such learned disputers, as David answered

<sup>1 Sam. xvii. 45.</sup> the proud Goliath: “Thou comest to me with a sword, and with a spear, and with a shield:” that is, with great eloquence and show of learning: “but I come to thee in the name of the Lord of hosts, the God of the host of Israel, whom thou hast railed upon.” By the prophet Jeremy thus saith the Lord:

<sup>Jerem. ix. 23.</sup> “Let not the wise man glory in his wisdom, nor the strong man glory in his strength, neither the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth

<sup>1 Cor. i. 19.</sup> and knoweth me.” Again: “It is written,” saith the apostle, “I will destroy the wisdom of the wise, and will cast away the understanding of the prudent.” And Eliphaz saith:

<sup>Job v. 13.</sup> “He taketh the wise in their craftiness, and the counsel of the wicked is made foolish:” he will open their errors, he will bewray their craftiness, he will overthrow the cunning devices of their wit: these helps shall not suffice to build up cursed Jericho.

Now to speak of the third help, of the power of princes, whom the wicked builders of this spiritual Jericho have in all ages deceived. The authority of a prince is great, he is the servant of God, he carrieth the sword for God to take vengeance on him that doeth evil. Solomon saith: “The wrath of

<sup>Prov. xvi. 14.</sup> a king is as messengers of death.” Unto them these builders have recourse, and accuse the servants of the Lord, which have waited upon Joshua, and have done the Lord’s will, upon this wilful and rebellious city.

The heathen and infidels used this help against the Christians, they accused them before kings, that they were wicked,

that they worshipped strange gods, that they lived in adultery and incest, that they killed their children, and did feed upon man's flesh. Before them they charged the Christians with divisions and schisms, saying : You Christians agree not among yourselves, you have so many sects, and one sect is at defiance with another, and condemneth one another : therefore your religion is not true, it is not of God. Since the time we forsook our gods, these and these evils are come upon us. They charged Christians that they were stirrers up of rebellion, and that they disquieted the minds of the people. Let these Christians, said they, be cast to the lions. Such complaints were brought before kings and princes against the Christians of the primitive church, and these false charges have been thought true : therefore were there sharp laws made against them. It was commanded, that no man should speak in the name of Christ, and who did not obey this should die the death.

Who is able to express the miseries which followed in the execution of those laws ? There was no sword nor weapon, no rack nor torment, no fire nor water, but they were prepared for, and stained with Christian blood. Soldiers were kept in whole garrisons : princes made leagues, kept councils, devised new and cruel laws, used conspiracies, practised all kinds of strange and terrible deaths for the defence of Jericho : they killed Christians by thousands. Maximianus burnt in one temple twenty thousand, assembled together to celebrate the memory of the nativity of Christ. Dioclesian made proclamation for the overthrowing of the Christian churches throughout all the Roman empire : he caused the books of holy scripture to be burned in the open market-place : and displaced with great ignominy such Christians as were magistrates, and all other that bare any office. These thought that hereby the gospel of Christ should be abolished, and quite overthrown.

But the Lord, which was mighty to save Daniel in the midst of the lions, and Jonas in the whale's belly, and his three servants in the flaming fire, and Israel in the Red sea : whose eyes are over the righteous, and which is nigh unto all that call upon him : was also able to make his own cause good, to give courage to his servants, and trembling and anguish of mind to their enemies. For the more his servants were

diminished, the more they increased: and the more tyrants prevailed, the more they were weakened. He that should die was bold and careless: he that should kill was fearfully amazed: the tormentor mourned, the condemned rejoiced: the dead had the glory, the tyrants the shame: their sacrifices decayed, their temples were forsaken, their gods laughed to scorn, their priests were wood<sup>24</sup>, and lacked their large offerings: the Lord did let the curse fall upon them, which he made by his servant Joshua, and which shall come upon all those that will seek to raise up Jericho.

To rehearse the examples of God's mighty hand, and to declare what he hath done in all ages, to shew forth his power, no tongue is able: yet is it expedient to give forth one or two examples thereof. Licinius an ungodly emperor, after he had extended his force against the Christians to suppress them, and gave greatest show of his favour to such

*Tripart. Hist.* about him as could best devise new and strange torments, felt  
*Iib. 1. cap. 8.*

*Carion. lib. 3.* the plagues of God, was sundry times vanquished by Constantinus, to whom he yielded himself, and led a private life in Thessalia, until at length he, which had been before the enemy unto all learning, was slain by his own soldiers. The palm of the hand which Belshazzar saw write upon the plaster of the wall, did more amaze him, his countenance was more changed, and his thoughts more troubled therewith, than if he had been assaulted with the force of a hundred thousand men.

*Dan. v. 5.* King Pharaoh first said to the messengers of God, Moses and Aaron, I know not the Lord, I care not for him. But when he felt the smart of God's hand, he cried out unto them: *Exod. ix. 27.* “The Lord is righteous, but I and my people are wicked: pray ye unto the Lord (for it is enough) that there be no more mighty thunders and hail, and I will let you go, and you shall tarry no longer.”

*1 Macc. i. 54.* Antiochus placed idols in the temple of God, and blasphemed his name, and brought Jerusalem into bondage, he burnt the books of the law in the fire, and cut them in pieces, that so the name of God might no more be remembered: but when the torments which God cast upon him began to vex him, then he began to leave off his great pride and self-will:

<sup>24</sup> [Wood or wode; *mad*: from *þod*, Saxon.—Nares' Glossary.]

when he was plagued, and came to the knowledge of himself with the scourge of God, when he himself might not abide his own stink, he said: “It is meet to be subject unto God,<sup>2 Macc. ix.</sup> and that a man which is mortal, should not think himself equal to God through pride.” Then he prayed to the Lord, then he delivered the Jews, then he would restore the temple, then he would also become a Jew himself, and go through all the world, and preach the power of God.

Maximinus, practising the like attempts, was likewise stricken: his flesh was eaten with lice, his body rotted inwardly, he was not able to abide the smell of himself. Then he confessed his error, found his guilt, called in his proclamation, stayed his sword, and (albeit it were against his mind) commanded that the Christians should have their books, and use their churches, and hear the scriptures, and call upon the name of Christ, as they had done before.

Julian of all other began most politickly and subtletly, and therefore most mightily, to set up Jericho: he gave commandment that no Christian man’s child should go to school, devising thereby to keep them rude and barbarous: that no Christian should bear office, or live in any manner authority, thereby to make them vile: that they should never be captains or soldiers, that so they might be kept in weakness: he removed the Christians out of his court. He opened again the temples of the heathen, and did erect idols in them, and the more to give credit and countenance to the matter, he himself, being the emperor, took upon him the office of a bishop, and did offer sacrifice: many of the nobles, and many of the people, applied themselves to follow this example, and did the like. He licensed the Jews to return home again and to build up Jerusalem, he allowed them money, he gave them liberties, and all this only in the despite of Christ: only to discredit and deface the glory of the Son of God. Hereby the heretics upbraided and defied Christ: the faithful were dismayed, and the church of God was brought to great confusion.

But now let us enter into the sanctuary of the Lord’s counsels, and behold the latter end of these doings. The Jews fell to work, laid their foundation, provided all things needful, and began to build: suddenly brake out an earthquake, and

overthrew their work: lightnings fell from heaven and burnt their tools in their hands, and their coats on their backs. The print that the lightning made in their garments was a cross, in token that they were the enemies of the cross of Christ. Then was the name of Christ more glorious, and his gospel more beautiful than before.

Julian took his journey into Persia, and had made great threats, that at his return he would consume the name of Christians, root out the name of the Galileans, and not leave one Christian alive, and would set up the image of Venus in all his churches. But being in the field, he was suddenly stricken in the breast with an arrow from heaven: he pulled it out, the wound was deadly, he cursed Christ, he took of the blood into his hand, threw it up into the air, and thus cried: *Vicisti Galilæe*: “O thou Christ of Galilee, thou hast conquered.” Thus suddenly the tyrant was slain, his attempts were accursed, his frame of Jericho would not stand. The faithful Christians were set at liberty, they went to their churches, they gave God the glory, they made triumphs and were joyful. Thus God looketh upon his faithful: such is the power and readiness of his hand.

Hist. Tripart. lib. 7. cap. 39. The devil himself confessed, that when any Christian was present, his mouth was muzzled, he could not speak, he could do nothing. The like might be said of Nero, Caligula, Maximinus, Dioclesian, Valerian, and others: they had conquered France, Spain, Germany, England, Hungary, Dalmatia, Arabia, India, Persia, and Scythia: they had the world at commandment: yet a few poor Christians, artificers, women and maidens, ignorant and unlearned people, they could never conquer. Nero had crucified Peter, and beheaded Paul that preached the gospel: but the gospel which they preached they could not behead, they could not crucify. Nero, Caligula, Commodus, and sundry others like tyrants were slain. Dioclesian, as it is thought, was stricken mad, made unable to rule, and therefore left the empire. Valerian was taken in the field by Sappores king of Persia, and tied in a chain, and, being the emperor of the world, was made to lie down on all four, that Sappores might set his feet on his shoulders, and so get to horseback.

All this notwithstanding, the gospel of Christ grew still and

went forward. Such success shall they have that take in hand to build Jericho. The Lord will smite his enemies upon the cheek bone, he will break the teeth of the wicked. Well may they bark, they shall not bite. God knoweth the way of the righteous, and the way of the wicked shall perish. God resisteth the proud, but giveth grace to the lowly : “ Yet <sup>Psal. xxxvii.</sup> <sub>10.</sub> a little while,” saith David, “ and the wicked shall not appear, and thou shalt look after his place, and he shall not be found :” the remembrance of him shall perish. Every plant which our heavenly Father hath not planted shall be rooted out. Put not your trust then in princes, nor in the sons of men, which cannot save themselves : their breath departeth, and they return to their earth. It is God that is King of kings, which loveth the righteous, and overthroweth the way of the wicked. “ All flesh is grass, and all the grace thereof is as the flower <sup>Isa. xl. 6.</sup> of the field : the grass withereth, the flower fadeth : but the word of our God shall stand for ever.”

Was God able in those days to avenge the cruelty of tyrants, to withstand the proud, to defend the humble and lowly, and shall we think that his hand is shortened ? Great is our God, and his power is wonderful, and there is no end of his judgments. O what leagues and confederacies, what practices and policies have we seen defeated ! What abundance of blood hath been shed by sword and by fire ! The workers thereof are gone, the end of many of them was horrible : yet the gospel continueth and increaseth in all places. Æneas Silvius, who was afterward pope, and called Pius the Second, sheweth in his story of Bohemia, what great preparation was made to maintain the church of Rome, and to destroy <sup>Hist. Bohemica, cap. 48. [p. 115, 116.]</sup> all those which professed the gospel, whom they called Hussites and Calixtians, because they defended the receiving of the cup, as well as of the bread in the Lord’s supper. Two cardinals, the one of them cardinal Beaufort, an Englishman and bishop of Winchester, the other Julianus, were sent into Germany to levy power : at whose entreaty the emperor and states appointed three armies of men to fulfil the pope’s purpose. But, saith the story, *non visum hostem fugerunt*, “ they fled before they did see the enemy.” And again the second time, *priusquam hostis ullus daretur in conspectu, fœdissima cœpta fuga* ; “ they fled away with shame, before

any enemy came to fight." Hereof one of the cardinals, Julianus, writeth thus to Eugenius the Fourth: *Nonne videbitur hic digitus Dei? Ecce, exercitus armatorum toties fugit a facie eorum, et nunc similiter ecclesia universalis fugit: ecce, nec armis, nec literis vinci possunt. Videbitur miraculum Dei evidenter, demonstrans illos vera sentire, nos falsa.* "Is not the power of God here to be seen? our armies of soldiers have fled before them many times, and now the universal church fleeth. They cannot be overcome, neither by weapons, nor by learning. This must needs appear a miracle wrought by God, to declare that their opinion is true, and ours false."

Thus we see how vainly and miserably they encumber themselves, which take upon them to restore Jericho. God withstandeth them and defeateth their purpose, as we may see this day. Let us therefore rejoice in God, and let us say

Exod. xv. 1. with the people of Israel: "I will sing unto the Lord: for he hath triumphed gloriously: the horse and him that rode upon him hath he overthrown in the sea."

It is not enough that we look back and gaze at this decayed city of Jericho, and behold the rampires loosed, the walls thrown down, the houses burned, and the people thereof slain. God can give peace, God can withdraw it: we have seen the judgments of the Lord upon them, we have seen the turning of the Lord's hand towards us. That thing which hath been done may be done again. The ark of God was taken by the Philistines, and God suffered his temple to be spoiled: not that he was offended with the ark, or with the temple, but for the unworthiness of the people. He never forsaketh, but he

2 Esd. i. 25. is first forsaken: as he saith: "Seeing ye have forsaken me, I will also forsake you." God himself telleth us by the prophet Jeremy, as you heard before: "That which I have built will I destroy, and that which I have planted will I pluck up." When Christ rebuked the unthankfulness of the Jews,

Matt. xxi. 43. he said unto them: "The kingdom of God shall be taken from you, and shall be given to a nation which shall bring forth the fruits thereof." And again: "The children of the kingdom shall be cast out into utter darkness:—for many are called, but few are chosen." It behoveth us therefore not overmuch to glory in victory. It is fickle, and casual, and

[Matt. viii. 12.]

Matt. xx. 16.

may be lost. Let us humble ourselves under the mighty hand of God, let us acknowledge the wonderful work that he hath wrought in our days, and pray him to continue the good thing he hath begun among us. In him we have our living, our moving, and our being. We are nothing but clay before him : that he which rejoiceth may rejoice in the Lord.

Now it remaineth we consider what wholesome remedies may be devised, that Jericho be never again restored. Hereof I will say somewhat, the time so requireth. Here might we mark the practices and policies of noble conquerors, what ways they take to keep themselves in safety, and their conquered subjects from rebellion. Some, when they had gotten a city, thought it enough to overthrow the walls thereof. Some rased all the castles, and threw down all the holds. Others have built strong places, and towers, and furnished them with munition to bridle the people. Others have spoiled them, and kept them poor. Others have unarmed them, and kept them from all weapon. Others, to withdraw them from unquiet fancies, have set them to plough the ground, and to other bodily labour. Others have cut off their captains, and all such as might seem able to lead the people and to move rebellion. Some have killed their male children. Some dissolved the old laws, and gave them new. Others have forbidden banquets and feasts, and all other conventicles or assemblies, to make them strange one to another. Others have purposely sowed and maintained factions, and set city against city, surname against surname, blood against blood, that no man might safely trust another. Some have devised oaths and bands of conscience : some have devised laws martial and other cruelty : some have transported and carried away the whole people, man, woman, and child : as Nebuchadnezzar did the Jews into Babylon, and put others in their place. By these and such other like ways, as much as wisdom and policy could devise, they thought to keep countries and nations in obedience.

But, as touching our spiritual Jericho, Joshua suffered nothing to stand, he burnt houses and palaces, and killed man, woman, and child, and cattle, without mercy, all together. For so God had given him in commandment, and so is it

often written of him, that, where the Lord gave any people into his hands, he left nothing remaining, no, were it never so little. Of this policy Moses speaketh : “ If you will not drive out the inhabitants of the land before you, then those, which ye let remain of them, shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.” Destroy not some only to leave some : you shall leave nothing, no not a little. If you do leave, you break the commandment of God.

In religion, no part is to be called little. A hair is but little, yet it hath a shadow. In the body, a little disquiet is oftentimes cause of death. The ciniphes were but little, yet are they reckoned among the great plagues of God.

Metellus a nobleman of Rome, by receiving a hair in his milk, was choked with it, and died thereof. Some things are small and do no hurt : some things, though they be small, do great hurt. Therefore doth God straitly charge his people to keep the law, saying : “ Thou shalt not turn away from it, neither to the right hand nor to the left.” And St. Paul saith : “ A little leaven leaveneth the whole lump.”

I speak not this because I think nothing at all may be left to any special purpose. For even in Jericho, where was made a general destruction, God himself commanded, that all silver and gold, and vessels of brass and iron, should be saved, and not saved only, but be brought into the Lord’s treasury. Howbeit, the things that may be reserved must not be dust, or chaff, or hay, or stubble : but gold, and silver, and iron, and brass : I mean, they may not be things meet to furnish and maintain superstition, but such things as be strong, and may serve either directly to serve God, or else for comeliness and good order. Such things may be reserved, notwithstanding they came out of the spoil of Jericho.

Now to stay the restoring of Jericho, many good ways may be devised. For our consideration at this present, and because the time is far spent, I will name only four unto you. The first, Maintenance of schools and learning. 2. Understanding of the cause : that is, that every man may consider what he hath left, and what he hath received : out of what darkness, into what light he is come. 3. Kindness towards

Josh. i. iv. 7.  
Deut. v. 32.  
xxviii. 14.

1 Cor. v. 6.

Josh. vi. 19.

God, and thankfulness. 4. The discipline of the church. With these four, by God's grace, we may keep Jericho from restoring. Of each of these a few words, and so I will end.

That learning and knowledge is able to hinder the builders of Jericho, it is so plain that it needeth no speech. In the time of Moses' law, Aaron the great bishop and high priest, had written in a tablet before his breast, "doctrine" and "truth :" not only learning, but also truth : whereby was meant, that neither might be without other. For as learning is dangerous and hurtful without religion, so is religion unable to defend itself, and to convince the gainsayers, without learning.

For this cause, the heathen, when they erected temples in the honour of their gods, did also build libraries, that is, places to keep books : that by such means their priests might grow in knowledge, and be better able to persuade others to their religion. Strabo writeth of the Smyrnians, that they built a temple in the honour of Homer, and joined thereto a library. Augustus the emperor built a temple, and also a library in the honour of Apollo. Trajanus in like manner built a library, and called it Ulpia, after his own name. At Rome in the capital, where all the gods had a solemn place for to be worshipped in, there was also placed a library. Athens was a famous university, and had many colleges and schools of learning, Academia, Stoa, Lyceum, Canopus, Prytanecum, Tempe, Cynosura, in which places were divers sects of philosophers. Such were in Persia the wise men, whom they called "Magi :" in Babylon, "the Chaldees :" in India, "Brachmanes :" in Ethiopia, "Gymnosophistæ :" in France and England, "Druids :" and others in other countries. In all times the kings and princes which did set forth religion were also builders of schools and colleges, and advancers of learning. The people of Israel were never in better state (as P. Phagius a learned man noteth out of their story) than when they had in every town and village *bathe chenesioth* and *bathe medraschoth*, that is, "synagogues wherein they assembled together," and "places to preach in." The same Phagius reporteth of Jerusalem, that there were in it more than four hundred common schools and synagogues, in which the law of God was taught. The patriarch Jacob was called *minister domus doctrinæ*, "a minister of the house of learning," be-

cause he applied himself to the knowledge of the law of God, and to godliness. The prophets of God had their schools, to breed up under them such as might after their death draw the people from idolatry, and resist the false prophets. They which were so taught by them were called *filii prophetarum*, “the sons of the prophets.” Samuel taught in such sort at Rama. Elias and Eliseus the prophets in such sort taught the law of God besides Jericho. St. John the Evangelist taught at Ephesus: and Eusebius reporteth out of Philo, that St. Mark had at Alexandria sundry scholars, which gave themselves to reading, and reasoning, and expounding of the scriptures. Others did the like at Antioch, and at other places. Out of such schools it pleased God to take many excellent men and place them in his church, as Origen, Tertullian, Cyprian, Lactantius, Arnobius, Basilius, Nazianzenus, Chrysostomus, Hieronymus, Ambrosius, Augustinus, who were brought up in all kind of learning, and became shining stars, and bright lights in the house of God, notable defenders of religion, overthowers of idols, and confounders of heretics. Christian princes herein have witnessed their zeal, in setting forth the glory of God. After Charles the Great had made his notable conquests, he erected five famous universities, one at Paris, another at Toulouse, another at Pavia, another at Padua, and another at Prague.

Suidas in  
Leone.

Suidas reporteth of Leo the emperor: *Cum aliquando Eulogio philosopho stipendum dari jussisset, &c.*: “When Leo on a time commanded that Eulogius a philosopher should have his princely reward, a nobleman of his court said: ‘That that money would be better employed for maintenance of soldiers.’ ‘Nay,’ saith he, ‘I would rather it might be brought to pass in my time, that the wages which are now bestowed upon soldiers might be given to maintain philosophers.’”

Charion.  
Chronic. Lib.  
lib. 3.  
Alex. Seve-  
rus, [A.D.  
225.]

Alexander Severus so highly esteemed that famous and notable lawyer Ulpian, that when certain of his soldiers ran fiercely upon Ulpian, purposing to slay him, the emperor stopt forth, and set himself between the body of Ulpian and the fury of the soldiers, and covered him with his own robes, that the soldiers might know how careful he was for the good estate of Ulpian.

As also for the contrary, such as have practised cruelty upon learned men, and have hated knowledge, are worthily

discommeded in the stories of all ages. I told you before of that wicked apostata Julian, how he forbad that Christians should bring up their children in learning. Such an enemy to knowledge was also Licinius the emperor, who called learning the poison and overthrow of commonweals. The like is reported of Caligula, Caracalla, and Domitianus, that either they utterly hated all manner of learning, or had some special malice against the writings of some one notable man, and therefore sought to destroy them. Such was the policy of Satan, so thought he to get the upper hand, and to restore again his wicked Jericho.

And were these the practices of heathen princes only? may not we remember the like attempts wrought in our days? who will call to mind the time that is not far past, shall find that this ignorant Jericho had many friends, who by all means drew men from knowledge: they gave liberty rather to do anything than to seek understanding, and yet suffered rather the use and reading of fabulous and unclean writers, than of the holy scriptures, and books which carried fruitful instruction.

Good letters, and study to increase knowledge, are not to be neglected. Such as presume of God's Spirit over boldly, that, without their endeavour to use the wholesome means which he hath left unto his church, they shall and do by special inspiration understand his will, do tempt God. The prophet David prayed for the presence of God's Spirit, but to the purpose he might take profit and fruit of his reading in the law of God. Therefore he saith: "Open mine eyes, that Psal. cxix. 18. I may see the wonders of thy law:" and, "Give me understanding, and I will keep thy law." And again: "Incline mine heart unto thy testimonies." St. Paul taught the 1 Cor. xii. 3. Corinthians, "That no man can say that Jesus is the Lord, but by the Holy Ghost:" and in the second chapter of his first epistle saith: "Now we have received not the spirit of the 1 Cor. ii. 12. world, but the Spirit which is of God, that we might know the things that are given to us of God." This Spirit prepared Acts ix. 11. the heart of Paul, yet sent him to Ananias, that by him it might be told him what he should do. This Spirit prepared Acts viii. 26. the hearts of the eunuch and of Cornelius: yet sent unto them Acts x. 20. Philip and Peter to open the scriptures unto them. Lydia

Acts xvi. 14. heard Paul, " and the Lord opened her heart that she attended unto the things that Paul spake." " I have planted," saith he, " Apollos watered, but God gave the increase." Thus are we taught, not to forsake the helps of reading, of hearing, and such like : yet to know, that neither of them can settle us unto godliness, without the especial grace of God's Spirit. Augustine saith well: *Non verbis hominis fit ut intelligatur verbum Dei :.....facit [l. faciat] Deus ut intelligatis :* [Hom. 3. [leg. 38.] de Verb. Dom. secund. Johan. [tom. v. 581, 582.]] " The words of man do not cause that God's word is understood : God giveth the understanding thereof." And Chrysostom upon these words of the apostle, " Such trust have we through Christ to God, not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God," saith: *Hoc est, non ita dicebam Fiduciam habemus, ut id partim sit nostrum, partim sit Dei. Sed totum illi tribuo acceptumque fero :* that is, " I did not so say, We have trust, that this work is partly ours, and partly God's : but I allow it, and yield it wholly unto God." The consideration hereof putteth us in mind to join humble and hearty prayer to our diligent reading and hearing, that God will give us understanding and knowledge.

Now to conclude this first remedy, whereby Jericho may be kept from building : we may say that of the use of good learning, which St. Augustine speaketh against those that charge the scriptures with unnecessary speeches: *Solo vomere terra proscinditur : sed ut hoc fieri possit, etiam cætera aratri membra sunt necessaria :* " The share only renteth the ground, but to help this work, the other parts of the plough are also needful." We say, eloquence and other liberal arts are to be likened to that part of the carpenter's wimble, which turneth about, goeth round, and by little and little draweth in the iron or steel bit. The wooden handle entereth not into the wood, but wreatheth in the piercer : so do these arts, if they be rightly used, further the understanding of the word of God.

De Civitat. Dei, lib. 16. cap. 2. [vii. 416.] Lib. 3. Instit. cap. 1. This use Lactantius seemed to seek, when he said: *Vellem mihi dari eloquentiam, vel quia magis credant homines ornatæ veritati,.....vel ut ipsi suis armis vincantur :* " I would gladly have the gift of eloquence, either because men might give better credit to the truth, when it is beautified : or else because the heathen may the sooner be overcome with their own

weapons<sup>23</sup>.” And in another place he sheweth that this eloquence must serve and wait upon the wisdom of God: *Cir-* Lact. Inst. lib. 5. cap. 1. *cumliniatur poculum cœlestis sapientiae melle, ut intelligamus non hominem loqui, sed Deum:* “ Let the cup (of your speech) be seasoned with the honey of God’s wisdom, that we may know it is God that speaketh, and not man<sup>23</sup>.” Where this is not done, but men give themselves rather to be curious in hearing eloquence and pleasantness of speech, than desirous to learn the truth, the word of God becometh unfruitful, as it is to be feared in many, that they little account of the gospel of Christ, but seek to please their itching ears with phantasies of men. Augustine saith to such: *Bonorum ingeniorum in-* De Doctr. Chr. lib. 4. cap. 11. lvi. 74.] *signis est indoles, in verbis verum amare, non verba: quid enim prodest clavis aurea, si aperire quod volumus non potest? aut quid obest lignea, si hoc potest? quando nihil aliud quaerimus, nisi ut pateat quod clausum est:* “ Such as be of good disposition seek not after words, but after the truth: for what availeth a key of gold, if it cannot open that we would have opened? and what hurteth a key of wood, if it can open? seeing we desire no other thing but that it be opened unto us, which is shut.”

The second let or stay that Jericho be not restored, is, that the people may be instructed why it was overthrown, and why God hath cursed them that shall seek to restore it. This knowledge is a singular gift of God. When the Lord declared his favour towards Israel, among other his special mercies he spake in this sort: “ This shall be the covenant Jerem. xxxi. 33. that I will make with the house of Israel: After those days, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people: and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them to the greatest of them, saith the Lord.” And again, our Saviour saith out of the prophet Esay: “ They shall all be taught of God.” And John vi. 45. in the seventeenth of St. John, he saith: “ This is life John xvii. 3. eternal, that they know thee to be the only very God, and whom thou hast sent, Jesus Christ.” To this end, and for

<sup>23</sup> [Both these passages are apparently quoted from memory.]

Ephes. iv. 11. this cause, “he gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers, for the gathering together of the saints, for the work of the ministry, and for the edification of the body of Christ :... that we henceforth be no more children wavering and carried about with every wind of doctrine, by the deceit of men, and with craftiness, whereby they lay wait to deceive.” Therefore doth St. Peter call upon them that are of the church of God, in all places, that they shew forth the mercies of God, that they witness unto all the world what the Lord hath done for them, in filling them with all spiritual knowledge and understanding :

1 Pet. iii. 15. “Be ready always to give an answer to evry man that asketh you a reason of the hope that is in you.” Therefore doth God give charge to his people, the children of Israel, to hear his law and keep his commandments, not as an ordinance that should stand good but for a season, which should be kept only by them : but also requireth that they teach the same to their posterity, that so his great blessings may never be forgotten.

Deut. vi. 6. For thus he saith : “These words which I command thee this day shall be in thine heart, and thou shalt rehearse them continually unto thy children, and shalt talk of them, when thou tarriest in thine house, and as thou walkest by the way, and when thou liest down, and when thou risest up.” Thus doth God, by promise that he will give the spirit of knowledge and of understanding unto his people, and by raising up labourers whom he hath sent forth into his vineyard, prophets, apostles, evangelists, and pastors, and teachers, and by his earnest commandment that we give ear to his word, and speak of his wonderful kindness shewed unto us and our forefathers, make it appear how needful a thing it is, that we know his will. Without this knowledge we cannot love him as our Father, we cannot fear him as our Lord.

But when we see the miserable blindness and ignorance in all places abroad, what hope may we have to see Jericho suppressed and quite overthrown ? It cannot be but great inconveniences shall follow in the church of God, as confusion of order, and dissolution of life, to the endangering of the state, unless by godly care of the magistrates some help be provided. This care must shew itself in removing blind watchmen, which have no knowledge, who are but dumb dogs that

cannot bark, who lie and sleep, and delight in sleeping. These greedy dogs can never have enough, saith the prophet Isa. lvi. 11. Esay: non-residence and absence from their cure, is a fault that would be amended in the shepherds of the Lord's flock. Though they be never so able to instruct, and therefore worthy to have the rooms in the church, yet if they have not a desire to do good, if they feed not Christ's sheep, if they be strangers to the people of their charge, if they be not at hand to give their flocks their bread in due season, what let may there be, but that ignorance and blindness shall grow and increase in the people ?

Another fault no less hurtful to the church of God, is the suffering of pluralities, when one man taketh the profit of two or more benefices, which is not worthy of one. These non-residents and plurality men teach not, they know not, nor care for the people of their charge: they have brought this confusion and shame into the house of God. They are blind guides, they are the darkness of the world. Against those which are such, God sheweth his heavy displeasure: " My sheep," saith he, " wandered through all the mountains, and upon every high hill: yea, my flock was scattered through all the earth, and none did seek or search after them." And again: " Neither did my shepherds seek my sheep, but the shepherds feed themselves, and not my sheep." And by the prophet Jeremy he saith: " They that should minister the law, knew me not." And again: " The pastors are become beasts, and have not sought the Lord: therefore have they none understanding: and all the flocks of their pastures are scattered." These either be a remnant of the wicked inhabitants of Jericho, that resist the passage of God's people towards the land of promise: or such as have forgotten the commandment of the Lord, and have given themselves to do the sins of the people, whom the Lord gave over unto them. These be they that seek the restoring of Jericho, and the overthrow of Jerusalem, therefore the curse of God will fall upon them: the blood of God's people shall be required at their hands, because they bring the abomination of desolation into the holy place: because they suffer Christ's flock to perish for lack of knowledge, and to be carried away after every wind of false doctrine. God grant all such, that they may see with their eyes, and understand in their hearts, and

know the gracious goodness of the Lord, that the people be not through their negligence like horse and mule: but that they may discern between darkness and light, and between Jericho and Jerusalem: that they may be able to give a reason of the faith which is in them, and that they may teach the same unto their children. So shall we be built upon a rock, so shall we stand as firm as mount Sion, so shall we never be confounded.

The third means to stay the building of Jericho is, to be thankful for the benefits which God hath bestowed upon us: and in such sort to lead our life, that it may appear we be his servants. To this end God hath given his holy word: and to this end hath he left his holy sacraments, that we should be put in mind of his kindness, and not become unmindful or unthankful, and so receive his grace in vain.

But, you will say, What thanks shall I give? Some lead me one way, and some another: some say here is Christ, some say there is Christ: I know not, nor wherefore, nor how to yield thanks. Hereto a short answer cannot suffice, and a long would be tedious. Let us call to remembrance the lesson that was given us in this place on Sunday last: let

Isa. viii. 20. us search the scriptures. Essay the prophet saith: “To the law, and to the testimony: if they speak not according to this word, it is because there is no light in them.” Chrysostom

Hom. 49. in Opp. Imperf. [vi. app. 204.] saith: *Nullo modo cognoscitur.....quæ sit vera ecclesia Christi, nisi tantummodo per scripturas:* “By no means may it be known which is the true church of Christ, but only by the scriptures.” Without them our faith is no faith, without the help of them we cannot know Christ from Antichrist, we cannot know the church of Christ from the synagogue of Satan: hereby let us learn to know Jerusalem, hereby let us learn to know Jericho. Certainly, if the word of God and the breath of his mouth be not able to shew this, tradition and custom shall be much less able.

It is a good thing to be thankful, and to praise the name of the Most High: the servants of God find cause of thankfulness in consideration of the great and wonderful mercies continually

Exod. xii. 2. [Esther xix. 20.] poured upon them. Moses commanded Nisan to be the first month in the year, because God had delivered Israel from the hand of Pharaoh in that month. In like sort “Mardocheus the Jew, and Esther the queen, sent letters unto all the Jews that were through all the provinces of the king Assurus, both

near and far, enjoining them that they should keep the fourteenth day of the month Adir with joy and feasting," for that upon that day God had delivered them from the hand of Haman: and that they would not fail to observe the same every year.

Upon this day, even upon this day, I say, the seventeenth of this month<sup>24</sup>, God sent his handmaid, and delivered us. Let us be kind and thankful unto God for so great blessing. I say not, let us make it the first day of the year. Yet this I say, let us have it in remembrance, let us sing with the prophet: "When the Lord brought again the captivity of Sion, Psal. cxxvi. 1. we were like them that dream: then was our mouth filled with laughter, and our tongue with joy. The Lord hath done great things for us, whereof we rejoice." Let no man be offended herewith, it is only a remembrance of the mercy of God, it behoveth us to remember it, it is good to speak of it. For if we have eyes to see, and neglect not our own salvation, we have now much greater cause to rejoice than David had, because the things, which are this day restored unto us by the goodness of our God, are far greater and worthier than those, which David and the people of Israel received in their deliverance out of the captivity of Babylon. For by how much the heavens are greater than the earth, and God is more excellent than a creature, so much doth the knowledge of God and his true worship pass all worldly blessing, and all other felicity that can be devised under the sun. For what knoweth he, which knoweth not God? or what worshippeth he, which worshippeth not God? He that worshippeth not God, hath not the comfort of God: but he that hath God, and knoweth God, and serveth God, hath a sure help and defence in all assays. Let us therefore be glad and rejoice, let us witness our joy, and sing unto the Lord a new song. Let us kindle in our hearts the fire of the love of God and of our neighbour, and let the flame thereof break out to the glory of God. Let us deck the altars of our hearts with the flourishing branches of virtue and good works: let us sacrifice and kill our lusts and affections. In this manner, if we shew our thankfulness towards God, we shall hinder the wicked purpose of them that wish the restoring of Jericho, we shall see the land of God's promise, and enter into his rest.

<sup>24</sup> [November 17th; the anniversary of Elizabeth's accession.]

The fourth stay to hinder this building is discipline, which is so needful, that neither without it shall ye be able thoroughly to discomfort those that seek to build up Jericho again, nor yourselves happily and prosperously to go on forward in setting forth the glory and majesty of our God, and to pass safely to the country promised. It is as the sinews of the church to strengthen it, and to join and knit the parts thereof together. But, because the time is passed, and this matter weighty and worthy of larger discourse, I will leave it to your godly considerations, and for some other time.

And thou, O merciful Father, rise up, we beseech thee, to judge thine own cause, stablish the thing thou hast begun in us, guide our feet in the way of peace, give force unto thy word, bless thine inheritance, blow down the walls of Jericho: so shall Jerusalem prosper, and her walls be made strong: so shall the day-star lighten our hearts: so shall Israel rejoice, and all the people truly know thee, and praise thy name for ever. *Amen.*

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#### HAGGAI i. 2—4:

Thus speaketh the Lord of hosts, saying, This people say, The time is not yet come that the Lord's house should be builded. Then came the word of the Lord by the ministry of the prophet Haggai, saying, Is it time for yourselves to dwell in your ceiled houses, and this house lie waste?

THESE words be written in the first chapter of the prophet Aggæus. For better understanding whereof, I must call to your remembrance the story of that time, upon occasion whereof these words were spoken.

Almighty God being for many and sundry causes highly displeased with his people the Jews, after he had chastened them many ways, and saw none amendment, at the last gave them over into the hands of their enemies, and suffered both the king and all the people of the country to be carried away prisoners into Babylon, where they continued in misery the space of seventy years. In the mean season their country partly lay waste, and grew full of wild beasts: partly was

inhabited by foreigners: the temple that Solomon had built them, the stateliest and richest work of the whole world, was burnt to the ground, and all the ornaments thereof ravened up, and carried into Babylon.

After fifty years, king Cyrus shewed favour towards his people, and did license them to depart home again. But as they were about the building, upon occasion of complaint of their enemies, the whole work was stayed. At the length, after seventy years, God remembered his promise and mercy, and stirred up the heart of king Darius king of Persia, who had then conquered the Chaldees, to license the Jews to depart home again into their country, and to reedify their city and temple. This king Darius (as the rabbins or doctors of the Jews, and most part of learned men conjecture) was son unto the king Assuerus, begotten of the good lady queen Hester, which lady Hester he married after he had imbased and divorced from him the proud and stubborn queen Vashti. This was God's marvellous providence, by that means twice to deliver his people. First, by the good lady Hester, from Esther viii. 5. the tyranny of Haman, as it appeareth by the story: and after, by her child Darius clearly to deliver them, and to discharge them out of their enemies' hands for ever. The Jews, notwithstanding they had so gracious a grant of their king, yet many of them would not return home, but made their abode even there among their enemies in Babylon, and the most part of them that were returned fell to building of their own houses, and left the house of God unbuilded: so soon they had forgotten God's mercy towards them. In the time of their trouble they cried out, If I shrink from God, I pray God shrink from me. But being restored home and at liberty, they said, as the prophet here reporteth: *Nondum venit tempus, &c.*: "The time is not yet come, that the Lord's house should be builded." They saw they had many enemies on every side, the matter itself was marvellous weighty, and to their judgments almost impossible. They had begun before under king Cyrus, and because the matter was then dashed, and their enemies prevailed against them, they were utterly discouraged and cast into despair.

Wherefore God spake to them by the prophet Aggæus: "Is it time for yourselves to dwell in your ceiled houses, and

this house lie waste?" Have you found leisure to set up and furnish your own house, and can you neglect the restoring of my house? My house, I say, in which my law hath been read and preached to you, where your fathers have made me sacrifices, towards which house you turned your faces, whensover you prayed unto me in Babylon, and were heard? Therefore saith the Lord: "You have sown much, and bring in little: ye eat, but yet have not enough: ye looked for much, and lo, it came to little: and when you brought it home, I did blow it out." You set your joy upon vain things, and the same shall deceive you. This place of the prophet Aggæus, I have thought good to apply to the present state of our time. For as then the city of Jerusalem was miserably rased, and the temple of God burnt down by heathens: even so hath it farced in time lately past with the church of Christ here among us. And as then God mollified and softened the heart of the king Darius for the delivery of his people, even so of his great mercy hath he now stirred up a most noble and virtuous lady, our sovereign queen Elizabeth, for the same purpose. And, as then there were many that set light by God's benefits, and thought it meet enough for him to wait upon their leisure: even so, I pray God, the same security be not found in us at this time. I pray God there be none of us that make light of God's grace, and say in our hearts: *Nondum venit tempus, &c.*: "The time is not yet come that the Lord's house should be builded."

1. Wherefore, first I will prove, by God's grace, that our church hath been overgrown with errors and abuses, as then the temple of Jerusalem was defaced by the Chaldees.

2. Secondly, I will shew what things they be that do stay men from reedifying of this temple.

3. Last of all, after what sort this church ought to be builded: and so I will leave you to God.

Touching the first part, I shall not need many words: for God hath in our days sufficiently revealed, and we have seen the state of the church in time past. And indeed, the errors and abuses have been so gross, that whoso cannot see them with his eyes, yet may feel and grope them with his fingers. Yet, because I know some are not thoroughly persuaded herein, but think that the church of Rome hath evermore

been pure and without spot: and some others in their writings call it the rule of the truth, that whatsoever the church saith, whatsoever it be, must needs be true; as Sylvester saith, it is *infallibilis regula*, “a rule that never deceiveth;” some set it above the word of God, as the same Sylvester: *A doctrina ecclesiæ Romanae et Romani pontificis sacra scriptura robur trahit et autoritatem*: “The holy scripture taketh force and authority of that doctrine of the church and bishop of Rome.” And as Cusanus: *Sequuntur scripturæ ecclesiam, et non e converso*: “The scriptures follow the church, and not on the contrary part, the church followeth the scriptures.” Others say: *Impossibile hæreticari, &c.*: “It is not possible he should fall into heresies which followeth the church of Rome.” Some others say, that if Christ and his apostles were alive, they were not able to rule the church in better sort than it is now ruled by the pope and his cardinals. Thus some school-doctors have written, I am able to allege mine authors. Therefore I must of force stand upon this matter a little: not because I think it needful, but that all men may be satisfied. First, Christ our Saviour, as he foreshewed the prosperous course of the gospel, that it should be preached throughout the world, and that the gates of hell should not be able to withstand it; so he and his apostles forewarned also the ruin and decay of that church; and that in so many places, and in so plain words, that no man can doubt of it or deny it.

For Christ, alleging the prophet Daniel, saith, that abomination should sit in the holy place, and that there should be such confusion and disorder, that if it were possible the very elect should be perverted. He saith, that when he shall come to judge, there shall scarcely be found faith in the world. Paul likewise saith, that the man of sin, that is, such a one as in all things should be contrary to Christ, and is called Antichrist, should sit in the temple of God, and bear himself as if he were God indeed.

Daniel saith: “The truth shall be cast down to the ground.” And to Timothy Paul saith: “In the latter times some shall depart from the faith, and shall give heed to spirits of error, and doctrines of devils.” St. Peter saith: “There shall be false teachers among you.”

And where saith Christ (I beseech you consider) this hor-

rible desolation should be? Among the Turks or Jews? No, but in the holy place. Where shall the Son of man scarcely find faith? where shall the very elect stand in doubt what they may believe? Among the heathens or infidels? No, but in the church. Where saith St. Peter shall be the masters of lies? where saith Daniel shall the truth be trodden down? where saith St. Paul shall the man of sin perch and settle, and behave himself as if he were very God? Among the heathen? No no, good brethren, but *in templo Dei*, “in the temple of God,” in the very church, among them that should bear the name of Christ. But, forasmuch as it cannot be doubted among Christian men, that Christ and his apostles appointed the church in their time in such sort as no better could be devised, let us compare the church of late time to that original, as the use is in trying of measures, where, in trial whether is true or false, ye have evermore recourse to the standard: for if there be any fault, whatsoever it be, the standard will bewray it. This order Christ himself used with

Matt. xxi. 13. the priests and Pharisees, saying: *Domus mea domus orationis vocabitur*: “My house shall be called the house of prayer:” but you have gone from the pattern or original, and you have made it a harbour for thieves. And whereas the contention stood upon divorce, Christ called them to the first original:

Matt. xix. 8. *A principio non fuit sic*: “From the beginning it was not so: they twain shall be one flesh.” And St. Paul, when the holy mystery of the Lord’s supper was abused, called them home

1 Cor. xi. 23. to the first institution: “I have received of the Lord, that which I also have delivered unto you.” By this standard

Matt. xxii. 29. Christ reproved the Sadducees: *Erratis, nescientes scripturas*: “You err, not knowing the scriptures.” And by the same

Matt. iv. 4. he confuted the devil, when he came to tempt him: *Scriptum est*: “It is written.” This standard shall be able to warrant us, if we can say truly: *Scriptum est*. For as the learned

Irenaeus, lib. 3, cap. 1. [p. 173.] father Irenaeus saith: *Scriptura est basis [leg. columna] et fundamentum fidei nostræ*: “The scripture is the pillar and foundation of our faith.” It is rashness to believe without the warrant or direction of the scriptures. It is not devotion, nor catholic faith, but foolish rashness. Now how many ways and in how many points the church of late days hath dis-  
sented from the church of Christ and of the apostles, (which

no doubt was the catholic church,) it were almost an infinite work to reckon up. For they disagree in so many things, that in manner they agree in nothing. Notwithstanding, I will lay out one or two things before you, and by them your wisdoms shall guess the rest.

Christ gave the sacrament of his body and blood to be frequented in the congregation, that all should be partakers thereof, in remembrance of his death, and said: *Hoc facite* Luke xxii. 19. *in meam commemorationem*: “Do ye this in remembrance of me.” Thus Christ himself ordained and commanded: thus the apostles and the catholic fathers in the primitive church used it: and there can no commandment nor example be shewed forth to the contrary. Yet our latter fathers, against Christ, against the apostles, against the primitive church, have thought it sufficient that one priest alone should communicate for all the rest.

Christ delivered the holy communion under both kinds, and so it was used in the primitive church, and in the times of the doctors, Chrysostom, Ambrose, Gregory, Augustine and Hierom. But our fathers in the council holden at Constance of late years, have gone from the original, and have decreed against Christ himself, against his apostles and doctors, that to minister the communion to a layman under both kinds is an open heresy. Alas, good brethren, I beseech you consider by the way, in what state was the church of Christ then, when Christ’s own institution, and the apostles’ doctrine, was called heresy?

Christ, his apostles, and the catholic fathers used their prayers in a common tongue, that the people might percive what was said in the church, and say *Amen*. But how near our latter fathers come to that original, it needeth no rehearsal. For you have heard it taught you as a necessary doctrine, that your prayers should be in the Latin tongue, although you did not understand what ye prayed for: and that kind of prayer hath been called devotion.

God left order to his church: *Non facies tibi sculptile*: “Thou shalt not make thee any graven image.” From Christ’s time, for the space of five hundred years, there was no allowance of images in the catholic church: but our latter

fathers cannot take it for a church, unless it be decked and set about with images.

The apostles were married, (as Ignatius and Ambrose witness,) and so were others the ministers of the church after them, as it is well known for a thousand years after Christ. To hold good this original, there have been certain canons set down :

*Distin. 28.  
Si quis.*

*Si quis docuerit, sacerdotem sub obtentu religionis propriam uxorem contemnere, anathema sit :* “ If any man teach that a priest for colour of religion should contemn his wife, let him be accursed.”

*Distin. 28.  
Si quis dis-  
cernit.*

And the general council holden at Gangra, as it is set down also by Gratian : “ If any put difference between the priest that is married, by reason of his marriage, that he should not offer, and for that cause cometh not to his offering, he is accursed : ” yet pope Hildebrand, one of the latter fathers, decreed and commanded, that no man should hear such priests’ mass, that had a wife : but caused their tenth to be burnt, their prayers and blessings to be holden as curses, and the sacrament which they had consecrate to be spit at, and trodden under men’s feet.

You will say, These be but small matters, and may be borne withal, for decency and good order. But you shall understand, that the canons of the apostles, and divers of the first bishops of Rome, and other holy fathers, required, that all such as were present at the ministration of the communion should also be partakers of the sacrament: and accounted worthy to be put out of the church whosoever would not communicate with the minister. And Chrysostom calleth

*Homil. 3. ad  
Ephes. [xl.  
23.]*

such a one impudent and malapert : *Quisquis mysteriorum consors non est, &c. :* “ Whosoever,” saith he, “ doth not communicate, and standeth by, he is shameless and malapert<sup>26</sup>.”

*De Con. dist.  
2. Canone  
Comperimus.*

Communion under one kind is no small matter, but such a matter and of such weight, that Gelasius calleth it open sacrifice to minister the sacrament in one kind.

Common prayer in a strange tongue is such a matter, that it taketh away the very use of common prayer. For the people, as Paul saith, cannot say *Amen*, nor be edified, nor give God thanks. And the emperor Justinian, in a law that

<sup>26</sup> [Chrysost. ad Eph. supra, vol. i. 332, note <sup>45</sup>.]

he maketh touching the public prayers of the church, saith thus: “ We command all bishops and priests to minister the holy oblation, and the prayer at the holy baptism, not under silence, but with such voice as may be heard of the faithful people: to the intent that the hearts of the hearers may be stirred up to more devotion, &c. And let the holy priests understand, that if they neglect any of these things, they shall make answer therefore at the dreadful judgment of the great God, and our Saviour Jesus Christ. And yet nevertheless, we ourselves understanding the same will not pass it over, nor leave it unpunished<sup>27</sup>. ”

To have images in the church of God is no small matter. It is forbidden by a general council called *Eliberinum*: and

[Concil. Elib.  
c. 36. li. 11.]

Epiphanius a catholic father calleth it “ abomination.”

[Epiphani.  
Epist. inter.  
Opp. Hiero-  
nymi, tom.  
iv. 828.]

The violent enforcing of sole life is such a matter, that St. Paul calleth it *doctrinam daemoniorum*: “ the doctrine of Anti-devils.” And Daniel saith, it is one of the marks of Anti-christ: “ Neither shall he regard the desires of women.”

[Dan. xi. 37.]

Which place St. Hierom expoundeth: *Ideo Antichristus simulat castitatem, ut plurimos decipiat*: “ Therefore doth Anti-christ feign or pretend chastity, that he may deceive many.”

Thus far they disagree from the original of God’s word. But they use commonly to say, the church was then in her minority and infancy: afterward, she was better informed. So when Christ, and the apostles, and the doctors please them, they shall rule the matters, they shall be holy doctors and holy fathers: if not, they shall not be patterns to follow, but children and infants. They use them as merchants use their counters: for that counter, which now standeth for a pound, anon after shall be removed and made a simple half-penny. Yet notwithstanding they cry, “ fathers, doctors, church:” and yet indeed do all things contrary to the church of Christ, contrary to the doctors and fathers of the church.

Two principal things there be that seem to bear up the whole brunt of the religion that hath been in the world of late time: the one is the mass, and things thereunto belonging: the other is the authority of the pope. These two I will briefly compare to the first original: only running over certain special branches of them both, in as few words as I can devise.

<sup>27</sup> [See the original, printed supra, vol. ii. p. 43, note <sup>25</sup>.]

And as touching the mass, if there be any man here that hath any good opinion of it, and is also learned and able to judge, let him think with himself, what doctor or father in the primitive church ever used, or taught us to use, a private mass<sup>28</sup>? what doctor or father ever heard of ten, twenty, or thirty masses in one church said at one time? what father or doctor ever taught the priest to communicate for other? Chrysostom noteth, it is an error to say, “the sacraments received of one may do good to others that receive them not.” What father or doctor ever taught, that *hoc facite* was *hoc sacrificare*? What doctor or father ever taught us, that the bread is transubstantiate into Christ’s body? I assure you that word was never heard of, until now within little more than three hundred years under Innocentius the Third. What father or doctor taught us, that there remain *accidentia sine subiecto*? that Christ’s body is in a hundred thousand places at once? that the priest should hold the bread over his head, and turn his back to the people? that the sacrament should be hanged up in a canopy for the people to adore? What father ever taught us, that their communion bread should be round, because the earth is round? that the priest should kiss the altar, because Judas kissed Christ? that he should wash his fingers, because Pilate washed his hands? that he should knock his breast in token of the thief’s repentance upon the cross? Those things have been written by Durand, Bonaventure, and Innocentius, and others like of late time: but the fathers in the primitive church never heard of them.

Yet some men of late time have beaten into your heads, that these and many other like things have come by succession, even from the primitive church, and from the apostles. But so the conjurers and sorcerers say, that their books of conjuration and sorcery came from Moses, from Enoch, and from Abel. Plutarch writeth, that Theseus, Romulus, Hercules, and other like princely gentlemen, indeed were bastards, and were begotten of fathers of very low degree: but, after they came into honour and estimation, the people (because they knew not whose sons they were) thought they had come from heaven, and therefore they called them the sons of the gods.

Even so these things that I have here reported, notwith-

Hom. 40. in  
1 ad Cor. [x.  
378.]

<sup>28</sup> [See the Challenge at Paul’s Cross, supra, vol. i. p. 30.]

standing indeed they are base-born, yet because they have stolen into the church, and have been had in honour, some men have taught you, they have come even from heaven, and therefore they have fathered them upon Christ and his apostles. But in the mean season they have not dealt justly with you, but have done wrong both to Christ and to his apostles. Hierom writing upon Aggeus, saith : *Quæ absque Hieron. in  
authoritate et testimonii scripturarum quasi traditione apo- 1 Agg. [iii. 1690.]  
stolica sponte reperiunt atque configunt, percutit gladius Dei :* “ The sword of God striketh those things which men find out and devise of themselves, without the authority and testimonies of the scriptures, and deliver forth, as if they came by the tradition of the apostles.”

Again, what catholic father taught us, that the pope is the head of the church, above kings, above councils, above the word of God, greater and of more authority than the apostles? that he cannot err? that the whole world is his diocese? that he may not be judged whatsoever he do, although he draw a thousand souls down into hell? that he is neither man nor God, but a mixture meddled together of God and man? All these things our later fathers have written of the pope: and yet I leave a hundred things untouched. Thus far have they gone from their original and pattern.

But what greater disorder can there be in the church of God, than when Antichrist shall come and sit in the place of God? There is an old fable of Antichrist, that, when he cometh, he would turn trees upside down, and do such like wonders. But the marks, whereby Antichrist shall be known indeed, are otherwise set down in the holy scriptures. In his coming, “ abomination shall stand in the holy place, and truth shall be thrown down in the earth.”

I know many men are offended to hear the pope pointed out for Antichrist, and think it an uncharitable kind of doctrine: therefore I refrain to use any such names, and only will report to you of other, by what tokens Antichrist, when he cometh, may be known. Gregory, as it were in the spirit of prophecy, writing against John bishop of Constantinople, saith: *Rex superbiæ prope est, et (quod dici nefas est) sacer- Greg. lib. 4.  
dotum est præparatus exercitus : “ The king of pride is at 744. J. epist. 38. [ii.* hand, and (which is unlawful to be said) an army of priests is

prepared<sup>29</sup>.” By these tokens, saith Gregory, you may know him: he shall be the prince of pride, and he shall have an army of priests to wait upon him. In another place he saith:

Greg. lib. 6.  
epist. 30. [ii.  
881.]

*Quisquis se universalem sacerdotem vocat, vel vocari desiderat, in elatione sua Antichristum præcurrit:* “ Whosoever calleth himself the universal priest, or desireth so to be called, in the pride of his heart is the forerunner of Antichrist.” These words were written by Gregory more than nine hundred years since.

If there were ever any that might be known by these tokens, which was or is the prince of pride, and is called or desireth to be called the “ universal priest or bishop,” or hath an army of priests, I leave that to your judgment, whether the same be he whom Gregory describeth, or some other. I pray God to lighten the eyes of all the world, that all the world may spy him, and the man of sin may be revealed.

When the woman of Samaria saw the miracles that Christ had done, and heard some men doubt whether he were Messias or no: Why, quoth she, when Messias shall come, shall he do more signs than this man hath shewed? So may we say by the bishop of Rome, When Antichrist shall come, shall he work more signs than they of that see have done? shall he work more disorder in the church? shall he do more to the dishonour of God, and against Christ?

Some man will say, that for unity sake it is meet that some man be named head of the church. But Gregory saith: *Si quantitatem vocis perpendimus, due sunt syllabæ: si pondus iniquitatis, universa pernicies:* “ If we weigh the quantity of the word, it standeth in two syllables: if we consider the weight of the wickedness, it is an universal destruction.”

Lib. 6. epist. 24. [ii. p. 873.] Unto Anastasius the bishop of Antioch he writeth thus: “ To dissemble the injury done to your honour, if one bishop be called universal, then if that one universal bishop fall,

Gregor. [lib. 4. epist. 70. ii. 749.] the whole universal church goeth to ground.” Therefore Franciscus Zabarella, a canonist, seeing the great inconveniences that grew hereof, saith: “ The popes do now whatsoever they list to do, yea although it be unlawful, and are become more than God. Hereof hath followed infinite errors: for the

<sup>29</sup> [Gregor. Epist. supra, vol. ii. 142, note <sup>81</sup>.]

pope hath invaded and entered upon all the right of the inferior churches: so that the inferior bishops may go for nought: and unless God help the state of the church, the universal church is in danger.” In consideration of this great danger which hereby growtheth to the whole church, Gregory saith to John the bishop of Constantinople: *Tu quid Christo universalis ecclesiae capiti in extremi iudicii dicturus es examine, qui cuncta ejus membra tibimet conaris universalis appellatione supponere*: “What answer wilt thou make at the trial of the last judgment unto Christ the head of the universal church, which thus by the name of universal bishop seekest to make all his members subject unto thee?” This decay of the church the old catholic fathers foresaw in their time. When Constantinus the emperor endowed the church with lands and possessions, they say there was a voice of angels heard in the air, saying: *Hodie venenum infunditur in ecclesiam*: “This day poison is poured into the church.” If Johan. de Parisiis, cap. 22, in vita Silvestri. [P. 140.] there were poison poured into the church then, I doubt there was never treacle poured into it since. This we see, that from that time she hath done worse and worse. Augustine findeth fault with the multitude of ceremonies, and saith the church in his time was in worse case by man’s devises, than was the church of the Jews. Bernard said: “There is no part sound in the clergy.” And again: “They which choose the first places in the church are chiefest in persecuting Christ.” And again: *Non doctores, sed seductores: non pastores, sed impostores: non prælati, sed Pilati*: “They be not teachers, but deceivers: they are not feeders, but beguilers: they be not prelates, but Pilates.”

What should I hold you with calling the fathers to witness in this matter? they themselves, that have been proctors for the church of Rome, are contented sometimes to acknowledge, that they have forsaken the original. Latomus findeth fault that the Lord’s supper was ministered to the people in one kind only. Abbas Panormitane, Faber, Pius Secundus, found fault with the forbidding of priests’ marriage. *Ex agamia*, saith Faber, *multi lapsi sunt in pedicas diaboli*: “Many have fallen into the snares of the devil by forsaking marriage.” And further, expresseth the mischievous purpose of those which brought such ordinance into the church, by a similitude, saying: *Araneæ texunt subtilia retia, &c.*: “Spiders

weave their webs so small and fine, that they may scarcely be seen: if any thing fall into them, they first set upon the head thereof, and so take away all sense and feeling." Albertus Pighius confessed there were errors and abuses in the mass. I will say nothing of their life. Some of themselves say that they succeed Peter in place, but Judas in life. Boniface, being himself a bishop, said: In old time we had treen chalices and golden priests, but now we have treen priests and golden chalices<sup>30</sup>. And Adrian, being also a bishop, said: *Succedimus non Petro in docendo, sed Romulo in parricidio*: "We succeed not Peter in teaching, but Romulus in slaughter of our brethren."

Yet notwithstanding, say they, we are successors to Peter, and vicars of Christ: we are the church. But Christ taketh it for an argument against the scribes and Pharisees: "This did not Abraham." You are not the church, you are of your Mich. iii. 11. father the devil. And Micheas: "My priests teach for reward, and my prophets prophesy for money, and yet they rest themselves upon the Lord and say, Is not God in the Ibid. ver. 8.] midst of us?" Are not we the church? "Therefore night shall be unto you for a vision, and darkness shall be unto you for a divination, and the sun shall go down over the prophets, and the day shall be dark over them."

I will speak nothing of the blindness of the time past: for our adversaries take that for a special hold, and call ignorance the mother of devotion: and say, scriptures are a buckler, and a defence for heretics. Not long sithence, in this city there were certain interrogatories put forth, to inquire of such as then they called heretics, wherein one inquiry was made in this sort: "Item, Whether you know or have heard of any person or persons within your parish, that hath kept, or at this present doth keep, any heretical, naughty, and seditious book or books, especially English Testaments or Bibles." I feign not this of myself, the book is to be seen imprinted even in this yard. But this matter will soon be answered, will they say: for it followeth, "falsely translated." That were somewhat, if they would appoint you out one that were translated right, or did allow any translation of the Testament in English to be used.

<sup>30</sup> [Supra, vol. i. p. 189, note <sup>31</sup>.]

Whensoever any great eclipse chanceth in the sun or moon, some marvellous impression, or change, or mortality followeth upon the earth: even so, when true knowledge faileth in the church of God, it cannot be but the souls of the people shall perish. If in the little time of Moses' absence the people forsgat God, and fell to idolatry: if when Christ slumbered, and took but a little nap in the ship, the ship began to drown: how shall it be with them that receive not Moses at all, and give no place to our Saviour Christ, who only is able to save the church from drowning? For as Hilary saith: *Ecclesiæ, Hilar. in Matt. cap. 8. intra quas verbum Dei non vigilaverit, naufragæ sunt: non [p. 644.] quod Christus in somnum relaxetur, sed quod somno nostro consopiatur in nobis:* "Those churches are in danger of drowning, wherein the word of God waketh not: not for that Christ is in any slumber, but because his word is heavy in us through our heaviness:" and Origen sheweth how dangerous the state of them is where the gospel is not preached: "Such a church cannot stand before the abomination of desolation steadfast, or without danger of seducing."

And therefore Christ compareth his church to the weakest things that be. Sometimes he calleth it a vine, which unless it evermore be propt and borne up, and looked unto and pruned, of itself is not able to stand, but falleth to the ground, and groweth wild. Sometimes he liketh it to a flock of sheep, which, without attendance, is ready to take infinite maladies. Sometimes to a ship, which, if it be not well provided on every side, if it be destitute of light of sun and stars, is in danger of the rock, and winds, and surges of the sea. Sometimes to the moon, which hath no light but from the sun.

What needeth more proof in a matter being of itself so clear? Christ himself, and Daniel, and Peter, and Paul, gave us warning that this confusion should come to pass in the church of God. We see with our eyes how far we are strayed from the original. We see what darkness and blindness hath been even in them that should have ruled the stern. Good men have had their eyes opened, and have pointed to us that the pilot of the ship a long time hath been Antichrist. The ancient and old doctors in their time foresaw that this great captivity and confusion was coming even upon them. Our fathers of late years (though our adversaries and patrons of

the contrary cause, yea the bishops of Rome and their chief pillars) do confess, that the pattern and original hath not been kept. Discipline, which is the greatest bond of the church, hath been broken. I pray God it may now be restored. The sacraments, that Christ left for our most comfort, have been miserably mangled and defaced. Our prayers have been without spirit and verity, and so abused, that indeed they were no prayers.

What greater proofs or authorities do we look for? Now then, can there be any man so wilful, that will say, there hath been no disorder in the church? or, that Christ himself and his apostles (if they were alive) could rule the church in no better sort than it hath been and is by the pope and his cardinals?

But methink I hear some say, The church cannot be so forsaken, it is the house and temple of God, it is the spouse of Christ: Christ made her a sure promise, that he would never

Matt. xxviii. 20. forsake her: *Ero vobiscum usque ad consummationem saeculi:*

“I will be with you to the end of the world.” All this is true: yet is it not true, that every particular church of the world shall be established for ever. For was not this temple that Solomon built the temple of God? yet was it overthrown, and burnt down to the ground by the Chaldees. Jupiter’s image was set up in it by Antiochus. It was afterward overthrown by the emperor Titus: yet was it the temple of God.

Luke xix. 46. God’s house is a house of prayer: yet Christ saith: *Vos fecistis speluncam latronum:* “You have made it a den of thieves.” The Lord made choice of his vine, he loved it, it

Jer. xii. 10. was a chosen heritage: yet Jeremy saith: “Many pastors have destroyed my vineyard, and trodden my portion under foot: of my chosen place, they have made a desolate wilderness.” Hierusalem was called the holy city: yet is she charged, that she hath played the harlot and done shamefully. The Jews called themselves the people of God, but Christ

Rev. ii. 9. calleth them “the synagogue of Satan.” The church of God is called the holy place: yet Christ saith, The abomination of desolation: and St. Paul saith, The man of sin shall stand in the holy place.

If we believe Christ and his apostles, that forewarned us hereof: if we believe the old doctors: if we believe the writers

of later years: if we believe such as God hath stirred up in our time to revive his gospel: if we believe our adversaries: if we believe our own senses and experience: let us confess that the church hath been defaced with abuses: let us give God thanks, that of his great mercies hath restored it, and let us every man endeavour to re-edify it.

God had mollified the king's heart to be gracious towards them, he had delivered them, he had restored them home to their country, he gave them prophets to call upon them, and a godly prince to rule over them: but the people cried out: "The time is not yet come that the Lord's house should be builded." Here must I touch the causes that withhold men from the building of God's temple, not all that may be reckoned, for that would require more time: but only the chiefest that shall come to hand.

The first seemed to be despair of the cause. For they saw it was a long travel from Babylon to Hierusalem. They had been spoiled of all they had, and were poor, and the greatest part even of their own people forsook them, and would not return home with them. Their enemies were strong, and laughed them to scorn, and hindered their buildings. Others charged them with sedition, and said, if these men may once recover their city, they will pay no more tribute, they will be no longer in subjection, and this matter at length shall redound to the king's damage: look in your chronicles, and you shall find that the Jews have ever been traitors.

Even so, when the man of God Luther was raised up by God to reform the church, a friend of his said unto him: O father Luther, you shall never be able to prevail: the pope and princes, and all the world are against you: the matter is past recovery: go into your study and say: *Deus misereatur nostri.* Even so, whensoever it pleaseth God to build up the walls of his temple, he chooseth out such, that for their own infirmities, and for the force and strength of their enemies, they might be discouraged, and despair. Even now that it hath pleased God to restore his gospel, they that are of the contrary part cry out: These men be rebels, they would have no magistrate, they would have all things in common. Behold what they have done in Helvetia: behold what they have done in Germany: look out your chronicles, you shall

find that all the uproars and seditions which have been these forty years, have been stirred up by some of them.

But all this discouraged not the good prince Zorobabel ; he armed himself with God's promise against all impossibilities, and so called the people to the building of the temple. And therefore God prospered him, and moved the king Darius' heart to make proclamation, that whosoever would withstand Zorobabel in his doings, timber should be taken out of his own house, and a gallows made, and he thereon hanged without redemption. Even so that man of God despained not, though he saw all the world against him, but gave the glory to God. And therefore God blessed his doings as we see at this day. For it is the cause of God, and not of man. The zeal of the Lord of hosts hath done this. I will bring this to pass, saith the Lord, not for your sakes, but that my name may be glorified among the nations. For God chooseth the weak things, and the foolish things of the world. As for the adversaries, be they never so strong, he that dwelleth in the heavens laugheth them to scorn. These, through fear and despair, keep back from building the temple.

Some there be that confess, that many things are out of frame, and ought to be looked on, but they say, it is no time to fall a-building. We must look for a general council. And God grant we may once see that day, that a general council may be called, wherein Christ may sit president, and all these matters that are now in question may have indifferent hearing, and may be decided by the word of God.

But alas, they that make a face and show of general councils, themselves stop and stay, that there may be no general council ! When Luther made his first appeal from the pope that then was to a general council, they made him answer, that it was against the decree of pope Julius and pope Pius, that any appeal should be made from the pope to any council.

When the emperor had compelled them to a council, and the princes of Germany and commonweals had sent learned men thither, the bishops that were there assembled would not hear any of them preach, or dispute, or declare their mind. For only bishops may sit and speak in their council, and such as are sworn to maintain the pope. *Æneas Sylvius*, otherwise called pope Pius the Second, saith, If a bishop

speak against the pope, yea although he speak the truth, yet nevertheless he sinneth against the oath, that he hath made unto the pope<sup>31</sup>.

And last of all, when the council hath done all that it can, the whole conclusion of the matter hangeth upon the determination of the pope. Now judge you, what sentence there is like to be, whereas he shall be judge in his own cause. Thus when they cry out and speak of councils, they seek delay, they mock with God and man, and indeed mean to have no council.

St. Paul, after he was called of God, and touched in his heart and conscience with God's truth, appealed not to a general council, but saith: *Non acquievi carni et sanguini*: Galat. i. 16. “I communicated not with flesh and blood.” “The kingdom Matt. xi. 12. of heaven suffereth violence, and the violent take it by force.” There is no council above God.

A council may testify the truth to be truth, but it cannot make falsehood to be truth. Augustine answered most indifferently, writing to Maximinus a bishop of the Arians, that alleged a general council holden at Ariminum: *Nec ego Nicænum, nec tu debes Ariminense tanquam prejudicaturus proferre concilium, &c.*: “Neither may I lay to thee the council of Nice, nor mayest thou lay to me the council of Ariminum, either of us thinking thereby to find prejudice against the other: but let us lay matter to matter, cause to cause, and reason to reason, by the authority of the scriptures, which are indifferent witnesses for both.”

When Agesilaus minded to make his passage with his army through his neighbour's land, he desired license of the prince of that country: the prince said, he could make him no ready answer, but that he would take advice of his council. Well then, said Agesilaus, take you advisement: in the mean season, I will pass through. So when our adversaries delay off, and sojourn till they may take their deliberation in a council, let them deliberate while they will: but in the mean season, let us pass on in the business of God, and take the occasion offered us to build up a house to the Lord.

Some other say, it is not yet time: the bishops be they that

<sup>31</sup> [The Editor has not succeeded in finding this oration.]

should redress the church. Would to God they would. For they should be *lux mundi*, “the light of the world:” they should be shepherds and watchmen, they should be builders of God’s church. But what if the light become darkness? what if the shepherds become wolves? what if the watchmen lie asleep? what if the builders become overthowers? Jeremy saith, the pastors have overthrown the vineyard: and is it likely that they will rear it up again? Christ said unto the bishops, You have made my house a den of thieves: and is it likely that they will bring it again to the former state, and make it a place of prayer? But, O merciful God, what a building is that like to be, where ignorance is the foundation, where ignorance is devotion, and the greatest corner stone of the building! I pray God lighten their hearts with his Holy Spirit, and make them to be that they profess themselves to be, the light of the world, and true labourers in God’s vineyard, and faithful builders of his house.

In the mean season let us remember, that in the old law, whensoever the bishop grew out of order, God raised up sometimes prophets, sometimes princes, to reform the church, to redress things that were amiss, and to re-edify the decays. For the prince is keeper of the law of God, and that of both tables, as well of the first that pertaineth to religion, as of the second that pertaineth to good order. For he is the head of the people, not only of the commons and laity, but also of the ministers and clergy. By that authority Moses, being a magistrate, rebuked Aaron the bishop, for making the golden calf. Joas, being a king, redressed the riot of the priests. Solomon, being king, first builded the temple of God, and put down the high bishop Abiathar, and set up Sadoc. Afterward, the same temple being polluted was restored, not by the bishops, but by the kings Ezekias, Josias, Abias, Jehosaphat: and at this time, after the captivity of Babylon, it was restored, not by the bishops, but by Zorobabel the prince of Judah.

And after the coming of Christ, when the emperors became christened, Constantine a godly emperor threatened the bishops, if they would not be ruled, he would take upon him to see them punished, as having indeed authority and power over bishops. And Justinianus in his law threateneth the

bishops, that if they would not make their prayers in a loud voice, that the people might say *Amen*, he would punish them with his sword, as hath been said before.

But what needeth more examples? When the ark of God was restored home, David, being king, played the chiefest part: David, being king, made psalms and ditties: David, being king, danced before the ark: and being king, set the bishops and priests in order. And for this cause they are kings, even to serve the Lord. And therefore they do not well that divide common-weals in two, and devise two heads, the one for the spirituality, the other for the laity. For St. Paul saith: *Omnis anima superioribus potestatibus subdita sit*: “Let every soul be subject to the higher powers.” Every soul, whether he be bishop, cardinal, or pope, all are subject to their prince. And Chrysostom upon that place, saith: *Etiam si apostolus sis, si evangelista, sive propheta, sive quisquis tandem fueris: neque enim pietatem subvertit ista subjectio*: “Yea, if thou be an apostle, if thou be an evangelist, if thou be a prophet, or of what state soever thou be: for this subjection is no hinderance to godliness.” And of the superiority of princes’ power, Tertullian speaketh thus: *Colimus imperatorem,.....ut hominem a Deo secundum.....solo Deo minorem*: “We worship the emperor as a man next unto God, and inferior only unto God.”

Some other there be that see and know, that the church of God is now a-building, and yet not only refrain themselves from the work, but also spurn down that other men have built up: that see we teach nothing but the word of God, and the doctrine of the primitive church: and yet, lest they should seem to receive the doctrine which they have persecuted, enforce themselves to be constant, and lay violent hands upon their own conscience, and say: *Non regnabit super nos*: “He shall not bear rule over us;” and as Pharaoh said in the hardness of his heart: *Nescio Dominum*: “I know not the Lord.”

I take not here upon me to judge other men’s consciences: but such men there have been, as we may know by reading, and as God hath opened by notable judgment: and I pray God there be none such now. I pray God there be none that offend against their own conscience and knowledge, and against the Holy Spirit of God.

But alas, I speak not now of the ignorant and unlearned sort of people, that offend of simplicity, and have a zeal of God, although it be not according to knowledge: but I speak of them that be learned, that know well, that we teach you nothing this day, but that Christ and his apostles taught before us, and was evermore frequented throughout the church, until all things grew to corruption. And of the contrary part, they do know, and their consciences do testify unto them, that their doctrine for the most part is contrary to the use of the primitive church, contrary to the apostles, contrary to Christ himself.

Yet will these men sooner leave their living, than be present at the hearing of an English prayer, or communicate with the people under both kinds. They call it a schism to have the common prayers in a tongue that the people may understand. To communicate under both kinds, they call it a schism. For the ministers to be married, they call it a schism. And other like things, which were tedious to rehearse at length. Those things which were ordained by Christ and his apostles, and used throughout the whole catholic primitive church without question, they call schismatical.

O merciful God, shall we say that all the whole world of the Christians, ever from Christ's time until the late time of these later fathers, was in a continual schism? shall we say that St. Augustine, St. Ambrose, and other old fathers were schismatics? shall we say that Christ and his apostles taught us schisms? or that was once true and Christian doctrine is now become a schism? Is the church now within five hundred years become catholic? and was Christ's church, and the apostles' church, and the doctors' church not catholic? O Lord, if we be deceived, thou hast deceived us: for if in those doings we be schismatics, for having prayer in a known tongue, or for communion under both kinds, or for the marriage of priests and ministers, whereas thou gavest thy communion under both kinds, and didst choose such as were married to be thy apostles, and didst pray in the common and vulgar tongue, as also the apostle Paul taught us to do: if this be schism, we are become schismatics for following thine example, and that ordinance which thou hast left unto thy church.

But St. Hilary sheweth how we shall be sure to know an heresy or a schism. *Hæc est regula fidei: Christus dixit, apostolus dixit*: “This is a rule of faith,” to say, “Christ hath said it, the apostle hath said it.” Christ saith: *Bibite ex hoc omnes*: “Drink ye all of this,” without exception. Paul biddeth us to pray so, that the people may say *Amen*. And saith: *Honorabile conjugium in omnibus*: “Marriage is honourable in all men.” Then is this by Hilary’s rule the catholic faith, and the contrary is schismatical: for our faith is builded upon the foundation of the apostles and prophets. St. Cyprian saith: *Non pax est, sed bellum: nec ecclesiæ jun-* Cyprian. Ser-  
mone 5. de  
Lapsis. [p.  
186.]

*gitur, qui ab evangelio separatur*: “It is no peace but war, no catholic peace or unity, but open war and schism: neither can he say, I am of the church, that is divided from the gospel.” Justinus Martyr, as it is reported by Eusebius, said: *Ipsi Domino non acquiescerem, si alium Deum diceret præter omnium Creatorem*: “I would not believe Christ himself, if he should say there were another God than the Creator of all things.” If he would not believe God himself, teaching otherwise than is set down by the word of God, much less would he believe the church, teaching contrary to the gospel.

God of his mercy grant, that all our controversies that we now stand upon may be heard and determined by God’s gospel, and open the eyes of our adversaries, that they may see the hope whereunto they are called.

In the mean season let not us shun or refrain them, but exhort and counsel them with all sobriety in the spirit of meekness, as our brethren.

Who knoweth whether God of his mercy will call them to repentance? As God said to St. Paul by revelation: *Populus mihi multus est in hac civitate*: “I have much people in this city:” so I trust I may say, at least I doubt not but we may charitably hope, God hath a great number, even among them that run to the mass, that will yet hear no reason, but are stubborn and wilful.

Their hearts are in the hands of God, and he is able, and will mollify them, and of stony will make them fleshy, and of stones make them the children of Abraham, and the principal corner stones in the building of his church.

Other impediments there be, that keep men from the build-

Eccles.  
Hist. lib. 4.  
cap. 18. [i.  
180.]

ing of God's house. But that which God complaineth of by the prophet, is, that every man fell to build his own house, and left the house of God unbuilded. This is the corruption of our nature. Such things as we should glorify God withal, we abuse most to the dishonour of God. Therefore Christ calleth them "thorns, and the mammon of wickedness," not because they are so of themselves, for they are the gifts of God, but because our froward nature maketh them so.

The man, as Christ saith in the parable, that was bid to the marriage feast, sent word that he was married and could not come. Esay saith: "The harp, and viol, and timbrel, and pipe, and wine are in their feasts: but they regard not the work of the Lord." The phantasies and pleasures of this life ravish our minds and pull them clean from God. So saith the prophet: "You can have your houses ceiled and furnished: in the mean while, my house lieth forsaken."

Isa. v. 12.

O that Aggeus the prophet were now alive, and saw the rearing up of God's temple here in England! What think you he would say, You build your own houses, and leave the house of God forsaken? Nay, he would say, you build your own mansions, and pull down the house of God.

The masters of the work build benefice upon benefice, and deanery upon deanery, as though Rome were yet in England. The poor flock is given over to a wolf: the poor children cry out for bread, the bread of life, and there is no man to break it to them.

The noblemen or gentlemen, the patrons of benefices, give presentations of benefices, either to be farmers themselves, or else with exception of their own tenths, or with some other condition that is worse than this. The poor minister must keep his house, buy him books, relieve the poor, and live, God knoweth how, and so do you too.

O good my lords and brethren, I come not hither to be a patron for money matters: God seeth my heart before whom I speak it. But I see God's temple by this means is forsaken.

Young men, such as are of most towardness, turn themselves to be physicians, or men of law: yea, clerks or apothecaries. The matter is so used, that they are ashamed to be ministers in God's church.

They should not so do, say you: no, neither yet you, as your

doings are, can be angry with them. 'They are not angels, but your own children, your brethren, your cousins, of your own affections, of your own flesh and blood, and they think themselves too good to become your slaves.'

O merciful Gon! at the beginning of the gospel, every man brought his goods, and laid them at the feet of the disciples. Now every man is ready to pull out in a manner necessary sustenance, even out of the mouths of Christ's disciples. Then that, that was every man's own, every man made it common, and no man counted it to be his own. Now that appertaineth to others, and is appointed to the building and preserving of Gon's church, that every man layeth hands on, and counteth to be his own. In the mean season, the poor universities are neglected, the schools every where unfurnished, the youth driven and chased away from the building.

Think of this in your hearts: consider with yourselves. There lack already ministers throughout the realm, to teach the people, and to build up the walls of God's church. One poor hireling is driven to serve two or three parishes. The sick have no man to comfort or counsel them: the dead have no man to bury them: one man burieth another. That thing I know is not material: yet it seemeth not so to all men, and our bodies are the temples of the Holy Ghost, and ought reverently to be brought to their graves.

View your universities: view your schools, which ever have been nurseries to this purpose: alas, how many shall you find in both universities, and in all the schools through England, not only that are already ripe, but also that are minded to the ministry? If they be not found there, alas, where think you to have them? where think you will they be found? Think you that they will spring out of the ground, or drop down from the heavens? No, no: they be of you, and must be bred and reared amongst you. If there be none to be found, nor hope of any to be hereafter: be you well assured, that acts of parliament and proclamations are not enough to content the conscience of the people, and to build up the temple.

Oh that the queen's majesty knew the great scarcity and miserable need of ministers that is abroad! and I beseech

you, good my lords, and other honourable and worshipful that are here, that have or may have access unto her, to put her in remembrance, that her grace will be mindful of the house of God, and redress the greediness both of corrupt patrons, and of such who engross and gather into their hands many livings, being themselves the remnant of the ignorant and persecuting Babylon: and yet leave to take charge over the people blind sir Johns, not only Lack-Latin<sup>32</sup>, but Lack-honesty, and Lack-conscience, and Lack-religion. It would be a great furtherance to the church of God, a wonderful way to increase schools and the universities.

Now remaineth the last part that I have taken in hand to speak of: that is, of the manner of the building. Whereof, because the matter of itself is long, and I scanted of time, I will speak two words, and so make an end. And what better way can be devised to restore Christ's church, than that we see used by Christ himself? Christ when he was apposed of the Pharisees in the case of divorce, whether it were lawful for a man to put away his wife upon any kind of matter, and to marry another, called them back to the scriptures: *Ab initio non fuit sic: scriptum est*: "From the beginning it was not so: it is written." And so in other places in like matters, he saith: *Scriptum est*: and ever returneth them to the scriptures. The same order used Esaias: *Ad legem et ad prophetas*: "Have recourse to the law and the prophets." So Josias, so Ezekias, so Josaphat reformed the temple of God when it was polluted, according to the pattern of the scriptures.

Tertull. ad. versus Praxe. am. [p. 501.] For as Tertullian saith: *Peræque ad universas [l. ad. versus] hæreses jam hinc præjudicatum est, id esse verum quodcunque primum, id esse adulterum quodcunque posterius*: "By this rule we may equally prescribe against all heresies, that is true that was first appointed, that is false that was afterward

Exhortat. ad. concordiam Eccles. tom. 2. devised." St. Augustine saith: *In scripturis didicimus Christum, in scripturis didicimus ecclesiam: has scripturas communiter habemus: quare non in eis et Christum et ecclesiam communiter retinemus?* "In the scriptures we have learned Christ: in the scriptures we have learned the church: these scriptures we have indifferently between us: why do we not

<sup>32</sup> [Sir John Lacklatin, a term signifying an ignorant priest.]

after one sort hold Christ and the church by them<sup>33</sup>?" And again, where he writeth against Petilian a Donatist: *Non De Unitat.  
audiamus, Hæc dico, hæc dicas: sed audiamus, Hæc dicit 7. [ix. 340.]  
Eccles. tom.  
Dominus. Sunt certi [Ben. certe] libri dominici, quorum au-  
thoritati utriusque consentimus, utriusque credimus, [Ben. cedimus]  
utriusque servimus: ibi quæramus ecclesiam, ibi discutiamus  
causam nostram: "Let us not hear, Thus I say, thus thou  
sayest: but let us hear, Thus saith the Lord. There be cer-  
tain books of our Lord, unto the authority whereof each part  
agreeth, each part believeth, each part yieldeth: there let us  
seek for the church, thereby let us examine and try our  
matters."*

This is the rock upon which Christ hath built his church: against this rock the gates of hell shall not prevail. Augustine speaketh this in a pretty allusion: *Non me ædificabo [De Verb.  
super te, sed te ædificabo super me: "I will not build myself Dom. sec.  
Matt. serm.  
13. v. 405.]* upon thee, but I will build thee upon me<sup>34</sup>!" The same affirmeth Hierom, Basil, Cyril, Hilarius, and other the ancient writers. It would be too long to allege any more: only I will recite unto you Lyra's judgment of these words, more for that he was one that favoured the adversaries, than for the weight of his authority: *Super hanc Petram, saith he, id est, Lyra in 16.  
super Christum: "Upon this Rock, that is, upon Christ :" ex 280.]  
Matt. [v.  
quo patet, quod ecclesia non consistit in hominibus ratione po-  
testatis, &c.: "Whereby it is manifest that the church is not  
among men, by reason of any ecclesiastical or secular au-  
thority or dignity: because many princes and chiefest bishops  
have forsaken the faith: therefore the church resteth in those  
persons, in whom are to be found true knowledge, the con-  
fession of faith, and acknowledging of the truth." Wherefore  
the foundation of this building, whereupon all the whole work  
must rest, must be Christ and his holy word: for as St. Paul  
saith: "No man can lay another foundation than that which is Cor. iii. 11.  
laid already, Jesus Christ."*

The emperor Domitian pretending a reforming of the em-  
pire, which afore his time Tiberius, Caligula, Nero, and other  
wicked emperors had spoiled and defaced, asked a philoso-

<sup>33</sup> [The Editor has been unable to verify this reference; the work quoted may possibly be amongst St. Augustine's epistles.]

<sup>34</sup> [See vol. ii. 134, note 76. See

also Palmer's Treatise on the Church, vol. iv. 484, where thirty-six old authorities are alleged for the protestant interpretation.]

pher, one Apollonius Tyanaeus, what order were best to be taken therein. Apollonius made him answer: Sir, if it please your majesty, you must do as the musician bade his scholars do. How is that? said Domitian. Marry sir, quoth Apollonius, there was a cunning musician that set his scholars to an ignorant and homely minstrel to learn music of him: but before he sent them out he gave them this lesson: Whatsoever you see your master do, see that you avoid it: he is unlearned, and his lessons and manner of fingering naught: therefore see you do the contrary. Even so may I say, whatsoever we see that they have done, that were our later fathers before us, that have destroyed Christ's church, let us remember to do the contrary. Their foundation, as you know, and as they themselves confess, is ignorance: let our foundation be Christ, and knowledge of God's word. They have pulled the scriptures out of the people's heads and hands, that no man might see their doings. Let us exhort all men, as St. Chrysostom, Origen, and other holy fathers did, to read the scriptures, that all the world may see our doings. They build God's word upon the church: let us, as Paul doth teach us, build the church upon God's word. They, contrary to God and contrary to his word, have made the bishop of Rome supreme head of the church: contrary, I say, to the word of God have they made him supreme head of all the church. These are not my words, but St. Gregory, who was

Greg. lib. 4.  
epist. 32.  
[lib. 748.]

himself a bishop of Rome, saith of them: *Piae leges, venerandae synodi, ipsa Domini nostri Jesu mandata, superbi atque pompatici cuiusdam sermonis inventione turbantur*: “The godly laws, the reverend synods, and the very commandments of our Lord Jesu, are broken by the invention of a certain proud and pompous name.” And thereof, as Gregory himself testifieth, hath ensued *universa perniciies*, “an universal destruction.”

Mark, I beseech you, and let it not out of your remembrance. They say, this is the key of the church, that one be the head of it, to rule it, and to govern and keep in unity all the rest. But Gregory, which was himself a bishop of Rome, saith it is *universa perniciies*: “a general corruption and plague of the church.” Let us according to God's word, according to the canons, know, that as Cyprian saith: *Unus est episcopatus, cuius a singulis in solidum pars tenetur*:

Cyprian. de  
Simp. Prae-  
latorum. [p.  
105.]

“There is but one bishopric, part whereof is holden in whole of every several bishop.” And as Hierom saith: *Ubi cunque fuerit episcopus, sive Romæ, sive Eugubii, sive Constantinopoli, sive Rheygi, sive Alexandriæ, sive Tanaïs, ejusdem meriti, ejusdem est et sacerdotii*: “Wheresoever there be a bishop, be it at Rome, be it at Eugubium, be it at Constantinople, be it at Rheygium, be it at Alexandria, be it at Tanaïs, they are all of one worthiness, they are all of one priesthood.”

They set the pope above kings and princes, against God’s word. Let us know, that, according to God’s word, every soul must be subject to the higher powers. In these things, and in all other the like, in which they forsake the pattern and original, and in which they do contrary to the scriptures, to Christ, and his apostles, contrary to the practice of the primitive church, and contrary to the sound judgment of the ancient catholic fathers, grounded upon the word of God: let us remember, whatsoever they do, or have done, to do the contrary. For it is not possible by what means things have grown to corruption, that by the same means they shall ever be well restored again.

After the temple was builded, or was in building and rearing, Esdras the prophet read the law of God, and sacrificed oxen, sheep, and lambs, and the people wept in consideration that they and their fathers had so unkindly offended God, and deserved so extremely to be punished at his hand. So the good king Josias, after he had found the book of the law, and saw how highly both he and his fathers had offended God, he fell a weeping: (for the consideration of God’s great benefits, and our own unworthiness, causeth us to mourn at the sight of our own unkindness.) Then they turned unto God, repented themselves of their wickedness, and left such vanities as they had walked in before. So Christ our Saviour, when he began to preach the gospel, and to spread abroad the unspeakable treasure of our salvation, called us first to repentance, and said: *Pœnitentiam agite, appropinquavit enim regnum celorum*: “Repent ye, for the kingdom of God is at hand.” Zacchæus, when he had received Christ to his table, repented him of his extortion, and made restitution: “Then Luke xix. 9. Jesus said unto him, This day is salvation come unto this house, forasmuch as he is also [become] the son of Abraham.”

Hieron. ad  
Evagrum.  
[iv. pt. 2. p.  
800.]

So the Christian men in the beginning repented themselves, and changed their whole life, and therefore were called saints : as St. Paul useth in many places to call them : *Vocatis sanctis* : “ To those which are called saints.” And, *Sanctis qui sunt Corinthi* : “ To the saints which are at Corinth.” Pliny being a heathen, and set by the emperor to inquire of Christian men, made report in his epistle to Trajanus, that they were a sect which would not offer up to idols, which could not be compelled to blaspheme Christ, but were wont, at certain times appointed, to meet together and sing hymns to one Christ their God, that they were of one mind, and agreed among themselves, and did abstain from theft, murder, and adultery, and did keep their faith, and defrauded no man.

Even such should we be, thus ought we to live, these things are examples for us to follow, we should meet often to sing hymns and give thanks to our God, we should lament our former wickedness, wherewith we have called God’s anger upon us.

But alas, there appeareth not in us that change of life that ought to be in such as turn to Christ : we are as proud, as covetous, and wicked in abusing the holy name of God, as ever we were in the time of ignorance. Thus we abuse the great mercy of God, thus we withhold his truth in righteousness. We say we know God, but give him not the glory that is due unto God.

And besides this, we are in love with our own corruption : and as the prophet saith, we rejoice when we have done wickedly : we cannot abide to have our fault touched, our pride is grown up as high as heaven, our covetousness is sunk as deep as hell, our poor weak brethren be offended, and think that these be the very fruits of Christ’s gospel. Yet we can in no wise suffer to be reproved, we say to the preacher, Peace, and talk not to us in the name of the Lord, tell not us of the scriptures, tell not us of Christ, of Peter, and Paul : we bid him speak us fair, and bless those things that be accursed by God’s own mouth. We say, he is too busy, he meddleth with that he knoweth not. Yes yes, man, he knoweth it well enough, he knoweth that pride is pride, that usury is usury, that sin is sin : and thou and thine own conscience knoweth it too, if thou wouldest be known of it, yea, thou knowest it,

and indeed in thy heart, of force art weary of it, and this is extreme misery, that we are so far plunged in sin, that we can neither abide our own faults, nor yet the amending of them. Is this the repentance of our life? are these the fruits of God's gospel? are these the fruits of the innocent blood, that we see shed before our eyes? are these our tears for the sins we have committed? is this the thanks that we render unto God, for giving unto us so great blessings? But what said I, blessings? Would God we were so blessed, that we might consider our blessedness. Many already bewray the weakness of their stomachs, they brook not the gospel: yea, they seem already weary of these preachers, they call them *pulpit-men, men of the Spirit*, and I know not what: as though they themselves had nothing to do with God's Spirit. Ah, merciful God, what way may God take to win you? Alas, what are we? what, have we offended you? are we become your enemies for telling you the truth? I fear me, this murmuring is not against us, but against the Lord.

You have had the mass, and that you worthily hated: you have now the communion, and that you regard not. God hath sent to call you with fire and fagots: those, which used that severity and cruelty, you call tyrants. He hath sent unto you now simple men, that bring you nothing else but the kingdom of God, and seek for nothing, but only for your salvation: and them you disdain. It is even now come to pass that Christ said: "We have piped to you, and you Luke vii. 32. have not danced: we have mourned to you, and you have not wept: but wisdom is justified of all her children." Many of you are even full of that gospel, and full and weary of these schoolmasters. Therefore shall God send amongst you another manner of schoolmaster, that shall entreat you after another sort, that shall pull the pride from your necks, and the ruffs from your shoulders, I will say (I would God I might not speak thus in the spirit of truth) I would to God it might prove untrue, and never come to pass. But God is just, and the extreme disdain of God's truth and his holy gospel justly deserveth the extremity of God's vengeance: and this gospel, that you are already so weary of, shall be taken away from us. The kingdom of God shall be taken away from us, and shall be given to a nation that shall do the fruits of it. The king-

dom of God, which is the true understanding of God's word, shall be taken away. And then what shall remain but blind-

AMOS viii. 11. ness and falsehood, which is the kingdom of the devil? "I will send," saith God, "a famine in the land, not a famine of bread, nor a thirst of water, but of hearing the word of the Lord."

Let us therefore, good brethren, remember for what causes God suffered his temple at Jerusalem to be destroyed and burnt by the Chaldees: let us remember wherefore God took from us his holy gospel that he had planted amongst us of late time: let us now thankfully receive it, with tears and repentance for our former life: let us not make ourselves unworthy of the great grace and blessing of God. To you this holy promise is made, you are the children of Abraham, to you Christ spreadeth out his arms to embrace you: receive not the grace of God in vain, let us not put out that heavenly light which God hath kindled, let us pray to God to give us new hearts, and to put a new spirit within us. Why should you perish, you that are so dearly saved? why should you perish, O you the house of Israel? Let us once fall to the building up of God's holy temple, let us not drive it off any longer.

The foxes have burrows, and the birds of the air have nests: but the Son of man hath not yet a place to rest his head in. God calleth to us by the prophet: "Bring wood, and build this house, and I will be favourable in it. Is it time for yourselves to dwell in your ceiled houses, and this house lie waste?" Your houses are fresh and fair furnished, and yet my house lieth desolate, flat upon the ground. Behold the miserable desolation of my holy place, my flock is scattered in the mountains: behold your brethren that lie in chains in a thousand places bound, beaten, tormented, and drawn to most cruel death, not for any offence they have committed, but only for the building of my temple, and professing of my name. They are your own body, flesh and blood. My bones are scattered upon the face of the earth, my blood is shed without compassion, as it were water upon the ground. O what cruel eyes have you, that can see this and not be moved! that can build your own houses, and serve your own pleasures, and leave my house forsaken!

Thus Almighty God speaketh to us. O good brethren, let us not despise his calling, let him not speak to us in vain, let us no longer say, It is not yet time to build up the Lord's house. God hath raised up unto us a most virtuous and noble lady, that hath already set labourers awork, and begun the building. Let us remember that the Chaldees, when they came to Jerusalem, never strained courtesy, or said, It is not yet time to pull down the house of God: they laid hands on it, and spoiled it, they burnt it without mercy, even unto the ground. Let us not in God's cause be more negligent than our enemies were against God. Let every man say with himself: It is God's temple that must be built up, it is the heavenly Jerusalem, it is the ark of the Lord, it is the Lord's business that I have in hand: accursed be he that doth the Lord's business unfaithfully.

And you, my lords, forasmuch as God hath planted you in chiefest honour, and made you the greatest overseers of his work, I beseech you, even for his sake, when you see your own houses so furnished, as is meet for your estates, remember the poor house of God. When you see your men waiting and attending at your tables, remember how few there be to wait upon Christ at his table. When you consider that your own houses cannot be maintained without provision, remember there be provision made for the house of God. Let the zeal of God's own house ravish and devour our hearts, let us build up the tabernacle of the most holy, and dreadful, and ever living God: so will God dwell and abide with us, and be glorified in the midst amongst us.

And thou most merciful Father, deal favourably with Sion, that we may see the walls of thy Jerusalem restored. For now is the time of thy mercy come upon us, now is the time. And as thou hast begun this work in us in these our days, so vouchsafe to bless the same, that it may endure and continue for ever, that all the world may know thee, the only true and living God, and thy Son Jesus Christ, whose gospel thou hast revived amongst us. To whom with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

## PSALM lxix. 9:

The zeal of thine house hath eaten me.

CERTAIN learned and wise men of old time, that had no understanding or savour of God, when they considered with themselves to what end and purpose mankind was created and set in this world, after they had driven the matter as far as they might by natural knowledge, at length they concluded: some, that man was made to know the properties and qualities, the convenience or difference of natural things, either in the air, or in the water, or in the earth, or under the earth: some other, that man was made to consider and behold the sun and moon, the stars, the course and revolutions of the heavens. And so they judged that man, which either had most abundance of natural reason, or beheld and considered the heavens best, to be most perfect of all others, and that he came nearest to the end of his creation. Thus said they, as men without feeling of God, only endued with the light of nature.

But (as God himself declareth, who fashioned us, and made us, and knoweth us best) the very true end why man was made, was to know and to honour God. Therefore, whoso knoweth him best, and honoureth him with most reverence, he is most perfect, he cometh nearest the end of his creation.

When Solomon had described the deceivable vanities of the world, and said, "Vanity of vanities, vanity of vanities, all is vanity:" when he had concluded by long discourse, that riches, empire, honour, pleasures, knowledge, and whatsoever else under the sun, is but vanity: he knitteth up the matter with these words: "Fear God and keep his commandments, for this is the whole duty of man." That is, this is truth, and no vanity: this is our perfection, to this end we are made: not to live in eating and drinking, not to pass our time in pleasure and follies, not to heap up with those things which are daily taken from us, or from which we are daily taken away: but that in our words, in our life, in our body, and in our soul we do service unto God, that we look above the sun and moon, and all the heavens: that we become the temples

of the Holy Ghost, that the holy Spirit of God may dwell in us, and make us fit instruments of the glory of God.

Therefore God gave us his holy word, and hath continued it from the beginning of the world until this day, notwithstanding the philosophers and learned men in all ages, who scorned it out as the word of folly ; for so it seemeth to them that perish : notwithstanding the wicked princes, and tyrants, and high powers of the world, who consumed and burnt it, as false and wicked, or seditious doctrine : notwithstanding the whole world and power of darkness were ever bent against it : yet hath he wonderfully continued and preserved it, without loss of one letter, until this day, that we might have whereby truly to know him the true and only God, and his Son Jesus Christ whom he sent.

Therefore have we temples and churches, places to resort unto all together, to honour, to worship, and to acknowledge him to be our God, to join our hearts and voices together, and to call upon his holy name. In such places God hath at all times used to open his majesty, and to shew his power. In such places God hath made us a special promise, to hear our prayer, whensoever we call upon him. Therefore are they called the dwelling place and house of God. In such places all godly men evermore set their greatest pleasure, and thought themselves miserable when they were secluded or put off from the same : as the prophet and holy prince David : *Lætatus sum in his quæ dicta sunt mihi, In domum Domini* psal. cxxii. 1. *ibimus* : “ O,” saith that holy man, “ my heart rejoiced within my body, when my fellows called upon me, and said : Let us go into the house of the Lord.” Again : “ I am in love with the beauty of thy house.” And again : “ O how beautiful is thy tabernacle, O Lord ! O thou the God of hosts, my heart longeth and fainteth to come within thy courts.” His spirits were ravished with the sight and majesty of the tabernacle : not for that the place itself at that time was so beautiful : for in David’s time it was almost rotten and ruinous, a homely thing to behold, nothing in comparison to that temple that afterward was built by Solomon : but therein stood the show and worthiness of that holy place, that God’s truth and law was opened and proclaimed in it, and the sacraments and ceremonies so used, in such form and order, as God had

commanded them to be used, and the people received them obediently, and lived thereafter.

Therefore when the tabernacle was restored, when the ark was set home from Obededom and set in the mount Sion: when religion revived, which through the negligence and malice of Saul was forsaken: when he saw his nobility, his bishops, his priests, and all his people willing and forward, he could not refrain himself, but brake out and sang: *Hæc est dies, quam fecit Dominus, exultemus et lætemur in ea*: “This is the day which the Lord hath made, let us be glad and rejoice in it.” Let us be merry, and joy that ever we lived to see it. Even so Paul, when in his time he saw the gospel take root and prosper, and that the savour of life was poured abroad, that the kingdom of God was enlarged, and the kingdom of Satan shaking down, his heart leaped and sprung within him. *Ecce nunc tempus acceptabile*: “Behold now that acceptable time:” behold, God hath looked down mercifully upon the world, behold the day of salvation is come upon us.

But the godly man, as he rejoiceth at the beauty of God’s house, so, when contrariwise he seeth the same disordered filthily, when he seeth the sacraments of God abused, the truth trodden under foot, the people mocked, the name of God dishonoured, he cannot but lament and mourn, and find himself wounded at heart. When the good king Josias saw the book of God, which was so long hid in the wall, and out of remembrance: when he considered the blindness in which they had lived, and the unkindness of their forefathers, he could not forbear, but fell a weeping: he feared lest God would take vengeance upon them for so great contempt of his word. When Jeremy saw the wilfulness and frowardness of the people, which would not submit themselves and be obedient unto God, he cried: “Oh that my head were full of water, and mine eyes a fountain of tears, that I might weep day and night,” &c. Such care had they for God’s people: thus the zeal of God’s house had eaten them up.

Zeal (if any man know not the nature of the word) is an earnest affection and vehement love, as is the love of a mother towards her children, or of the natural child towards his mother. This zeal cannot abide to see that thing which it

loveth despised or hurt. Such a zeal and care carrieth God over his people, he loveth them as a mother loveth her little children: he will not suffer them to be hurt. By the prophet Esay he saith: “Can a woman forget her child, and not Isa. xlix. 15. have compassion on the son of her womb? though they should forget, yet will I not forget thee.” Zachary also saith: “He Zech. ii. 8. that toucheth you, toucheth the apple of his eye.” For God hath said, They shall be my people, and I will be their God. Such care likewise bear all the godly towards their God, they love him with all their soul, with all their heart, with all their strength: they reverence him as their dear Father, they are grieved at any blasphemy, and with any contempt of his holy name.

But as every man, be he never so wicked, yea even he that saith in his heart there is no God, which is become filthy and abominable in all his doings, yet in his talk outwardly saith he hath a God, and that he believeth in him: even so there is none so wicked, or so forsaken of God in his heart, but he persuadeth himself he hath the zeal of God: and what he doth in self-love of his own phantasy, he will bear in hand he doth it for the love of God. The overthowers and wasters of the church will seem to shew a special care for the church. Dissemblers, hypocrites, despisers, scorers, even such as sin against the Holy Ghost, which deny the truth of God after they have known it, which witting and knowing fight against the truth, which say of Christ, We will not have him to rule over us, which work that sin that shall never be forgiven in this world, nor in the world to come: yet notwithstanding will pretend and seem to have the zeal of God.

Thus the scribes and Pharisees set up their bristles against Christ: Thy disciples keep not the common fast: thou sufferest them to pull and to eat the ears of corn: thou sufferest them to eat with unwashed hands: thou breakest the tradition of the elders: thou breakest the law of God, which he gave us by Moses: thou art a seditious teacher: thou art a schismatic, thou art an heretic. They said, We fast twice in the week: we have Abraham to our father: we are Moses’ Acts vii. 56. disciples. Therefore when they heard Stephen speaking those heavenly words: “Behold I see the heavens open, and the Son of man standing at the right hand of God:” through zeal

they gave a shout with a loud voice, and stopped their ears, and ran upon him all at once.

Mark xiv. 62. When Christ had said: “Ye shall see the Son of man sit at the right hand of God, and come in the clouds of heaven: the high priest,” through zeal, “rent his clothes,” and said: “Ye have heard the blasphemy.” This naughty man speaketh blasphemy against God. He called a council, the scribes and Pharisees met together, not one man amongst them but of themselves: they looked about them, as if they only were the pillars and buttresses of the church, and were only zealous and careful for the house of God. But their meeting was (as David forespake, and as Peter declareth, and as we know) against the Lord, and against his Anointed. They were touched with zeal of their own glory, and not with the zeal of God’s truth. They sought their own praise, but not the praise which is of God. They made crakes that they knew the scriptures, that they were the temple of God, that they had the consent of all antiquity: as others have done since that time, and as we see many do this day: and in very deed, these men now have even as much as they had then, as by proof and trial it will appear.

There are others which have a feeling of God, and a great care for his church: but such a feeling and care as cometh either of their own phantasies, or of some opinion and credit they have in their fathers which were before them, not of the understanding of God’s pleasure. Such are they which offend God, not of malice or wilfulness, but only for lack of teaching and understanding. Such were they which withstood St. Paul in all his preaching, for that they took him for an heretic, and

Rom. x. 2. thought his preaching was against God. “I bear them witness,” saith he, “that they have the zeal of God, but not according to knowledge.” Such a zeal have many, who forbid that God commandeth, and command that which God forbiddeth. Such a zeal had Paul himself: “I was a blasphemer, and a persecutor, and an oppressor: but I was received to mercy: for I did it ignorantly without belief.”

1 Tim. i. 13. Such a zeal have they who think they do God good service, when they kill and murder the righteous, and good servants of God. Such a zeal have they, who, as saith Nazianzen, defend Christ against Christ, and defend the church against the

church. And these things do they, not of malice, nor of wilfulness, nor against their conscience, but, because they know not God the Father, nor his Christ whom he hath sent. Therefore they stumble at Christ, and spurn away the gospel of God, and think ill, and speak evil of the word of life, because they know not the gospel of God, nor the word of life. Thus they persuade themselves that they defend the church, that they honour the Son of God, that they do God great service, and that they have the zeal of God.

But this pride was ever in the heart of man, and it appeared even in our grandsire Adam: whatsoever liketh us well, we think that cannot but please God. Such is the opinion we fondly conceive in our phantasies: in trust whereof whatsoever we do, we think ourselves sure and safe. Origen, writing upon the place of the apostle, *Zelum Dei habent, sed non secundum scientiam*, “They have the zeal of God, but not according to knowledge,” saith, *Similiter potest dicere apostolus et de aliis, quod timorem Dei habeant, sed non secundum scientiam: de aliis, &c.*: “In like manner the apostle may say of others, They have the fear of God, but not according to knowledge: of others, they have the love of God, but not according to knowledge: of another, he hath the faith of God, but not according to knowledge: and another may be said to fast, but not according to knowledge. And so in all things whatsoever we do, unless we have knowledge and understanding, it may be said unto us, that we have the zeal of a good work, but not according to knowledge.” *Ideo danda est præcipue opera scientiæ, ne res nobis infeliciter accidat, ut in fide positi frustremur a fide, zelum habentes bonorum, decidamus a bonis*: “Therefore all heed is chiefly to be given to the attaining of knowledge, lest it go not well with us, lest we fail from our faith when we think we believe, and, thinking we have a zeal of good works, we be found void of all good works.” The wise man saith: “This was not enough for them, that they erred in the knowledge of God: but, whereas they lived in great wars of ignorance, those so many and so great plagues they called peace.” The zeal that they had, and the contention of their hearts, made them believe that all their superstition and idolatry, and other enormities, was catholic unity.

Origen. in  
10. Rom. lib.  
8. [iv. 621.]

Wisd. xiv.

22.

This zeal, as on the one side it hath many tokens of goodness, for that it hath a conscience, and a fear, and an obedience towards God : so, on the other side, it is very dangerous, because it lacketh knowledge : even as a ship for lack of a governor is ever in danger of the rocks : and as the body which hath no eye is ever in danger of falling. Such kind of zeal, the greater it is, the worser it is : the more vehement it seemeth, the more vehemently it fighteth against God. For our good meaning maketh not our doings good : our zeal is not a rule, whereby we may measure out either our faith or our works : but only the known will and pleasure of God. Therefore speaketh God in this manner by the prophet Esay :

Isa. iv. 8.

“ My thoughts are not your thoughts, neither are your ways .

Prov. iii. 5.

my ways.” Therefore saith Solomon : “ Trust in the Lord with all thine heart, and lean not to thine own wisdom : in all thy ways acknowledge him, and he shall direct thy doings.”

Deut. v. 32.

This counsel also doth Moses give : “ Take heed that ye do as the Lord your God hath commanded you : turn not aside to the right hand, nor to the left.”

But the true and godly zeal proceedeth not from hypocrisy or intention, but is led and trained by understanding, and is molten into the heart, and the vehemency and heat of it no man knoweth, but he that feeleth it. It taketh away the use of reason, it eateth and devoureth up the heart : even as the thing that is eaten is turned into the substance of him that eateth it : and as iron while it is burning hot is turned into the nature of the fire : so great and so just is the grief that they which have this zeal conceive, when they see God’s house spoiled, or his holy name dishonoured. So saith Elias :

1 Kings xix.

“ I have been very jealous for the Lord God of hosts : for the children of Israel have forsaken thy covenant, broken down thine altars and slain thy prophets with the sword, and I only am left, and they seek my life to take it away.” So when Moses found that the people had forsaken God, and were fallen down before a molten calf, and did put their trust in the

Exod. xxxii.

work of their own hands, “ his wrath waxed hot, and he cast the tables out of his hand, and brake them in pieces beneath the mountain.” His heart was so inflamed with zeal, that he considered not what he had in his hand, nor what he did. Jeremy, when he saw the disorder of the people, and how

they were not mended with his preaching, and would inwardly conceal the grief he conceived, and purposed not to make mention of the Lord, nor to speak any more in his name: yet could he not: for his zeal found way, and brake out: "His word," saith he, "was in mine heart as a burning Jerem. xx. 9. fire shut up in my bones, and I was weary with forbearing, and I could not stay."

And albeit there is much likeness between the rage and fury of hypocrites, and the godly zeal of good men: for either are hot, either are vehement, either wisheth redress: yet this is an evident difference: godly zeal is tempered and seasoned with charity, the ungodly is joined with bitterness and revenge: the godly seeketh to win, the ungodly to kill and to destroy. The ungodly have their hands full of blood, they kill the prophets, they say, We have a law, and by our law he must die. They say, Come, let us destroy them, that they be no more a nation.

Let not the name of Israel be had any more in remembrance. They burn the holy books of the scriptures, as did Asa and Antiochus. They say, Ransack it, pull it down, rase it to the foundation, let not one be left alive. They dig up the bodies of the dead out of their graves. They shew their cruelty upon the bones and ashes, which were long before buried, and well nigh consumed. It grieveth them when they lack upon whom they may whet their bloodthirsty and cruel zeal. It grieveth them, no one thing else so much, that they did not work surely, and cut up the root. Such is the zeal of the ungodly. Even such a zeal as was in Nero, in Caligula, of whom it is reported, he wished that all the Romans had but one neck, that he might cut off all their heads at one stroke: as was in Herod, in Annas, and Caiaphas, and the like murderers.

But the godly, when they see any disorder, they do nothing like the other: they mourn in their hearts to see that the truth is not received, and to see the minds of their brethren so obstinately hardened: they make prayer to God for them: they are deeply touched with the feeling of such calamities which God layeth upon other. The zeal of Moses could not like the idolatry of the people: yet he went unto the Lord again, and said: "Now if thou pardon their sin, thy mercy Exod. xxxii. 32.

shall appear: but if thou wilt not, I pray thee rase me out of thy book which thou hast written." Christ lamented over Hierusalem: "O Hierusalem, Hierusalem, which killest the prophets, and stonest them which are sent to thee, how often would I have gathered thy children together, as the hen gathereth her chickens under her wings, and ye would not! Behold, your habitation shall be left unto you desolate." Paul suffered much at the hands of the wicked Jews: they troubled the church of God, they hindered the course of the gospel, they were enemies of the cross of Christ, they were dogs, they were concision: yet he saith: "I have great heaviness and continual sorrow in mine heart: for I would wish myself to be separated from Christ, for my brethren that are my kinsmen according to the flesh, which are the Israelites."

David saith: "Mine eyes gush out with rivers of water, because they keep not thy law." And again: "My zeal hath even consumed me, because mine enemies have forgotten thy words." Again: "I saw the transgressors, and was grieved, because they kept not thy word." And when he saw the whole nation of Israel wasted by the enemies, how mournful

a complaint made he to God! "O God, the heathen are come into thine inheritance: thine holy temple have they defiled, and made Hierusalem heaps of stones. The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, and the flesh of thy saints unto the beasts of the earth." At this time, when the tabernacle was lost, when Saul was unquiet and the priests were slain, and the prophets despised, and the people left without all comfort, he poureth out his heart in these words: *Zelus domus tue comedit me:* "O Lord, the zeal I bear unto thine house hath eaten me up." It inflameth my heart, drieth my blood, consumeth my marrow. Such a care had he for the house of God: it was death unto him to see it so destroyed and laid waste.

So Christ, when he saw the temple of God foully and unseemly abused: that they made the holy place a place for their unlawful and dishonest gain by usury: that they turned religion into robbery, sold oxen, sheep, and doves, and kept their banks for exchange in the temple: when the priests and Levites, which should serve God, were become merchants, and serv'd themselves: when the temple or house of God, which

Matt. xxiii.  
37.

Rom. ix. 2.

Psal. cxix.  
130.

Psal. lxxix. 1.

David purposed and Solomon finished, and Ezekias, and Ezraes, and other godly princes preserved, in which was kept the book of the law, whither all the people assembled together to serve God, was not used like God's house, but like a common fair or market, and was made a den of thieves: when these gross abuses were suffered, and things were let run to such extremities, and all this under pretence of holiness, as if it were not only lawful, but needs it must be so: moved with zeal, he could not abide it: "He made a scourge of small John ii. 15. cords, and drove them all out of the temple, and poured out the changers' money, and overthrew the tables, and said, Make not my Father's house a house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up." This was no frantic or melancholy passion, neither in David, nor in Moses, nor in Christ. "Moses was a very meek man, above all that were on the Numb. xii. 3. earth." David was a man that heareth not, and in whose mouth are no reproofs. And Christ said, Learn of me, for I am humble and meek. When his disciples James and John grew wrathful against the Samaritans that would not receive him, and said: "Lord, wilt thou that we command that fire Luke ix. 54. come down from heaven and consume them, even as Elias did? he turned about and rebuked them, and said, Ye know not of what spirit you are."

Yet through zeal for God's house, Christ whipped out the buyers and sellers: David shed forth tears abundantly: and Moses dashed in pieces the tables of God's commandments. All men ought to be patient and gentle in matters appertaining to themselves: but in God's cause, no man must yield or be patient.

In our days, upon whom the end of the world is come, when we did lately see those times whereof our Saviour foretold so long sithence, that desolation should be in the holy place, and such confusion, ignorance, and blindness, that men should stumble at noon-days, that truth should be a stranger upon earth, that men should forsake wholesome doctrine, and give ear unto fables, that the mystery of iniquity should work, and the very elect (if it were possible) be deceived, what trial was made of true and godly zeal! how notably did it shew itself against the rage and fury of the wicked! what should I

speak hereof? The examples are fresh, you cannot forget them, you heard of them so late, it is so late since you did behold them. What moved so many, so learned, so virtuous, to yield their backs to the scourge, their necks to the tormenters, their bodies to the fire, to forsake their goods, their friends, their parents, their wives and children, but the zeal of God's house? Neither death, nor life, nor angels, nor things present, nor things to come, was able to separate them from the love of God. They continued steadfast unto the end: the zeal of God's house did eat them up.

But now God hath restored us, he hath taken away the desolation from us, he hath given us his truth, he hath revealed the man of sin, he hath raised up a banner of hope. We see and enjoy such things as many kings and prophets would have enjoyed, and could not. What remaineth, but that we take the zeal of the Lord's house into our hearts, and seek by all means the glory of the same? As our good fathers and brethren shewed the vehemency of their love in disliking the disorders which troubled the church of God: so in this blessed peace which God giveth to his church, let us witness our earnest zeal in seeking that it may be made beautiful, and established for ever.

Let our next care be, to continue possession. Kingdoms are preserved by the same means by which they were first gotten: that which is conquered by zeal, by careful zeal must be kept. It was said of Annibal, that he knew how to get the victory, but how to use it he knew not. Many have lost that by negligence, which they had by diligence won. Therefore we ought, as our hearts were careful and desirous to see these days, so by our thankfulness to God for so great blessing, and by Christian and godly providence foresee such means, whereby we may long hereafter enjoy the same. When Phidias had made the portraiture of Jupiter Pisanus, he overlaid it with oil, that it might continue fresh and green, and never putrefy. When God gave order to Noah for making the ark, he said: "Thou shalt pitch it within and without with pitch:" that it might be sound, and sure, and abide the waves.

He which challengeth to himself that proud and wanton name, to be called the head of the universal church, after by

little and little he was gotten into possession, was not behindhand by all means to maintain and keep the same. In this policy, he took away the reading of the scriptures from the people: he made noblemen and princes his cardinals. He threw down, and set up, and changed whom and what he would. The kings and states of the world, the bishops, professors and scholars in universities, and preachers were brought to swear allegiance and obedience unto him. I devise not this, the stories hereof are abroad, and the oath which they took is known. His authority grew greater than the authority of general councils. Nothing might be decreed in councils, but what pleased him: none might be admitted to speak in councils, but such as were sworn to him. He had all law in his breast. There was sometimes a proclamation made in Rome, that for considerations no man should erect or build up any theatre: and that if any were set up, it should be rased and pulled down. Pompeius, a gentleman of great wealth and noble courage, did build a theatre, such a one as before had not been seen, which would receive two thousand five hundred men, contrary to the proclamation and order taken. But, doubting lest the next magistrates should destroy it, he caused a place of religion to be set upon it, and called it the temple of Venus. Whereby he provided, that if any would overthrow it, because it was a theatre, they might yet spare it for the temple's sake: for to pull down a temple was sacrilege. Even so there have been proclamations and canons, that no man should be called the chief, or the head of all churches, or usurp such authority over others: but when the pope built up his supremacy against the meaning of such canons, he pretended religion for his doing: he said, it was *de jure divino*, that no man should presume or attempt against it, and that so his power might continue for ever.

If they have been thus careful to maintain falsehood, how much more careful should we be to maintain the truth! If they to advance their own kingdom, how much more we, to set forth the kingdom of God, and to build up the church of Christ! and if they sought to do that by lies and by false means, why should we be slack to use the right and true and good means, whereby that good thing which God hath wrought for us may be established? And, albeit there be many

ways by which the kingdom of God may be maintained, as the favour and countenance of the prince, which so comforteth and cherisheth the church, as the sunbeams comfort and cherish the earth: and knowledge, and learning, and discipline, which are as the life and the sinews, and without which the church must needs fall asunder: at this time I will leave to speak of the rest, and only stay upon learning, which may truly be called the life or the soul of the church, and of Christian religion.

How necessary a thing they have counted learning to the setting forth of religion, the stories of our old fathers, of heathens, and Christians in all ages, do witness. They thought, that neither religion might stand without knowledge, nor knowledge were to be esteemed without religion. Charles the Great, that he might the better plant religion in Saxony and Helvetia, did erect many places for increase of learning. He knew well, that there was no other way better to establish religion. The cathedral churches, before such times as ignorance and blindness grew over all the world, and brought in an universal corruption, maintained schools of learning, that the doctrine, which was taught in those places, might be defended against the gainsayers by such learned men as were there bred up. The princes of Germany and the free cities, after they had received the gospel, they dissolved their monasteries which had been harbourers for such as lived in idleness, and set up schools and colleges, which should be nurseries to breed up learned men, that might be able to teach the people, and to maintain religion. Whereby it came to pass, that in short time they had great store of worthy and learned men.

This did they well see, that have been the enemies of religion, and therefore used all means to hinder the increase of learning, that they might have the better way to overthrow religion. For, if learning decay, it is likely that religion cannot abide. Bear with me, if I speak that which may seem more fit for some other place than for this audience: the best here understandeth me well. In other countries, the receiving of the gospel hath always been cause that learning was more set by: and learning hath ever been the furtherance of the gospel. In England, I know not how, it cometh other- -

wise to pass. For, since the gospel hath been received, the maintenance for learning hath been decayed. And the lack of learning will be the decay of the gospel. Would God it were not so: or that yet, before the fault be incurable, there may be some redress.

Loath I am to speak, yet the case so requireth, that it is needful to be spoken; I trust I shall speak in the hearing of them that will consider it. Maintenance of learning, whereby an able and sufficient ministry may grow, and be established in all the churches of this realm, is to be wished for. The good estate of this noble kingdom, the comfort of posterity, the stay of religion, the continuing of the gospel, the removing of darkness hangeth upon it. One asked sometimes, How it was that in Athens, so goodly and great a city, there were no physicians? To whom this answer was made, Because there are no rewards appointed for them that practise physic. The same answer may be made for our times: the cause why the church of God is so forsaken, is the want of zeal in them that should either for their courtesy, or for their ability be fosterers of learning, and increase the livings where occasion is, and give hope and comfort to learned men. What said I, increase? nay, the livings and provision, which heretofore were given to this use, are taken away.

Have patience, if any such be here, as I well know there are, whom these things touch. Suffer me to speak the truth, it is God's cause. The livings of such as are in the ministry are not in their hands to whom they are due. All other labourers and artificers have their hire increased double as much as it was wont to be: only the poor man, that laboureth and sweateth in the vineyard of the Lord of hosts, hath his hire abridged and abated. I speak not of the curates, but of parsonages and vicarages, that is, of the places which are the castles and towers of fence for the Lord's temple. They seldom pass nowadays from the patron, if he be no better than a gentleman, but either for the lease or for present money. Such merchants are broken into the church of God, a great deal more intolerable than were they whom Christ chased and whipped out of the temple. Thus they, that should be careful for God's church, that should be patrons to provide for the consciences of the people, and to place among them a learned minister, who might be able to preach the word unto them

out of season, and in season, and to fulfil his ministry, seek their own, and not that which is Jesus Christ's. They serve not Jesus Christ, but their belly. And this is done, not in one place or in one country, but throughout England. A gentleman cannot keep his house, unless he have a parsonage or two in farm for his provision.

O merciful God, whereto will this grow at last? If the misery which this plague worketh would reach but to one age, it were tolerable. But it will be a plague to the posterity, it will be the decay and desolation of God's church. Young men which are toward and learned see this: they see that he which feedeth the flock hath least part of the milk: he which goeth a warfare hath not half his wages. Therefore they are weary and discouraged, they change their studies: some become prentices, some turn to physic, some to law: all shun and flee the ministry. And, besides the hinderance that thus groweth by wicked dealing of patrons: by reason of the impropriations, the vicarages in many places, and in the properest market towns, are so simple, that no man can live upon them, and therefore no man will take them. They were wont to say, *Beneficia sine cura*: "Benefices without charge:" but now may be said, *Cura sine beneficio*: "Charge or cure without benefice."

I speak not this of myself: many here present know I speak the truth. And myself know the places, which have continued still these many years without a minister resident among them, and have provided themselves, as they might, with their own money.

Your grace's subjects had hope of amendment, in your grace's late visitation<sup>35</sup>. But yet it standeth still in case as miserable as it did before. I know your grace heareth not of these matters. And I hope God will work in your gracious heart, to provide some remedy against them. For otherwise the schools will be forsaken, the church desolate, the people wild and dismayed, the gospel discredited: otherwise we shall see that wrought against the house of God, that never any Jeroboam or Julian or Licinius could have brought to pass against us. This noble realm, which ever was famous for the name of learning, is like thereby to come to such igno-

<sup>35</sup> [Probably the visitation in the summer of 1559.]

rance and barbarie, as hath not been heard of in any memory before our time.

I know that there are grievous complaints made, that the bishops appoint priests and ministers that are ignorant, and have no understanding in the Latin tongue. Would God it were not true. Or would God that they which be the causers hereof would somewhat help to amend it. But alas, are we able to make learned men upon the sudden? or can we make others than come unto us, or will come to live in misery?

But there are many which can say, Such as be ministers in the church should teach freely, without hope of recompense or hire for their labour. Our preachers are no better than Peter and Paul, and the other apostles. They are no better than the holy prophets, who lived poorly. Poverty is a commendable estate. So say some, in like devotion as did Judas: "What needeth this waste? this might have been sold for much and given to the poor: not that he cared for the poor, but because he was a thief, and had the bag, and bare that which was given." I doubt not, there are many which teach Christ for Christ's sake, which say in their soul, The Lord is my portion: who in that heavy time from which God delivered them, if they might have received their life only for a recompense, would have been glad to take the pains: who seek you and not yours: which have forsaken all they had to follow Christ. I doubt not there are such.

But for the hope of posterity, I report me to all you which are fathers, and have children for whom you are careful. Although yourselves have a zeal, and care for the house of God: yet will you breed them up, keep them at school, until four and twenty years old to your charges, that in the end they may live in glorious poverty? that they may live poorly and naked like the prophets and apostles? Our posterity shall rue, that ever such fathers went before them: and chronicles shall report this contempt of learning among the punishments, and murrains, and other plagues of God. They shall leave it written in what time, and under whose reign this was done. Or if we grow so barbarous that we consider not this, or be not able to draw it into chronicle, yet foreign nations will not spare to write this, and publish it to our everlasting reproach and shame.

In the mean time, what may be guessed of their meaning, which thus ravin and spoil the house of God, which decay the provision thereof, and so basely esteem the ministers of his gospel? They cannot say to God, The zeal of thy house hath eaten me up. Howsoever in other things they do well, howsoever they seem to rejoice at the prosperity of Sion, and to seek the safety and preservation of the Lord's anointed: yet needs must it be, that by these means foreign power, of which this realm by the mercy of God is happily delivered, shall again be brought in upon us. Such things shall be done unto us as we before suffered: the truth of God shall be taken away, the holy scriptures burnt and consumed in fire. A marvellous darkness and calamity must needs ensue. For, if the tempest be so dark in the sea that the loadstar lose her light, and the needle fail to give token of the north pole, no marvel though the ship lose her course, and be swallowed up in the sands.

The gospel of Christ is the fountain of light and of knowledge. It cannot be maintained by ignorance and darkness. These be the props of their kingdom which take away the scriptures, which hold the people in blindness, which fly the light, which have their common prayers, minister the sacraments, marry, bury their dead in a strange tongue, that the people may understand nothing: which make a famine of hearing the word of God: which stop up the springs of the water of life: which take away the keys of the kingdom of heaven, and neither enter in themselves, nor suffer them that would enter: which say Ignorance is the mother of devotion, and the church is then in best order, and the people most devout, when they are hoodwinked and blinded, and see nothing.

These are not fit instruments wherewith we may overcome the adversaries. This is not the sword of the Spirit, these are not the spiritual weapons which cast down holds, and every high thing that is exalted against the knowledge of God. What man, that would keep out his enemy, will pull down his holds? what captain, that meaneth to give a forcible assault upon the enemy, will discourage his fighting soldiers? But our soldiers are out of courage, our castles are falling: therefore that which we fear will fall upon us.

The ox that treadeth out the corn is muzzled. He that goeth a warfare receiveth not his wages: the cry hereof goeth up into the ears of the Lord of hosts. He will not abide so great contempt of his word and preachers: his own name is thereby dishonoured. Our Saviour saith: “He that despiseth you despiseth me.” And St. Paul: “He that despiseth these things, despiseth not man but God.”<sup>1 Thess. iv. 8.</sup> And think we, that he will suffer his holy name to be despised? Nay, his wrath is already kindled. He hath already begun his judgments, and therefore many places are left desolate. There is none that can warn them of their sin, none that can move them to repentance, none that can preach unto them forgiveness through Christ, none that can instruct them in the comfort of everlasting life. Because they work such things against the Lord, the hearts of many are astonished. Though they hear, they understand not. They scorn and jest at the word of salvation: it is unto them a savour of death unto death: they are earthly minded, whose God is their belly, and whose glory is to their shame.

For this cause you live still in your sins, in adultery, in covetousness, and in pride, without any feeling of conscience, without any fear of God. Your daughters, your heirs, to whom you shall leave your lands, are stolen away from you, robberies and theft are so common, as if it were not only lawful, but also commendable: as if sin were no sin, and hell fire but a fable.

Thus we provoke God to anger. Many walk, of whom we cannot think but with weeping: they are the enemies of the cross of Christ: the name of God is blasphemed through them. Many are so ignorant, they know not what the scriptures are, they know not that there are any scriptures. They call them heretical, and new doctrine. Many will believe neither side, whatsoever they allege. Bring they truth, bring they falsehood: teach they Christ, teach they Antichrist: they will believe neither, they have so hardened their hearts. Be the preacher rough or gentle, learned or unlearned, let him use authority of the scriptures, of the doctors, of the councils, of decrees or decretals, of God’s law, of man’s law, nothing will move them, nothing will please them, because the ministry of God, and thereby God himself, is despised.

These words haply seem sharp, and over vehement: but the darkness of our hearts against God, and the lack of zeal of his house, enforce me to them. We are almost fallen into the lowest pit: we are left without zeal, as senseless men, and as if we had clean forgotten ourselves, as the heathen which know not God. Therefore, unless we repent, the kingdom of God shall be taken away from us. He will send upon this land a famine of the word. Jerusalem shall be overthrown and made an heap of stones: the man of sin and they which have not the love of the truth shall prevail with many, and withdraw them from obedience to the prince: this noble realm shall be subject to foreign nations: all this will the zeal of the Lord of hosts bring to pass.

I could have spent this time in opening some other matter: but nothing in my judgment is more worthy your good consideration, and speedy redress. I would be loth rashly or rudely to abuse the reverence of this place: but unless these things be cared for, unless we shew forth greater zeal than hitherto, if the years to come eat up and take away from the ministry as the late years have done, there will not be left within a while any to speak the word of God out of this place. The pulpits shall have none to use them: the people shall grow wild and void of understanding.

When Xerxes beheld the great company of soldiers, suddenly he brake into tears, and wept bitterly. One said to him, O sir, you have cause to rejoice, you have a goodly company, they are able to fight for you against any nation. But what shall become of them? saith Xerxes; after a hundred years not one of all these shall be left alive. If the view of the small number of preachers might be taken, how few they are, and how thin they come up, we have greater cause than Xerxes to lament, if we have any zeal to the house of God. For of the preachers which now are, within few years none will remain alive. And Xerxes' soldiers left issue behind them, which might afterwards serve their country: but there is like to be small increase for the supply of learned men. The Lord shall lack men to bring in his harvest, the little ones shall call for bread, and there shall be none to give it them. They that shall come after us shall see this to be true. There is no house so spoiled as the house of the Lord. There

is no servant so little rewarded as the servant of Christ, and the disposer of the mysteries of God.

O that your grace did behold the miserable disorder of God's church, or that you might foresee the calamities which will follow. It is a part of your kingdom, and such a part as is the principal prop and stay of the rest. I will say to your majesty, as *Cyrillus* sometimes said to the godly emperor *Theodosius* and *Valentinian*: *Ab ea quæ erga Deum est pietate, reipublicæ vestræ [l. nostræ] status pendet*: “The good estate and welfare of your commonwealth hangeth upon true godliness.” You are our governor, you are the nurse of God's church. We must open this grief before you. God knoweth it may be redressed, it hath grown so long, and is run so far. But, if it may be redressed, there is no other besides your highness that can redress it.

I hope I speak truly, that which I speak without flattery, that God hath endued your grace with such measure of learning and knowledge, as no other Christian prince. He hath given you peace, happiness, the love and true hearts of your subjects. Oh turn and employ these to the glory of God, that God may confirm in your grace the thing which he hath begun. To this end hath God placed kings and princes in their state, as *David* saith, that they serve the Lord, that they may see and cause others to see to the furniture of the church. The good emperor *Justinian* cared for this as much as for his life. *Constantine*, *Theodosius*, *Valentinian*, and other godly princes, called themselves *vasallos*, “the subjects and bond-servants of God.” They remembered that God furnished them in their houses, and were not unmindful to furnish his house.

When *Augustus* had beautified *Rome* with setting up many fair buildings, he said: *Inveni lateritiam, marmoream reddidi*: “I found it made of brick, but I leave it made of marble.” Your grace, when God sent you to your inheritance and the right of this realm, found the church in horrible confusion, and, in respect of the true worship of God, a church of brick, or rather, as *Ezekiel* saith, daubed up with unseasoned morter. Your grace hath already redressed the doctrine: now cast your eyes towards the ministry, give courage and countenance unto learning, that God's house may be served: so shall

Cyrill. Epist.  
ad Theod. et  
Valen. [leg.  
Epist. The-  
od. et Valent.  
ad Cyril.  
tom. iv. p.  
41. ed. 1546.]

you leave a church of God, and a testimony that the zeal of the Lord's house hath eaten you up.

And you, O dearly beloved, if there be any such which are neither hot nor cold, which do the work of the Lord negligently, which esteem the word of God but as a matter of policy, which are ashamed to be called professors of the gospel of Christ: pray unto God that he will increase your zeal. Let us continue rooted and built in Christ, and stablished in the faith. Let us have care for the house of God. Whosoever is not after this sort zealous, is a man of a double heart. We may not halt between two opinions. If the Lord be God, follow him: but if Baal be he, then go after him: he that is not with Christ is against him. Many talk of the gospel and glory in their knowledge: but it is neither talk nor knowledge which shall save them in that day. He that feareth the Lord, and serveth him with a pure heart, and may truly say, The zeal of thine house hath consumed me, he shall be saved. If they shall not escape which have zeal without knowledge, what shall become of us which have knowledge without zeal?

And you, whosoever you are, that by such means have decayed the Lord's house, and abridged the provision and maintenance thereof, and see the miserable wrack of God's church: if there be any zeal of God in you, if you have any fellowship of the Spirit, if any compassion and mercy, if you love God, if you desire the continuance of the gospel: oh remember, you have the patrimony due unto them that should attend in the Lord's house: you take unto yourselves wrongfully that which was not lotted for you. Give unto Cæsar those things which belong to Cæsar, and unto God the things which appertain to him, and make for the beauty and furniture of his house. Enrich yourselves by lawful means, and without the spoil and waste of God's church. Let not the ministry by your means be despised. You enriched them which mocked, and blinded, and devoured you: spoil not them now that feed, and instruct, and comfort you. Let us seek the glory of God. Let us at length serve the Lord, and not our belly and greedy wantonness.

So shall God bless you and prosper you in all your affairs: so shall he strike a terror of you into all foreign princes that

dwell about you : so shall your heart be kept steadfast in the hand of God : so shall your heart be perfect before the Lord : so shall you leave such as shall always praise the Lord in Sion, so shall you see your children's children, and peace upon Israel.

And thou, O most merciful Father, grant that thy words be not spoken in vain : it is thy cause. Thou art our Father, we are as clay in thine hands. Thou hast the key of our hearts : give zeal to them that have knowledge, give knowledge to them that have zeal, that they may be inflamed and ravished with the love of thy house, to sorrow for the decay thereof, and to do all their endeavour to build up and establish the same for ever. *Amen.*

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## MATT. ix. 37, 38 :

Then said he to his disciples, Surely the harvest is great, but the labourers are few ; wherefore pray the Lord of the harvest, that he would send labourers forth into his harvest.

CHRIST our Saviour, after he was baptized by John and tempted by Satan in the wilderness, began to execute the commission whereunto his Father had sent him, chose unto himself a number of disciples to be at his commandment, and so took his progress through a great part of the country. In the mean way, in every place where he came, he taught the people that the kingdom of God was come amongst them : he healed their diseases : wrought strange miracles before their eyes : and gave many singular and evident tokens of his coming.

But specially, he beheld in what state the poor people stood, touching their readiness in receiving God's truth, in all the country where he had been : and therefore at the end of his circuit he was moved with pity, and said, he saw them in most woeful case, forsaken and lost, as if they had been a flock of sheep without a herd : and that not through their own malice, but through the wilful blindness and negligence of them that were set to guide them.

Sheep, as Aristotle and Pliny write of them, are a simple kind of cattle, profitable to many uses, ready to receive all manner wrongs, without skill to help or succour itself: it coveteth to break out of the fold or close, if it may espy any hole open it strayeth and wandereth abroad, many times hangeth in the briars, many times is taken up by the wolf: it is ever in danger of the wind and rain, yea of the very grass and water it liveth by, and thereof is infected oftentimes with a number of maladies: so that the health and safety of the sheep resteth only in the care and diligence of the shepherd. To such a kind of cattle are the people likened.

Christ saith not, they were like unruly sheep that would not be guided by their herd: but he saith, They were like poor lost sheep, that had no herd at all. For the people of themselves were not unwilling to receive the gospel: but there was none to instruct them. And for that he addeth another similitude to declare the same, and saith: The harvest indeed is great, but the workmen are but few: the corn is ripe and ready to be cut, but there lack hands to fetch it in.

The coming of these times was promised long afore, even from the first creation of mankind, but the performance thereof at the first was dark, and as it were wrapt up and hid in a cloud, and like corn buried in the ground.

After, it was somewhat more clearly set forth in the law given by Moses. After that, it was revived by the prophets, and in manner plainly, in what place, at what time, of what mother, of what house or stock Christ should be born: what doctrine he should teach, what miracles he should work, what death he should die, how he should be buried, how he should arise, how he should ascend into heaven, how the heathens should be called to believe in him, how the Holy Ghost should be sent, and, to conclude, how Christ should come at the last to judge the world. After that came St. John the Baptist, to point out Christ plainly with his finger, and to say: *Ecce agnus Dei, qui tollit peccata mundi*: “Behold the Lamb of God, that taketh away the sins of the world.”

Last of all, Christ himself began to preach and prophesy of himself, and to gather unto him a chosen people, that should be followers of good works. Then was the accomplishment and fulness of time come to pass, that had so long been looked

for: then the kingdom of God began to suffer violence, and men violently, even by force, brake in upon it: then the corn sown and cast into the ground by the patriarchs long before, and watered and cherished by the dew of the prophets, was ripened and kernalled by the Spirit of God: then was the harvest great, and the ears white, even ready to be cut.

Yet this notwithstanding, Christ saith, the harvestmen are but few. He saith not, the harvest is great, and there are but few scribes, but few Pharisees, but few Sadducees, but few priests, but few Levites: for the priests and Levites were distributed through the whole country. In every little town or borough there was a college, and, as one of their rabbins recordeth, in the city of Jerusalem there were no less than four hundred schools: so that the number was almost infinite.

Moreover they used commonly to say, as it is reported by the prophet Jeremy: *Non peribit lex a sacerdote, nec consilium a sapiente, nec sermo a propheta*: “It cannot be that the true understanding of the law should be taken from the priest, nor good counsel from the wise, nor the word from the prophet.”<sup>Jer. xviii. 18.</sup> They read and expounded the law to the people every day: they had their daily sacrifice, and whensoever the ox, or calf, or sheep, or goat was slain and offered unto God, as then the manner was, the priest for his share had the breastlet that covered the heart, in token, as Origen writeth, that the priest should be a man of counsel. He had also appointed to him the right shoulder and the tongue, in token that he should be prompt and ready in good works, and eloquent to declare the law of God.

The bishop had evermore before his breast a tablet, wherein was embroidered in letters of gold, *urim* and *thummim*: in token that he should be a man both perfect in life, and also full and plenteous in the truth of God. In the same were set twelve stones, and therin graven the names of the twelve tribes of the people, that he might have them evermore in remembrance. The skirts or hems of his robes were set with bells of gold and pomegranates: in token that his life should give a good savour, and his voice should ring and be heard among the people.

The Pharisees had certain special points and sentences of the law written round about in the borders of their garments,

that it might never be out of their eyes: they prayed, no men more, and that in every corner of the streets: they fasted twice every week: the bed that they lay upon, as Epiphanius writeth, was but a span broad, and yet, that they might sleep with less ease, they strewed thorns underneath them. Briefly, all their life in appearance was such, and all their apparel and behaviour so seemly and decent, that if a man would paint out wisdom, sobriety, and perfect holiness, he could have no better pattern. And therefore they were called *pharisæi*, that is, “divided,” as men, in holiness and perfection of life, far passing all the rest of the people.

Yet for all this, notwithstanding their great show of wisdom, of learning, of perfection of life, and the great multitude of them, Christ saith there were few workmen to go to the harvest. For: “They did prophesy out of their own hearts,.. they did not rise up in the gaps, nor made up the hedge for the house of Israel to stand in the battle in the day of the Lord: they have seen vanity and lying divination, saying, The Lord saith it, and the Lord hath not sent them: and they have made others to hope that they would confirm the words of their prophecy,” saith Ezekiel.

No, contrariwise, these, that should have been the chief harvestmen, were the wasters and destroyers of the harvest;” “My people,” saith God, “hath been as lost sheep: their shepherds have caused them to go astray, and have turned them away to the mountains.” Christ calleth the Pharisees, they have made his Father’s house a den of thieves. He speaketh thus of them: “All that ever came before me are thieves and robbers.” Notwithstanding their stout learning and show of holiness, they were nothing else but thieves and robbers: they did rob men’s souls, they stole the sheep out of the fold, they spoiled God of his glory.

When they saw the people follow thick after Christ, and to have him in reverence, they cried out, None of the princes and great holy learned men believe in him: but these rascals, that thus run after him, are accursed, and ignorant, and know not the law. The unlearned sort said of Christ, He casteth out unclean spirits by the power of God: the great learned men said, No, he throweth out devils by the power of Beelzebub, the prince of the devils. The unlearned marvelled,

Ezek. xlii.  
2. 5.

Jer. 1. 6.

John x. 8.

and were astonished at the wonderful works that he did: the learned said, He hath a devil, he is out of his wits. The unlearned said, No doubt a great prophet is risen amongst us: the learned said, He deceiveth the people. The unlearned said, God hath visited, and sent comfort amongst his people: the learned said, Behold a glutton and a companion of publicans and sinners. The great learned shepherds persecuted Christ, and chased him from place to place: the poor sheep followed him into the desert. They that were the guiders of the flock crucified Christ and shed his blood: the poor flock set their whole affiance in his death, and so drank his blood to the relief of their souls, they believed in him, they knew the time of their visitation.

And therefore, notwithstanding there were gross and damnable errors amongst the people, as well as amongst the learned: yet Christ challenged not the people for them, but only the priests and the Pharisees that took upon them to lead the people: for that he saw the Pharisees and priests offended even of malice, and the poor people only of ignorance and simplicity. “Woe be unto you scribes and Pharisees, that have <sup>Matt. xxiii.</sup><sub>13.</sub> taken away the keys, and shut up the kingdom of God before <sup>13.</sup><sub>[Luke xi. 52.]</sub> the people:” and neither will you enter in yourselves, nor suffer others that would gladly enter.

But, as for the people, he had compassion on them, for that he saw they were forsaken, and perished even as sheep without a herd: that they had a certain zeal of God, although not according to knowledge: that they fell into the pit, not of wilful malice, but only because they followed the blind guides that fell before them: that they were God’s harvest, and lay abroad, and were lost, and no man would take the pains to fetch them in.

St. Paul was not only led away by ignorance, but also was a most earnest persecutor of the church of Christ: yet was he a portion of God’s harvest. And therefore as soon as God had stricken him down from his horse, he knew he had done amiss, and cried out: “Lord, what wilt thou that I do?” and <sup>Acts ix. 6.</sup> after, he writeth of himself: God hath had mercy, and taken me to his grace, because I knew not what I did.

Many there were that cried out upon Christ, Crucify him, crucify him: and after, when he hung upon the cross, nodded

their heads upon him, and made mows at him, and did him all manner of spite and villainy: and yet pertained they to God's harvest, and afterward, as it is credible, were crucified for him, and shed their blood for him themselves.

Even so are there, even at this time, many that of ignorance persecute the gospel of Christ, and as it were crucify Christ again: which if they felt indeed that it were the gospel of God, they would not so little regard their own salvation. God make them to be of his harvest, and send out labourers to fetch them in.

Whosoever we begin to feel a lack within ourselves, and can suffer ourselves to be informed and taught by the Spirit of God, then may we be assured God will take us for his harvest. Plato the old philosopher imagineth that the god Love was born of the lady *Περία*, that is to say, “ madam Lack or Necessity.” For no man loveth a thing before he feel himself stand in need of it: so love is the child, and lack or need is the mother.

St. Augustine writeth of himself, that, before he became christened, a friend of his offered him the scripture to look upon: but he, after he had read a little, because he felt in himself no lack of it, he despised it, and flung it from him. Afterward he began to find much folly in himself, and because he could see no redress, he fell to weeping and prayer. In the midst of his mourning and groaning he heard a voice: *Tolle lege, tolle lege*: “ Take up and read, take up and read.” He marvelled much what it should be. At the last he took up a book that lay by him of Paul’s Epistles, and the first words that he set his eyes upon were these: *Induimini Dominum Jesum Christum*: “ Put ye on the Lord Jesus Christ.”

St. Hierom, writing upon the prophet Nahum, saith: *In adventu Messiae, populus, qui fuerat consopitus sub magistris, excitabitur, et ibit ad montes scripturarum*: “ What time Messias shall come, the people, that were lulled asleep in ignorance by such as should have been their teachers, shall awake, and get them forth to the mountains of the scriptures.”

And Chrysostom upon Genesis: *Si desit ministerium hominis, ipse Dominus superne illustrabit mentem nostram*: “ If the ministry of man be wanting, the Lord himself will lighten our mind from above.” And Christ in the gospel of St. John

Augustin.  
Conf. lib. 8.  
cap. 12. [i.  
156.]

In Nahum.  
cap. 3. [iii.  
1590.]

Hom. 36.  
[leg. 35. tom.  
iv. 349.]

saieth: "My sheep hear my voice, and follow me, and they <sup>John x. 4.</sup> will not follow a stranger, but fly from him." And to conclude, whosoever feeleth a lack within himself, and can suffer himself to be informed and taught by the Spirit of God, he may be assured, God will take him for his harvest. Thus was the harvest great, the labourers very few, the scatterers and wasters almost infinite. This was the state of the church at the coming of Christ.

Even likewise in these our days, Christ our Saviour hath gone abroad in progress, and done marvellous cures, and shewed strange miracles among his people, and hath caused his gospel to ring throughout the world. And as he said then, even so may it now be said: *Messis multa*: "The harvest is great," and marvellous forward: yea, even there whereas no worldly hope of harvest could have been. Many there are that hunger and thirst after the kingdom of God, which is the knowledge of his gospel: many that are yet green and ignorant, many that lie by the way side, and yet have gathered no root, many that as yet are but tares and darnel, I mean blind and obstinate: but when God's holy will shall be, may be turned into good corn, and pertain to his harvest.

But the labourers are few. I say not there be but few cardinals, few bishops, few priests that should be preachers, few archdeacons, few chancellors, few deans, few prebendaries, few vicars, few parish priests, few monks, few friars: for the number of these is almost infinite. Gregory Nazianzen in his time complained at the multitude of priests, and said, they were almost as many as the rest of the people.

And Justinian the emperor in his time was fain to restrain the number of them and to give commandment, that in one cathedral church there should never be above sixty priests and a hundred deacons. The like order was taken in a <sup>Concil. tom. 3. Concil. delect. cardinalium. [Crabb. tom. iii. 822.]</sup> general council, for the abating of the multitude of monks and friars<sup>37.</sup>

And in the book called *Opus Tripartitum*, joined to the council of Lateran, these words were written: *Totus fere 1000.*

<sup>37</sup> [It is remarkable, that the Concil. delectorum Cardinal. was placed by Paul IV. in the list of prohibited books, although he had been him-

self one of the selected cardinals.—MS. note of bishop Barlow in the Bodl. copy of Crabbe's *Concilia*.]

*mundus obloquitur et scandalizatur de multitudine religiosorum pauperum, qui introierunt in mundum, qui non jam religiosi, sed trutannii<sup>38</sup> vocantur:* “ Well near the whole world crieth against, and is offended at, the great multitude of begging monks and friars which are entered into the world, and now for their behaviour are called not religious men but varlets.” These be the words of the council.

The number of these is great: but alas, the number of labourers is very small. And yet they give a show to the world that they be pastors and feeders of the flock, that they be the fathers of the people, that they be the teachers of the multitude, that they be the labourers in the harvest, that the whole catholic church stayeth altogether upon them.

They give the bishop of Rome these titles, that he is the only key of Christian faith, that he is greater than the apostles, for that they could err, and he cannot: they say, he is Christ’s vicar, whereas indeed, to any man’s sight, Christ may be contented to be his vicar. They say, he is no bare man, but a god, as it is written in the Decretals of Nicholas pope, and many other the like, which I leave.

The pope calleth the cardinals, *Cardines mundi*, &c.: “ The very hooks and stays of the world, upon whom the door of the church militant must be turned.” Another saith: As a door turneth upon the hook, even so the church of Rome is ruled by the cardinals. Therefore they have pillars and poleaxes carried afore them, in token that they be the pillars and stays of the church: and poleaxes to beat down all evil doctrine.

And what shall I speak of bishops? their cloven mitre signifieth perfect knowledge of the New Testament and the Old. Their crosier’s staff signifieth diligence in attending the flock of Christ. Their purple boots and sandals, signify that they should ever be booted and ready to go abroad through thick and thin, to teach the gospel. And thereto they applied the words of the prophet: *Quam speciosi pedes evangelizantium pacem, evangelizantium bona!* “ How beautiful are the feet of them which bring glad tidings of peace, which bring glad tidings of good things!” But alas, in what kind of thing do they bear themselves for bishops? These mystical

<sup>38</sup> [Trutani—vagabonds—hence truant. Du Fresn. Glossar.]

titles and shows are not enough to fetch in the Lord's harvest: they are garments more meet for players, than for good labourers. St. Bernard writeth thus to Eugenius the bishop of Rome, who sometime had been his scholar: "Thou which art the shepherd, jettest up and down shining in gold, and gorgeously attired: but what get thy sheep? If I durst speak it, these things are not the fodder of Christ's sheep, but for devils." Whatsoever apparel they have upon them, unless they will fall to work, Christ will not know them for labourers.

How then can the bishop of Rome be taken for the chief pastor of Christ, which these nine hundred years hath not opened his mouth to feed the flock? These nine hundred years, I say, since Gregory the First of that time, it can hardly be found that ever any bishop of Rome was seen in a pulpit. One of themselves, Adrianus the Fourth, a bishop of Rome, was wont to say: *Succedimus non Petro in docendo, sed Romulo in parricidio*: "We succeed not Peter in teaching, but Romulus in murdering."

And in the canon of the apostles it is decreed, that the bishop, that teacheth not his flock, should be deposed. To which purpose they allege St. Augustine: *Episcopatus, nomen est operis, non honoris: ut intelligat se non esse episcopum, qui vult præesse, non prodesse*: "A bishop's office is a name of labour, not a name of honour, that he which coveteth the place of preeminence, and hath not a desire to do good, may know he is not a bishop." Thus saith Origen, thus saith Chrysostom, thus say divers others of the old fathers, whom it were long and needless to rehearse. *Multi sacerdotes, pauci sacerdotes*, saith Chrysostom, *multi nomine, pauci opere*: "There are many priests, and few priests: many that bear the name, but few that be priests indeed." Thus the harvest is great and plenteous, but the labourers are but few.

The labourers are but few, but the destroyers and wasters are exceeding many: yea, such as should be the harvestmen, most of all destroy the corn. I will not here report that I am well able, that your eyes have seen, and that many of you have felt, the state of our time hath been such. St. Bernard saw it in his time, and therefore saith: *Omnes amici, et omnes inimici: omnes necessarii, et omnes adversarii*: "All are

Serm. 33. in Canticis. [l. 1397.]

De Consideratione ad Eugenium. lib. 4. [ii. 443.]

friends, and all are enemies: all are helpers, and all are adversaries or hinderers." Again: *Heu, heu, Domine Deus, ipsi sunt in persecutione tua primi, qui videntur in ecclesia tua primatum diligere, gerere principatum*: "Alas, alas, O Lord God, they are the chiefest in persecuting thee, that seem to love the highest rooms, and to bear rule in thy church." The time, being so short as it is appointed me, will not suffer me to speak of them that even now hinder God's harvest: and being such men as should stay the people, as much as they may do by their example, disquiet and disturb them that withstand at this time, and resist your grace's doings, not in dark or doubtful matters, wherein something may be said on both sides, but in such things as they themselves do know were appointed by Christ, published by the apostles, received by the old doctors, and used and frequented in the primitive and catholic church. Why then will they not receive them? Christ

*John xii. 43.* himself giveth the reason: *Quia dilexerunt magis gloriam hominum quam gloriam Dei*: "Because they loved the praise of men more than the praise of God." They know they should endanger their credit, if they should once again turn.

Why would not the Pharisees suffer the people to believe in Christ? Cyril maketh answer: *Quia quicquid Christo credentium accesserit, sibi detractum putabant*: this was the cause, saith he, "for that they thought, how many soever faithful came unto Christ, so many were lost from them<sup>39</sup>." And therefore they had lever keep the traditions of their elders, than hazard their estimation. And Chrysostom upon the same

*Chrysost. in Matt. hom. 52. [vii. 528.]* matter saith: *Cum timerent ne principatum amitterent, ceterum legum latores, ut majores esse viderentur, multa innovabant: quae res ad tantam pervenit nequitiam, ut præcepta sua custodirent magis quam mandata Dei*: "Lest they should lose their authority, as if they had been lawmakers, men able to stablish and ordain laws, to the end they might seem greater, they altered much: which thing (in the end) grew to such a wickedness, that they kept their own commandments more than the commandments of God." Thus even now the Lord's harvest is great, the labourers few, and the destroyers and hinderers above number. O lift up your eyes, and consider

<sup>39</sup> [The books 5, 6, 7, 8, of Cyril. in Johan. (as Jewel had them) were forged by Clichtoveus. See Oudinus.]

how the hearts of your poor brethren lie waste without instruction, without knowledge, without the food of life, without the comfort of God's word, such a misery as never was seen among heathens. The Turks have teachers sufficient for their people: the Jews, albeit they have no stayed country, but live in banishment, and wander about, yet have they their teachers: the Christians which this day live in India, Ethiopia, Barbary, Moorland, and other places, under the persecution of heathen princes, yet have their instructors in true religion. The Christians in old time, when they lived under tyrants, and were daily put to most shameful death, and were hated and despised of all the world, yet never lacked ministers to instruct them. It is therefore most lamentable, that Christians living under a Christian prince, in the peace and liberty of the gospel, should lack learned ministers to teach them, and instruct them in the word of God: this is the greatest plague that God doth send upon any people.

Contrariwise, the greatest blessing, which any people can receive at God's hands, is to have prophets and preachers, by whom they may be instructed. When the prophet declareth the mercy of God towards Israel, that he would put an end to their afflictions, and bring them home again from Babylon, he saith thus: "Behold," saith the Lord, "I will send out Jer. xvi. 16. many fishers, and they shall fish them." In like sort saith Esay: "How beautiful upon the mountains are the feet of Isa. lvi. 7. him that declareth and publisheth peace: that declareth good tidings, and publisheth salvation, saying unto Sion, thy God reigneth! The voice of thy watchmen shall be heard, they shall lift up their voice and shout together." And Baruch: "Nor the Agarens that sought after wisdom upon the earth, Baruch iii. 23. nor the merchants of Meran and Theman, nor the expounders of fables, nor the searchers out of wisdom, have known the way of wisdom.... There were the giants, famous from the beginning, that were of so great stature, and so expert in war. Those did not the Lord choose, neither gave he the way of knowledge unto them, but they were destroyed because they had no wisdom, and perished through their own foolishness.... He hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved." And again: "O Israel, we are blessed: for the things that are Baruch iv. 4.

**Psal. cxlvii.** <sup>20.</sup> acceptable to God are declared unto us." "He hath not dealt so with every nation, neither have they knowledge of his judgments," saith the prophet David.

**Prov. xxix.**  
**18.**

**Lament. iv.**  
**4.**

**Isa. xli. 17.**

**Ezek. xxxiv.**  
**6.**

But when God taketh away his ministers which should preach peace, and open unto the people the will of God, and make known his judgments, it is a token that God is highly displeased with his people. "Where there is no vision, the people decay :" they know not what to believe. Of this misery speaketh Jeremy : "The young children ask bread, but no man breaketh it unto them." Of this speaketh Esay : "The poor and needy seeketh water, and there is none." They would have some counsel, some comfort, and there is no man to give it them. "My sheep wandered," saith God, "through all the mountains, and on every high hill : yea, my flock was scattered through all the whole earth, and none did seek or search after them." They were full of diseases, they were pined for hunger, and taken up by the wolf, but none had care to deliver them.

In such state as the flock is in, which hath no shepherd : or the ship which is tossed by the tempests amidst the surges and rocks of the sea, and hath no skilful pilot to guide it : or the young sucking child that hath no nurse to feed it : even in such state are your souls, if you have not the ministry of God's word abiding with you. You are children, the preacher is your nurse : you are a ship in danger of many wrecks through the boisterous tempests of this world, the preacher is your pilot to guide you safely towards the haven of rest : you are the flock, the preacher leadeth you from dangerous places, to feed upon the wholesome pastures of God's holy word. Whosoever they be which rejoice not in the increase of the Lord's harvest, he forsaketh them, and leaveth them comfortless, and giveth them few or no labourers.

"Wherefore pray the Lord of the harvest, that he would send forth labourers into his harvest." It is the Lord which casteth the first seed into the earth, which doth moisten the ground, and maketh it fruitful, and giveth forth his sun, that it may come to ripening. All the soil, field, corn, and the husbandry thereof is the Lord's. Let us pray to him to send forth labourers to travail and take pains.

Notwithstanding we ought to pray to God, that he will stir

up and set forth men to instruct his people: yet that nothing embrareth the authority of princes. For, as God calleth him inwardly in the heart, whom he will have to be a minister of his word; so must he be authorized of his prince by outward and civil calling, as I could shew at large, if time would suffer it.

So Solomon the king deposed Abiathar the high priest, and set up Sadoc. So Justinian deposed two bishops of Rome, Silverius and Vigilius, and authorized others. And the same Justinian was wont to say, That he had no less regard to the church of God, than he had to his own soul. So Constantinus, Valentinianus, and Theodosius called themselves *vasallos Christi*: “the vassals of Christ.” And Socrates in his story saith: “We have also herein comprised the emperors’ lives, Socrat. lib. 5. in Proemio. [ii. 263.] for that, sithence the emperors were first christened, the affairs of the church have depended of them, and the greatest councils both have been and are kept by their advice.” It pertaineth therefore also to kings and princes to send out labourers into the harvest.

Labourers they must be, and not loiterers. For Christ compareth the teaching of his people to things that be of great labour, as to ploughing and fallowing of the ground, to planting of a vine, to rearing of a house, to threshing of corn, to feeding of sheep, to leading of an host, and keeping of war: in which things is required much diligence and labour.

Cato in his books of husbandry saith, it was an old saw among husbandmen: *Qui terram colit, ne sedeat: est enim aliquid semper quod agat*: “He that plougheth the ground must not sit still: for he hath always somewhat to do.” The work of the husbandman is never ended, he falloweth, stirreth, soweth, harroweth, weedeth, and tendeth his land.

Therefore, if they be pastors, let them feed the flock: if they be doctors, let them teach the people: if they be watchmen, let them stand upon their watch: if they be messengers, let them do their errand. This is the way to build up the church of Christ. This commission Christ gave unto his disciples: *Ite in mundum universum, &c.*: “Go ye into all the Mark xvi. 15. world, and preach the gospel unto every creature.” Thus by twelve poor apostles all the world was conquered: princes, and kings, and emperors were subdued to the faith of Christ.

2 Cor. x. 4.

This is the key that openeth the conscience, this is the two-edged sword that entereth through, even to the dividing asunder of the soul and the spirit. Therefore the apostle saith: “The weapons of our warfare are not carnal, but mighty through God, to cast down holds, casting down the imaginations and every high thing that is exalted against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” This is the only instrument, wherewith we may cut down and have in the harvest of God.

For all men’s devices, acts, laws or commandments, be the authority thereof never so great, yet are not sufficient to content one man’s conscience. For the wisdom of man is but folly before God, and God knoweth the fancies and cogitations of men, that they be but vain and foolish.

Aristotle the great wise philosopher on a time being sick, when the physician came to him to minister him a potion, and shewed him not what was in it, began to chafe and take on with him: Why, said he, heal not me as thou wouldest heal an ox or a horse, but shew me what thou givest me, what are the ingredients, and wherefore thou givest it me. Even so must the people be healed of their errors: they must know what is given them, and wherefore.

*Fides, said Bernard, suadenda est, non imponenda:* “Faith may not be compelled by force or rigour, but gently brought in by persuasion:” for forced faith is no faith. St. Paul saith: Rom. x. 17. “Faith cometh by hearing, and hearing by the word of God.” And therefore it is well observed by the wise and politic father St. Ambrose, “that the church of Christ was not gathered by the law, but by faith.” Basil saith: “If you will have God’s wisdom take place, all your worldly wisdom must be set apart.” And in like sort Hilarius: *Humanis operibus extracta non permanent: aliter aedificanda ecclesia, aliter custodienda est, &c.*: “Things that be set up with man’s workmanship,” saith Hilary, “will not endure: the church of God must otherwise be builded and preserved: for the foundation of it must be laid upon the apostles and prophets. The church being thus built by God, that is to say, by the doctrine of God, shall never fall.”

I speak not this against all civil and honest lawful policy: for I know it is the gift of God, without the which, nor

common state, nor the church can be maintained. But this seemeth to have been the meaning of these old fathers, that, in the building of God's church, the preaching of God's word must go before to quiet men's consciences: and wisdom and policy, like handmaids must follow after. For this honour and prerogative God claimeth only to himself, that his church must be built upon the foundation of the apostles and prophets. Which if it be otherwise built, *Nisi Dominus ædificaverit domum, in vanum laboraverunt, qui ædificant eam*: “ Unless God himself build up the house, they sweat and labour but in vain that set it up.”

Thus Christ at the beginning gathered his church, not by laws of men, but against all law and policy, by the preaching of his word. God might have instructed Cornelius by the angel that appeared to him, as it appeareth by the Acts of the Apostles: but he would not so, but sent Peter to him, that he might be instructed by the mouth of a preacher. He might have taught Paul, after he had stricken him down from his horse, when he appeared to him, and said: *Ego sum Jesus quem tu persequeris*: “ I am Jesus whom thou persecutest:” but he would not so, but rather left him to be taught by Ananias. And as it appeareth in the Acts of the Apostles, at the preaching of Peter, three thousand people were converted and won in one day, that it might appear by what tools, and with what workmen God would have his harvest set forward.

Now let us behold the present state of our country. These words of Christ our Saviour were never more true, than we find them now in these our days. The harvest is great, and the labourers very few: the poor people lieth forsaken, and left as it were sheep without a guide: the afflicted in conscience have no man to quiet them: they grow wild and savage, as it were a people that had no God: they are commanded to change their religion, and, for lack of instruction, they know not whither to turn them: they know not, neither what they leave nor what they should receive.

Some other defy and spit at the holy gospel of our Saviour Christ, and refuse the covenant of everlasting life. Some other, for lack of knowledge, follow after wilful and blind masters, and become Arians and Pelagians, and thus they blaspheme the Son of God. Some other give themselves over

to their own affections, and, as he saith, rejoice and triumph in their filthiness, without fear of God, without conscience of sin, and so tread down the blood of the testament under their feet: and this do they for lack of teaching, because they have not learned men and preachers to shew them what they should do.

O, saith our Saviour Christ, the good Shepherd and Bishop of our souls, my harvest is beaten down and lost, and there is none that will go abroad and save it. My people run headlong to their own destruction, not of malice but of very simplicity, only because they are not taught, because they know not my Father nor me. Alas, it is not my Father's will that any of them should be lost.

They be our brethren, they be the flock of God, they be the harvest, they are bought with great price: I beseech you, even for that blood that was shed and spent for them and us all, let us not despise them.

If the kingdom of God be not worthy to be promoted, yet the kingdom of Satan is worthy to be overthrown. Now is that acceptable and joyful time come amongst us, even now God hath visited his people: now the harvest is great and plenteous. All the world this day longeth and groaneth after the gospel. Let us therefore all together direct our prayers to the Lord and Master of the harvest.

We beseech thee, most merciful Father, for thy Son Jesus Christ's sake, as thou hast plentifully increased thy harvest, and brought it to a ripeness in these our days, so send out labourers to get it in, that it be not spilt. Gather in all thy sheep that lie straying without a herd. Lighten the hearts of thine adversaries, that they may know the time of their visitation, and see that blessed hope whereunto thou hast called them. That all the world with one mouth and one mind may know and glorify thee, the only true and living God, and thy Son Jesus Christ: to whom with thee and the Holy Ghost, be all honour and glory. *Amen.*

## LUKE xi. 15 :

But some of them said, He casteth out devils through Beelzebub the chief of the devils, &c.

THAT it may please God so to order both my utterance and your understanding, that whatsoever shall be spoken or heard may turn to the glory of his holy name, and to the profit and comfort of his church, before I enter into the exposition of these words, I desire you to call upon our gracious God with your earnest and hearty prayer. And here I commend unto you the good estate of God's holy and catholic church, and therein the queen's most excellent majesty, by the especial grace of God, queen of England, France, and Ireland, defender of the true, ancient, and apostolic faith, and the highest governor next unto God of this church of England, &c. That as God of his mercy hath marvellously preserved her to the possession of her right, to the great comfort of all our her subjects' hearts, and to the reformation of the church : so it may please him to aid and increase her with his Holy Spirit, to the continuance and performance of the same. The queen's most honourable council, with the residue of the nobility. The miserable state of both the universities, and all other schools of learning, the only nurseries of this realm. The bishops and preachers, that the number of them may be increased, and that they may have grace to set forth the truth of God's gospel, as their duty is, diligently, soberly, sincerely, truly, and faithfully : and the whole commons of this realm, especially such as speak ill, or think ill, of God's holy word, that they may have grace to regard the salvation of their souls, to lay aside all blind affection, to hear the word of God, and so to come to the knowledge of the truth.

Whoso list to peruse either the whole course of the scriptures, or other stories and records of antiquity, shall find, that the messengers of God, such as have been sent of purpose to give knowledge of his holy will, have at all times been unkindly received of the more part, and slanderously reported of: and whatsoever they have said or done, hath been falsely depraved, and turned to the worst.

Moses, that godly captain, notwithstanding he were purposely called and sent from God, and in his name wrought

many and strange wonders before the people: yet were there some that said he was a sorcerer, and whatsoever he did, he did by way of conjuration.

The religion of the Jews was the true worship of the only God: yet Pliny saith, it was *contemptus omnium numinum*, “the despising of all the gods.” The Jews suffered no images to be in their churches, because God had forbidden them: yet Cornelius Tacitus saith, They worship their God in form of an ass<sup>40</sup>. Others said, they worship a god whom they call Sabaoth, in the shape and fashion of a hog: and that therefore they were forbidden to eat swine’s flesh. Others, that they worship Saturnus, because they were commanded to keep holy the Saturday.

The wicked and cruel Aman, to bring the people of God into hatred with the king Assuerus, made his complaint of them in this wise: May it please your majesty, saith he, to understand, you have a people here in your realm that useth a new kind of religion, and will not be ordered by your grace’s laws.

When the godly prince Cyrus had given Esdras and Nehemias leave to build up again the church of God at Hierusalem, there came divers to him, and bade him take good heed, for that the Jews were his enemies, and ever had been traitors to his crown.

Likewise, after that Christ our Saviour had ascended into heaven, and the Holy Ghost was poured down upon the apostles, and they began to speak divers tongues that they never had learned, the enemies disdainfully scorned at the gifts of God, and said: *Musto pleni sunt isti*: “These men be drunken, and full of new wine:” and therefore they talk they know not what.

When Paul and the other apostles taught free remission of sins, without any goodness or desert of our parts, only of God’s mercy, and in the blood of Christ: the enemies jested at that kind of learning, and said: *Faciamus mala, ut veniant bona*: then if God’s mercy be declared by forgiveness of sins, “Let us do evil that good may come thereof.” “Let us continue in sin, that grace may abound.”

Because the Christians in the ministration of the holy com-

<sup>40</sup> [The line of argument in this sermon resembles that in the opening of the *Apology*. See *Apol. Eccl. Anglic. supra*, vol. iv. p. 6.]

munition used bread and wine: some said, they worshipped not Christ, but Bacchus and Ceres, gods of the heathens.

Whereas the Christian men, soon after the apostles' time, used to resort together in the night time, or in the morning before day, into some private house, there to call upon the name of God, and to receive the sacrament together, for fear of the cruelty of tyrants: the enemies reported, that being thus together, they killed a child amongst them, and so devoured up his flesh, and drank his blood, and after put out the lights, and so committed incest and adultery one with another.

But what needeth moe examples? Because we say, that justification standeth only upon the free grace and mercy of God; the adversaries report, that we forbid good works. And because we speak against superstition used in fasting, as before us did Esay, Paul, and Christ himself; they report, that we would have no fasting. And because we reprove the errors and abuses in the manner of prayer; they say, we would not have the people to pray. And because we restore the sacraments to the first institution of our Saviour Christ, and the example of the primitive church; they say, we take away the sacraments.

This is God's holy will, that for our exercise whatsoever we say or do, be it never so well, it shall be ill taken.

Julian the apostata found fault with the simplicity and rudeness of God's word.

Tertullian saith, the heathens in the time of the primitive church were wont to paint out in mockery the God of the Christians, with an ass's head and a book in his hand, in token that the Christians professed learning, but indeed were asses, rude and ignorant. And do not our adversaries the like this day, against all those that profess the gospel of Jesus Christ? O, say they, who are they that favour this way? none but shoemakers, tailors, weavers, prentices, such as never were in the university, but be altogether ignorant and void of learning. Thus have you been borne in hand that you might be brought to mistrust the gospel.

And, as the Pharisees upbraided those that heard the doctrine of Christ: "Doth any of the rulers or of the Pharisees John vii. 48.

believe in him ? But this people, which know not the law, are cursed :" even so this day they say by you : They understand not their *Pater noster*, they know not their creed : ye be ignorant. O miserable men, do they advance themselves of your ignorance ? If you know not your belief, if you understand not your *Pater noster*, if you be so ignorant, through whose fault are you so ignorant ? why were they your pastors ? why did they not teach you ? why take they from you the holy scriptures ? why will they have you be ignorant and unlearned still ?

This do they, that they may the more discredit and deface the gospel, which God of his mercy hath in our days restored unto us, and caused the beams thereof to shine over all countries, in such sort, that now the simple and unlearned, the rich, the learned, the worshipful, the honourable, the states and princes of the world, be become professors and maintainers of it, as our eyes do see this day. Blessed be his holy name therefore.

They say, that the preachers of the same are unlearned, as men that read nothing but a few English books, and never studied or saw the old doctors.

We find not such fault in their learning, neither do we speak those things by them, that the most part of you doth know we might justly and truly speak. For we seek not to confound them by such means, it is not our profession. We malice them not, we are not enemies unto them. And that, thou, O Lord that knowest all things, knowest best.

Let them have the commendation of learning : God give them grace to join it with truth, and to use it to his glory, and not to their own. Yet they must needs be very well learned, that will charge all their adversaries with ignorance.

Albeit in contention of learning, I may be worst heard to speak, being the unworthiest of all my brethren : yet, this dare I be bold to say, because it is true, we are not so far to seek in learning, as they would have us appear to be. St. Paul being driven to answer in his own defence in a like matter, in comparison between him and the false prophets, writeth on

<sup>2</sup> Cor. xi. 22. this sort: *Hebræi sunt, et ego : Israelitæ sunt, et ego : semen Abrahæ sunt, et ego : ministri Christi sunt, et ego :* " They are

Hebrews, so am I : they are Israelites, so am I : they are the seed of Abraham, so am I : they are the ministers of Christ, so am I."

So will I say, and truly say, between us and them. They are seen in the tongues, Latin, Greek, and Hebrew : so are we. They have studied the arts, so have we : they have read the doctors, the general councils, and the scriptures, so have we. If they can be learned doing this, O what unfortunate and unhappy men are we, that are so unlearned, and yet do the same ? This luck commonly followeth all them that be professors of the truth.

St. Paul was counted and called a rebel, and accused that he was an Egyptian, and had gathered a number of men of war to disquiet and trouble the country. "We have found," Acts xxiv. 5. saith Tertullus, "this man a pestilent fellow, and a mover of sedition amongst all the Jews throughout the world."

So saith Tertullian, that in his time the Christians were called *hostes publici*, that is, enemies and destroyers of all common states.

And those reports the enemies not only scattered among the common people, but also dropped them into the magistrates' and princes' ears, that they might have an ill opinion of Christian religion, and suppress the ministers and preachers of it : so unkind commonly many have been towards the messengers of God's word.

When Christ himself came down from heaven, from the bosom of his Father, and began to utter and to teach the gospel of everlasting life, and to confirm the same with many a strange miracle : the poor people gave ear unto him, and believed his doctrine, and by his wondrous works knew him to be the son of David, the very Messias that was promised them.

But the scribes and Pharisees, that bare the name of doctors, and had been evermore brought up in learning, and were the instructors of the people, made light of Christ's miracles, and said to the people : "He casteth out devils through Beelzebub the chief of the devils."

The miracle was such, that no reasonable man would have thought it to be wrought by the devil. The poor man that before had been deaf, was now able to hear : that before was

possessed of the devil, was now delivered: that before was sick, was now restored to his health. The poor people marvelled at the doing, and glorified God. But the Pharisees cried out against him: *In Beelzebub principe dæmoniorum, ejicit dæmonia:* “He casteth out devils through Beelzebub, the chief of the devils.” Not because it was true, nor because it was likely to be true, nor because they in their conscience thought it to be true: but only to bring Christ in hatred with the people, and to deface his doctrine. And therefore they blasphemed that, that indeed they could not deny: and that they knew to be the workmanship of God, they said it proceeded from the devil.

Christ our Saviour putteth back these slanders with divers reasons: whereof at this time, for shortness sake, I will touch but two. The first reason is: Every kingdom that is divided in itself, shall be brought to desolation: if Satan be divided against himself, then must his kingdom needs be dissolved, and that by his own working. But that is not likely. For all the angels of Satan agree and conspire together to the upholding of their kingdom: therefore must you needs confess that I have removed this devil by some other greater power, and not by the power of Beelzebub the chiefeſt of the devils.

Here perhaps some man will reply, that witches and conjurers oftentimes chase away one devil by the mean of another. Possible it is so; but that is wrought not by power, but by collusion of the devils. For one devil, the better to attain his purpose, will give place, and make as though he stood in awe of another devil. And by the way, to touch but a word or two of this matter, for that the horrible using of your poor subjects enforceth thereunto: it may please your grace to understand, that this kind of people, I mean witches and sorcerers, within these few last years, are marvellously increased within this your grace’s realm. These eyes have seen most evident and manifest marks of their wickedness. Your grace’s subjects pine away even unto the death, their colour fadeth, their flesh rotteth, their speech is benumbed, their senses are bereft.

Wherefore your poor subjects’ most humble petition unto your majesty is, that the laws touching such malefactors may

be put in due execution. For the shoal of them is great, their doings horrible, their malice intolerable, the examples most miserable. And I pray God, they never practise further than upon the subject. But this only by the way, these be the scholars of Beelzebub the chief captain of the devils.

This first reason, that Christ useth, is taken of common experience. For, notwithstanding there be nothing so puissant as the force of a kingdom: yet if it be divided in itself, it will perish and come to confusion. For concord and agreement is the strength and maintenance of all states. Break the hoops of a vessel, and all the boards will fall asunder. The examples hereof are too rife. The mightiest kingdoms that ever were by such means have been conquered, and fallen into the power of their enemies.

Therefore, Esay, prophesying the destruction of the kingdom of the Jews, saith, first the people shall fall at dissension within themselves, and then should follow their confusion.

When Vespasian the emperor and his son Titus came with an army against Hierusalem, the whole nation of the Jews was divided into three factions, each of them ready to undo the other. Then followed the overthrow of the kingdom. Then was Hierusalem rased to the ground: then were there slain of the Jews to the number of one million one hundred thousand. Once again I will say it, because it is marvellous and most true, as Josephus (who was then a captain there in the field) writeth, there were then slain of the Jews, of men, women, and children, no less than one million one hundred thousand.

Of late years, the dissension between two brothers brought all Graecia and Asia, and all the east parts of Christendom, into the possession of the Turk. But what needeth us to go to Hierusalem or to Turkey for examples?

This kingdom of ours, the mightiest, the noblest, the richest, the blessedest land that is, or ever was under heaven, could never yet be conquered by any enemy, but only at such time, as the people were at variance within themselves. Then was Julius Cæsar with a small number, then were the English Saxons, then were the Danes, then was the duke of Normandy able to overrun us, and to possess our country.

Therefore the prince, that desireth to be a conqueror, la-

boureth not so much to furnish his own men, and to make himself strong, as to set discord among his enemies. For that is a manifest token of their undoing, and that God's vengeance is at hand. And for that cause Herodian an old writer pronounceth, that as much as war is worse than peace, so much is civil sedition worse than war. And Titus Livius in his story saith: *Hæc res sola facit, ut magna imperia sint mortalia*: "Dissension only," saith he, "causeth that great empires cannot continue, but have an end." For, if the one part conquer and have the victory, it is even as if a man with his right hand would maim himself, and chop off the left. This example Christ useth to confound the malice of the Pharisees.

The second reason is this: If I cast out devils by the power of Beelzebub, by what power do your children, my disciples, John, James, Peter, Andrew, and the rest, cast them out? They granted that Christ's disciples wrought miracles, only by the name of God. And yet that they allowed in the scholars, even of malice and hatred, and contrary to their conscience, they reproved and blasphemed in the Master. Hereof Christ concludeth: If I cast out devils in the power of God, then doubtless the kingdom of God is among you: your own children shall be judges over you.

Now to apply these words unto this our present time, wherein under a most godly and gracious prince the truth of Christ's gospel is freely preached, God's holy name therefore be praised for ever.

As Moses in his time was counted a sorcerer: as the Jews were called despisers of all religion, seditious, and heady against their princes: as the apostles were counted drunken, and full of new wine: as all Christians were called idolaters, worshippers of Bacchus and Ceres, murderers, incestuous, and adulterers: as St. Paul for his preaching was judged a rebel, and all Christians were taken for enemies of all common estates: even so in these latter days, all these or other the like crimes have been laid to preachers and professors of Christ's gospel: that they have been godless, seditious, rebels, despisers of good orders, incestuous, adulterers, masters of all sin and wickedness.

But this is our comfort, that nothing can be devised to be

spoken against us, but the same aforetime hath been devised and spoken against Christ himself. For he himself was called a Samaritan, a companion of publicans and harlots, a glutton, a liar, a blasphemer, a subverter of the whole nation, a seducer of the people, a rebel against Cæsar, a sorcerer, a worker by the devil, and a breaker of the sabbath-day.

We are set up, saith Paul, as a mark for men to speak against, and whatsoever be spoken of us, be it never so untrue or unlikely, yet are there some that will believe it. Yea such things, as would not be believed spoken of a thief or a murderer, will soon be believed of him that professeth the name and gospel of Jesus Christ: “Woe is me, my mother,” Jerem. xv. 10. saith Jeremiah, “that thou hast borne me a contentious man, and a man that striveth with the whole earth: I have neither lent on usury, nor men have lent unto me on usury: yet every one doth curse me.” The untrue report of these things caused such extremity, as this day you may hear of in other countries, and sometimes have seen presently before your eyes.

Princes and noblemen hated the doctrine of the gospel before they knew it. They hated it, and thought ill of it, not of malice, nor against their conscience, nor against the testimony of the Holy Ghost, but only of ignorance, because they lacked instruction. They had a zeal and a feeling of God, but not according to knowledge. And therefore doing as they did, they thought they did God high service.

This courtesy had Christ our Saviour shewed him when he was in the world. The same courtesy must they look for, that will become Christ’s disciples. They said of Christ, that whatsoever he did, he did it in the name of Beelzebub the chief of the devils. Even so, whereas it hath pleased Almighty God to bless us with the true preaching and light of his holy gospel: yet there are some that condemn it, and call it heresy, and bear the people in hand that all this doctrine is nothing else but a renewing of old heresies.

It is a grievous matter for a Christian man, justly to be accused of heresy. For whosoever is an heretic, is an enemy of God, and a waster and destroyer of all true religion. And therefore, unless the crime be marvellous evident, he doth

great wrong that calleth any man heretic: and though a man be falsely charged, yet may he not dissemble it. Ruffinus would say, that man were not a Christian, whosoever would abide to be called an heretic. All other injuries may be borne withal, but this is such and so heinous a crime, that, unless it be manifestly evident, no man may suffer to be so judged: and it should not be believed, when it is laid to the charge of any Christians.

Wherefore, forasmuch as the cause is God's, and pertaineth to the conscience of a great many, let it be as lawful for the poor man that is unjustly hurt to make his salve, as others think it lawful for them to give the wound.

Christ our Saviour, when he was thus charged, made answer: *Si ego in Beelzebub ejicio dæmonia, filii vestri in quo ejiciunt?* “ If I through Beelzebub cast out devils, by whom do your children cast them out? ” So may we say to such as this day be adversaries to this cause, and speak against us: If we be heretics that teach this doctrine, what are the ancient fathers, the doctors, and the apostles that have taught the same? If they were catholics, and have been evermore so taken, writing as they did, how is it that only we are not catholics, writing and saying as they did? they shall judge on our side against you. And would God in the greatest and specialest points of our controversies, all parts would be contented to stand to their judgment: so should all contention be soon at an end.

For I call heaven and earth to witness, and speak it before God and his holy angels, and before the consciences of all them that speak against us, that, touching the very substance of religion, we teach nothing this day, but that hath been taught before by Christ himself: set abroad by his apostles: continued in the primitive church, and maintained by the old and ancient doctors.

And in one or two words only to give a taste of the same, that thereby ye may the better judge of the rest:

We say, that in the sacrament, after the consecration, remaineth the substance and nature of bread and wine. The same saith St. Augustine, St. Chrysostom, Theodoretus, Gelasius, and others. Gelasius' words are so plain, as no man can deny

them: *Non desinit esse substantia panis et vini*: “ There leaveth not to be the substance of bread and wine.” Thus wrote they, and were catholics.

We say, that Christ’s last supper must be used as a communion, and frequented with more than one. So Christ ordained it, so the apostles, the primitive church, and all the old doctors practised it, and never was there any of them that ever made mention of a private mass: thus did they, and yet were they catholics.

We say, the holy communion or sacrament of the breaking and shedding of the body and blood of Christ, ought of necessity to be used under both kinds: thus did all the doctors use it. And Gelasius an old father saith: “ that otherwise to use it, is open sacrilege.” And for the space of a thousand years after Christ, there can no example be found to the contrary. Thus did they, and yet were catholics.

We say, the public prayers ought to be in the common tongue: that the bishop of Rome ought not to take upon him to be the head of the universal church: that the prince is of right, and by the authority that God hath given him, the highest ruler of his church and realm, as well of the ecclesiastical officers, as of the temporal.

And all these things be avouched and confirmed by the examples of the primitive church, by the old general councils, and by the doctors. And the contrary hereof shall never be proved, nor by old father or doctor, nor by ancient council, nor by example of the primitive church, nor by any sufficient authority of the scriptures. I leave the rest, for it were an infinite labour to say as much as might be said.

Thus they taught, thus did they, and were catholics: and alas, are we, saying the same, only because we say the same, become heretics? that was once true, is it now become false? that was once catholic doctrine, is it now at last become heresy? O merciful God! was it thy will, that thy truth should be true but for a season, until there should come men to decree the contrary? If we be heretics that teach the same that the old doctors of the church taught, what then are they that teach contrary to the doctors? Christ our Saviour to reprove the Pharisees, thought it sufficient to say to them: *Hoc Abraham non fecit*: “ This thing Abraham never did.” Therefore are you not the children of Abraham. Even so

may we truly say to such as hold not themselves contented with this doctrine: These things that you do, St. Augustine never did, St. Hierom never did: none of the ancient fathers ever did: the apostles in the catholic primitive church never did: therefore ye are not the children of St. Augustine: ye are not the children of St. Hierom: ye are not the children of any of the old catholic doctors: ye are not the children of Christ's primitive, catholic, and universal church.

It may not become me to set order in these things: yet if it were lawful, I would wish that once again, as time should serve, there might be had a quiet and a sober disputation: that each part might be required to shew their grounds, without self-will, and without affection: not to maintain or breed contention, (for I trust it should be the way to take away all contention,) but only that the truth may be known, many consciences quieted, and the right stone tried by comparison of the counterfeit. For, at the last disputation that should have been, you know which party gave over, and would not meddle<sup>41</sup>. Some will say, the judges will not be indifferent. And alas, what man that doubteth his own matter, will ever think the judges indifferent? Let the whole world, let our adversaries themselves be judges herein, (affection put apart,) let our adversaries themselves be judges. What can we offer more? if this be not sufficient, what can there be sufficient?

Pompeius, a noble gentleman of Rome, at what time he should go into the field against Cæsar, that then was his enemy, and some of his counsel told him he lacked men, and should never be able with so small a number to stand in field against Cæsar, being well furnished: Tush, quoth he, whensoever I shall but beat the ground with my foot, I shall by and by raise up a swarm of soldiers. Afterward it befell that Pompey was vanquished, and glad to flee. Then Marcus Cato, an old gentleman and one of his army, said to him: O sir, remember your promise, you lack men, now let us see your swarm of soldiers.

It is well known that it hath been spoken, both in this place and in other like, that all the doctors and all the general councils were against us. Now the army is discomfited, now they stand in need of men, now let them call for their

<sup>41</sup> [Supra, vol. i. p. 55.]

doctors and councils: if they come but with one sufficient doctor or council, they may have the field.

I speak not this to boast myself of any learning, but the goodness of the cause maketh me the bolder. Neither would I have in this behalf said so much as I have, saving that the matter itself, and very necessity enforced me so to do. Alas, it were great pity that God's truth should be defaced with privy whisperings. It were great pity that whole houses should be overthrown, men's consciences wounded, the people deceived, God's truth and the love thereof pulled from your hearts, his work blasphemed, as if it came from Beelzebub, without any good ground, without any authority of the scripture, without any example of the primitive church, without council, without any ancient doctor or father.

But they have another kind of learning, which because we have not, therefore they say we are unlearned. For if controversies might have been tried by learning, you should never have seen the mass again after it was once down.

If there ever come another change, as I pray God we may never see, nor surely ever shall we, unless our unkindness pull down God's plague upon us: but, if a change come, such a one as they look for, you shall see with what argument they will prove their mass. We read that Christ did put the Pharisees to silence: yet afterward when their time came, they said: "We have a law, and by our law he must die." But God's name be praised, no persecutions, no torments, no fire, no fagot, have ever weakened the cause of the gospel. Tertullian saith: *Plures efficiuntur, quoties metimur*: "The more <sup>Tertullian in</sup> we be cut down, the more we increase" <sup>Apologet. [p. 40.]</sup> These be their arguments, this is their logic: they have no liking to try the matter by scripture, by doctors, by council, or by the practice of the most ancient churches: and, if they make any pretence of liking such trial, they do it for some other hidden purpose, to move mutinies and disquiet: that they may work their practices, whiles men's heads are occupied and busied with talk of such matters.

Pyrrhus, a lusty gentleman, and king of Epirus, when he first took counsel with his nobles to wage war against the

<sup>40</sup> [“*Plures efficiuntur quoties metimur a vobis. Semen est sanguis Christianorum.*”]

Romans, heard say he might soon conquer them, for that they were nothing else but a sort of wild and barbarous people : but afterward, when he came to the view of the Romans' army indeed, and saw their captains and soldiers well appointed, and their flags and standards in good order : Marry, quoth he, whether these men be barbarous or no I cannot tell, but well I wot, their behaviour and the order of their camp is not barbarous.

So, what account soever men make of this doctrine, that God be thanked is taught this day, yet whosoever shall come near and view it well, and try it to the uttermost, and shall find that all things are done seemly and orderly according to the old doctors, to the apostles, and to the primitive church of Christ, shall fall down to the ground, and confess that the order and manner thereof, or any thing that is taught therein, is not heretical.

St. John Baptist sent his disciples to Christ to know whether he were the true Messias or no, or else, whether they should look for another : Christ made them answer : Luke vii. 22. “ Go and shew John what things ye have heard and seen : the blind receive sight, and the halt go, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor receive the gospel.” For these tokens were sufficient to make John understand, that Christ was the true Messias.

Even so, if a man stand in doubt of this religion, whether it be of God or no, let him but consider and think with himself thus : Great numbers of errors are now revealed, superstition is removed, idolatry is taken away, the sacraments are rightly and duly used, the dumb speak, the blind see, the poor afflicted minds receive the gospel, the prayers are in such sort as the people may take profit and comfort by them. God give us grace to know how great need we have to pray, that in all places we may lift up clean hands and hearts unto God, and call upon him in spirit and in truth.

If this be heresy, then, alas, what is true religion ? Can these be done by the power of Beelzebub ? can the devil reform errors, remove superstition, take away idolatry, cause the sacraments to be directly used, the dumb to speak, the blind to see, the poor to receive the gospel, the people to take fruit and comfort by their prayers.

O good brethren, this is the work of God's right hand, the kingdom of God doubtless is come upon us, the prince of error is put to silence, the readiness of the people universally and in all places is marvellous, kings and princes suffer themselves to be led captives to the obedience of Christ. They, that before were enemies and persecutors of this doctrine, are now contented to yield their bodies and lives for the defence of the same: and to be short, all the world this day crieth and groaneth after the gospel.

And all these things are come to pass, at such time as to any man's reason it might seem impossible: when all the world, the people, priests, and princes were overwhelmed with ignorance: when the word of God was put out of sight: when he that took upon him the general rule of all together was crept into the holy place, and had possessed the conscience of man as if he had been God, and had set himself above the scriptures of God, and gave out decrees, that whatsoever he should do, no man should find fault with him: when all schools, priests, bishops, and kings of the world were sworn to him, that whatsoever he took in hand, they should uphold it: when he had chosen kings' sons and brothers to be his cardinals: when his legates and espies were in every king's counsel: when nothing could be attempted any where, but he by and by must have knowledge of it: when whosoever had but muttered against his doings, must straightways have been excommunicate, and put to most cruel death, as God's enemy: when no man could have thought there had been any hope, that ever these days should have been seen that God of his mercy hath given us to see: when all things were void of all hope, and full of desperation.

Even then, I say, even then, contrary to all man's reason, God brought all these things to pass. Even then God defeated their policies, not with shield or spear, but only with the spirit of his mouth, that is, with preaching of the gospel. There is no counsel against the Lord, the devils were cast out by the power of God.

This is the day which the Lord hath wrought: to thee, O Lord, the praise hereof is due: thou hast turned our mourning into joy: thou hast put to silence the spirit of error: thou hast inflamed the hearts of thy people: thou hast brought

princes and kings to the obedience of thy Son Jesus Christ : thou hast opened the eyes of the world to espy out, and to cry for the comfort of the gospel. When all things were in despair, yet thou didst reserve unto thyself one little spark, that should enkindle again light in thy church, that should remove rubbish and filth out of thy temple, whose heart should ever be in thy hand, who should do that that good is in thy sight, and should walk in the ways of her father David. This is the hand and power of God, this is the Lord's doing, and it is marvellous in our eyes. God give us grace to have these things ever before our eyes, that we never be unthankful. Now for all these graces that God hath so plentifully poured upon us, let us consider what kindness ought to be rendered on our part. O Israel, O my people, saith Almighty God, what thing is it that I require of thee, but only that thou love me, and walk in my ways : this is our homage, this is our duty, this shall be looked for at our hands. "The grace of God," saith Paul, "that bringeth salvation unto all men, hath appeared, and teacheth us that we should live soberly and righteously in this present world, looking for the blessed hope and appearing of the glory of the mighty God, and of our Saviour Jesus Christ."

Such in old times was the life of all them that professed the name of Christ. Tertullian of his time saith, a Christian man could be known by nothing so well as by the changing of his life. Cyprian, of the Christians in his time, saith :

*Veniunt ut discant, discunt ut vivant* : "They come, that they may learn : they learn, that they may know how to live<sup>41</sup>."

Philip. ii. 15. St. Paul commendeth the Philippians, "that they shine as lights in the world," that their life doth testify what they be. Eusebius saith : *Valeriani aula erat referta piis, et ecclesia Dei facta* : "They that were of the court of Valerian were become Christians, and then was the court not like a court, but like unto the church of God."

Justinus the martyr saith, he was first turned to Christ, for the admiration that he had of the innocent and godly life of Christian men.

Such then was the life of them that bare the name of Christ,

<sup>41</sup> [Cyprian. ad Jubaianum. " . . . ad hoc venit ut discat, ad hoc discit, "ut vivat." ]

they came to learn, they learned to live. You might have known their profession, by the only changing of their manners. The court wherein they lived was so reverently kept, without notable sin or wantonness, as if it had been the temple of God.

O Almighty God, how fares it now with them that would be called Christians, and be reckoned among professors of the gospel! how many are there that come to learn? how many are there that learn to live? how many are there that may be known by changing of their manners? unless it be for that they make a mockery of God's holy gospel, and so become more dissolute, more fleshly, more wanton, than ever they were afore.

What court can we find, that any part may be like the temple of God? Seldom is it that Almighty God may be heard to speak his mind. But when he hath spoken, who is he that thinketh upon it? who is he that doth not despise it? who is he that spurneth not at it?

If our life should give testimony and report of our religion, sorry I am to speak it, but alas, it is too true, in too many it crieth out, *Non est Deus*: the very course of our life bear-eth witness against us, that in our hearts we think there is no God, and that there is no fear of God before our eyes. I amplify not, nor enlarge the matter: I would to God it were no more than I make of it.

Thus we do withhold the truth of God in unrighteousness: thus the grace of God is abused to the contenting of our pleasures: thus we become the vessels of God's wrath, and heap up vengeance upon our heads. Therefore will God take away his Holy Spirit from us, therefore will God give us over to a reprobate mind, therefore shall the end of us be worse than was the beginning.

O good brethren, let us not abuse the mercy of God, let us not receive the grace of God in vain. Remember how many eyes are set upon us, let us take occasion away from them that seek occasion to slander our profession: let not, let not our life cause the gospel of Jesus Christ to be ill spoken of and blasphemed: let us walk so as becometh them that are called, and indeed are *filii lucis*, "the children of light."

The truth of the gospel of Jesus Christ hath now shined over the whole world: if it be yet hidden from any, it is hidden from them that perish: he that perisheth now, shall perish in his own blood. Now if any believe not, he is inexcusable. The wisdom of God in publishing his word, contrary and against the course of man's policy: the continual preaching of it in all places: the ashes of so many learned fathers and godly men and women, who have yielded their bodies to the cruel torments of tyrants, to be consumed in the fire for the testimony thereof, are yet so fresh in your eyes, and spoken of in your hearing, and witnessed in your hearts and consciences, that you cannot deny, but the kingdom of God is come amongst us. But if there be any that is not persuaded in his religion, (forasmuch as it is a matter of life and death, of salvation and damnation,) I beseech you before God and before his Christ, let us not be careless, let us not be negligent. If we mislike it, let us read the scriptures, and know wherefore we mislike it.

Despise not, good brethren, despise not to hear God's word declared. As you tender your own souls, be diligent to come to sermons: for that is the ordinary place where men's hearts be moved, and God's secrets be revealed. For be the preacher never so weak, yet is the word of God as mighty and as puissant as ever it was. If thou hear God's word spoken by a weak man, an ignorant man, a sinner as thou thyself art, and yet wilt believe it, and hear it with reverence: it is able to open thine eyes, and to reveal unto thee the high mysteries of thy salvation.

Remember we are the sons of the prophets. The kingdom of God is come amongst us. Let us not withstand the Spirit of God: let us not tread down the blood of the everlasting testament. The hand of God hath wrought this: let us not arm ourselves against God, and say, They are wrought in the name of Beelzebub.

It is not our doctrine that we bring you this day, we wrote it not, we found it not out, we are not the inventors of it, we bring you nothing, but that the old fathers of the church, that the apostles, that Christ our Saviour himself hath brought before us. O condemn it not before you know it: in the

mean while think well of them that labour for you, that do you service, that pray for you, that shall give their life for you.

Let us lay aside all blind affection, let us labour to know the truth, let God have the victory. And then, when we know God, let us glorify him as our God: let us so live, that our words, our deeds, and our whole life may testify, that the kingdom of God is amongst us. Let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven. So shall God pour down his blessings upon us, so shall God bless whatsoever we take in hand, so shall we be blessed in peace, so shall we be blessed in war, so shall God go forth before our armies, so shall we be the children of God, so shall God be our God, and remain with us for ever.

And thou most merciful Father, as thou hast sent us thy heavenly kingdom, that is, the most comfortable tidings of the gospel of thy Son Jesus Christ: so we beseech thee for thy mercy, bless that thing that thou hast begun, that it may continue among us, and remain with us for ever. Open the hearts of them that of ignorance think ill of it, that they may see that blessed hope whereunto thou hast called us, that all the world may know thee, and thy Son our Saviour Jesus Christ, whom thou hast sent for the redemption of the world.

*Amen.*

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ROM. xiii. 12 :

The night is past, and the day is at hand: let us cast away the works of darkness, and let us put on the armour of light.

THIS little portion of the scripture hath been often expounded and opened in your hearing, yet shall it not be unprofitable once again to entreat thereof. For, albeit the proportion and ground of matter be one, yet some difference may be in the manner of utterance.

The word of God is the water of life, the more ye lave it forth, the fresher it runneth: it is the fire of God's glory, the

more ye blow it, the clearer it burneth: it is the corn of the Lord's field, the better you grind it, the more it yieldeth: it is the bread of heaven, the more it is broken and given forth, the more remaineth: it is the sword of the Spirit, the more it is scoured, the brighter it shineth. The voice of God cannot be unpleasant to their ears, which are the children of God: the oftener they hear it, the more comfort they receive: they can never have overmuch who never have enough.

St. Paul in these words stirred up the Romans, and awaked them out of the slumber of death, that they might behold the clear light of the gospel, and know the time of their visitation, and shake off the works of darkness, and apparel themselves with the righteousness of Christ our Saviour.

But before I proceed farther to declare that which is to be spoken at this present, let us turn our hearts to God, even the Father of lights, that it may please him to open the eyes of our understanding, and to direct all our doings to his glory, &c.

In worldly business, it is reckoned a great point of wisdom, to do things in due time, and to choose the fittest season to speak or to hold silence, to buy or to sell, to build or to pull

Eccles. iii. 1. down. Solomon therefore said: "To all things there is an appointed time, and a time to every purpose under the heaven."

Whoso doth not weigh the season, and take his convenient time, he is unwise, and defeateth himself, and bewrayeth his folly. But of all wisdoms this is the greatest, that a man lift up his eyes to the throne of God's mercy, and know the time of his blessing, and direct his life to the service

Eccles. v. 7. of God, as he warneth: "Make no tarrying to turn unto the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord break forth, and in thy security thou shalt be destroyed." If the good man of the house were wise, if he knew at what hour the thief would come, he would surely watch, and stand in readiness, and not suffer his house to be digged through. Of this wisdom in taking the vantage of

Psalm xcv. 7. time, spake the prophet David: "This day if you hear his voice, harden not your hearts." Foreslow not the time, lose not this good occasion, hear his voice now, this day. Of this

2 Cor. iv. 1. wisdom spake St. Paul: "We as workers together beseech you, that ye receive not the grace of God in vain. For he

saith : I have heard thee in a time accepted, and in the day of salvation have I succoured thee. Behold now the accepted time, behold now the day of salvation."

Whoso knoweth not this time, is not wise. Of this blindness and heaviness of the people, God complaineth in many places of the prophets. In the eighth chapter of Jeremy : " Even the stork in the air knoweth her appointed times, Jerem. viii. 7. and the turtle, and the crane, and the swallow observe the time of their coming : but my people knoweth not the judgment of the Lord." Of this their blindness and folly, our Saviour reproveth Hierusalem : " O if thou haddest (even Luke xix. 42. now at the least in this thy day) known those things which belong unto thy peace : but now are they hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall make thee even with the ground, and thy children which are within thee, and they shall not leave in thee a stone upon a stone, because thou knowest not the time of thy visitation." Therefore the apostle calleth upon the Romans, telleth them that the sun is up, and the day open : and warneth them not to lose the season : for now, even now, saith he, it is time to rise.

That we may the better discern the light, let us behold the darkness of that time which was before. The whole world was divided into the people of the Jews and the heathens : and besides these, there were no other people. The heathens were forsaken of God, the Jews were his chosen people. The heathens worshipped the works of their own hands, and gave the glory of God unto creatures, which are not God. They went after idols, even as they were led : they had many gods, according to the number of their cities : they delivered up their bodies to all manner filthiness : God gave them over to follow their lusts. The fathers amongst them slew their own children, and offered them up in sacrifice to devils. So strongly did the prince of darkness possess them, they had not the ark of the testimony, they lived without prophets, or covenant, or Christ, or God : they lived without hope, or light, or comfort. In such a night and such a darkness lay the heathen.

The Jews, God's chosen people, they were also bereft of knowledge : there was no prophet left among them, nor any to teach them the will of the Lord. The law did perish from

the priest, and counsel from the ancient: light was turned into darkness, and judgment into wormwood: they were bitter and grievous to the poor: they slew the prophets which were sent unto them, they did forsake the fountain of living [Isa. xxiv. 2.] waters, and followed Baal and Astaroth. “Like people, like Isa. i. 6. priests:” “from the sole of the foot unto the head, there was nothing whole in them.” Of them God spake by the prophet: “I have no pleasure in you, neither will I accept an offering at your hand.” Of them he said: “When you shall stretch out your hands, I will hide mine eyes from you: and though you make many prayers, I will not hear you.” In such a darkness lay the Jews, in such a darkness lay the Gentiles. All had sinned, they were all corrupt and abominable in their ways, they were the children of wrath, and the vessels of destruction. So were they wrapped in the cloud of ignorance, and covered in the shadow of death. Such was the night St. Paul spake of, so ugly, so dark, so void of comfort.

But God gave forth his light to shine upon them, he sent the patriarchs and prophets and holy fathers, he sent unto them Moses and Aaron and angels from heaven, to give out sparks of this light. He made it appear by his prophet Esay: Isa. vii. 14. “Behold the virgin shall conceive, and bear a Son, and she shall call his name Immanuel.” In him shall all Israel be saved, he is the light to lighten the Gentiles: his name shall be called, Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace: in him shall all the ends of the world be blessed. This light they beheld when it was not clearly opened unto them, they did see it coming, and rejoiced in it: they were under a schoolmaster, and had not the perfect knowledge of this light.

But now God hath scattered all these clouds, and we behold as in a mirror the glory of the Lord with open face. Our elder fathers in the Old Testament had only a dim candle to guide their feet, we have the bright sunbeams: they had only the green blade of the corn, we have the plentiful increase, even as in the time of harvest: they had the shadow, we have the light: they had only a drop to refresh themselves, we have the whole stream of God’s mercy poured out upon us.

Now hath God remembered his holy covenant, and the

oath which he sware to our father Abraham: now the Word was made flesh, and dwelt with us. The day-star is sprung up in our hearts, the Spirit of God hath filled the whole world: the earth is full of his glory. The idols of the heathen are fallen, and are put to silence: their greatest mysteries appear to be follies, and are laughed to scorn, the children make games of them in their streets. Satan the prince of this world, which is the accuser of our brethren, is now cast forth.

Now is it known, that salvation, and power, and glory belongeth to our God. He hath raised his Christ, and hath established his kingdom, the kings and nations of the world shall walk in his light, and his light shall not be put out, and his kingdom shall have no end. Now is that new Hierusalem, the glorious city of our God, revealed from on high: now hath God made the heavens new, and a new earth, and hath fixed his tabernacle and dwelling place among men. The fulness of time is come, the sound of the apostles is gone through all the earth: the sun of righteousness hath appeared: he is the light and comfort of the whole world. This is the gracious year of mercy, this is the day which the Lord hath made. Now is the mercy of the Lord shewed more and more towards us, and his truth endureth for ever. When Balaam the false prophet beheld the glory of this time, he brake out and said: "Who shall live when God doeth this?" who shall live, and Numb. xxiv. 23.

Awake therefore, or arise from sleep, the time so requireth: "For now is our salvation nearer than when we believed it." Of those few words have grown divers senses, all good and godly: yet in my judgment, the simplest and plainest sense is this: When we were heathen and sat in darkness, we thought we did well, and that we should be saved in that way, in which we walked: and that there was no hope of salvation, but only in that: and we had a great liking in our doings. This is the vanity and misery of man: oftentimes where he thinketh himself most sure, he is deeply deceived.

The Turks and the Jews at this day, and others the enemies of the cross of Christ, think there is no other true religion but theirs: and in that they are wonderful jealous, and stand in it unto death: no persuasion nor force can remove them. When the people of Ephesus heard of the preaching of Paul,

they raised uproar, and filled the city full of tumult: they caught Gaius and Aristarchus men of Macedonia, and Paul's companions in his journey, and would have slain them: they

Acts xix. 28. made an outcry, saying: "Great is Diana of the Ephesians:" she is a goddess, she hath made heaven and earth, we have put our trust in her, we will call upon her, and she will hear

Matt. x. 21. us. Christ sheweth his disciples: "The brother shall betray the brother to death, and the father the son, and the children shall rise against their parents, and shall cause them to die, and ye shall be hated of all men for my name." For zeal to

1 Kings xviii. 28. their god, the priests of Baal cut themselves with knives and lancers.

Through zeal many fathers slew their own children, and burnt them quick in fire, in the honour of the idol Moloch. Circumcelliones, which were a sort of heretics sprung out of the Donatists about four hundred and twenty years after Christ, through zeal murdered one another, they threw themselves down from high rocks and destroyed themselves, and thought that the only way to please God: so hot and fervent was their devotion. The children of light have seldom suffered more, or more willingly, or with more affiance, than the children of darkness: so strived they for God, but against God: and abused his name against himself, and wittingly and willingly went down to hell. They have great zeal and earnest desire of the glory of God, but not according to knowledge. They contented themselves with that they had received of their fathers, and would seek no further, they thought they did serve God, but they blasphemed the name of the Son of God. In such sort did God suffer them to walk in the blindness of their heart. In the latter day many shall say unto

Matt. vii. 22. Christ: "Lord, Lord, have we not by thy name prophesied, and by thy name cast out devils, and by thy name done many great works?" We have prayed and given alms for thy sake: was it not done of zeal and devotion towards thee? So well shall they be persuaded of their doings, they shall press boldly to the throne of God's majesty, and require their meed.

But Christ shall answer them, "I never knew you:" you served your fancy, you served not me: your alms, and miracles, and your prayers shall condemn you. Therefore Christ said to the woman of Samaria: "Ye worship that which you know not." You are led with a zeal, and follow your fathers,

John iv. 22.

but are deceived. Even so he prayed his Father for them that crucified him, and stood by and reviled him : O Father, thou art full of mercy, forgive them : they are moved of zeal, and think they please thee, they know not what they do, they know not thee, nor me thy Son whom thou hast sent.

St. Hierom saith : *Nomine unitatis et fidei infidelitas scripta est* : “ Infidelity hath been written under the name of faith and unity.” For herein they thought themselves good, and holy, and catholic, if they departed not from the unity of the world. Therefore they followed the general consent of others, they thought themselves, saith he, the true church, and seemed to follow unity, though indeed they fell to infidelity. “ Whatsoever is not of faith, is sin :” whatsoever it be, be it Rom. xiv. 23. never so holy, never so glorious, it is sin, it displeaseth God : the end thereof is destruction. Therefore Christ saith : “ I John viii. 12. I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life.” So spake Almighty God to his people : “ Take heed that you do as the Deut. v. 32. Lord your God hath commanded you : turn not aside to the right hand, nor to the left.” Thou shalt not do the thing that seemeth right in thine own eyes : thou shalt not follow the zeal of thine own heart. Think that thou mayest be deceived : dispose thyself to hearken to the voice of the Lord : whatsoever he shall command thee, that only shalt thou do. “ For my thoughts are not your thoughts, neither are your ways my ways,” saith the Lord. “ For as the heavens are Isa. iv. 9. higher than the earth, so are my ways higher than your ways, and my thoughts above your thoughts.” The will of the Lord is the only measure whereby all truth must be tried. Hereunto the prophet David humbleth himself, and speaketh unto God in this manner : “ Lighten mine eyes, O Lord, O teach me to do thy will, teach me to follow it, and to practise it.” Hereof St. Paul speaketh : “ Understand what the will Ephes. v. 17. of the Lord is.” Leave the pretence of zeal, leave the devotion of your own heart, rest not upon the will of your forefathers, nor of flesh and blood. Learn to feel and taste the will of God, it is good, and gracious, and merciful : thereby direct your steps, therein shall you find the possession of life.

We were drowned in darkness, saith the apostle, yet thought

Hierom.  
contra Luciferianos, [iv.  
pt. 2. 299.]

we had the light. I myself, saith he, was a blasphemer, and did persecute the church of God. I followed the way of my fathers, I had a great zeal, and thought I did well, but the way wherein I walked was slippery, the light was darkness. I delighted in vanity, and had pleasure in leasings. I was blind, yet perceived it not, and therefore was my blindness and misery so much the more.

But now is our salvation come near unto us: our bodies are made the temples of God, and his Spirit dwelleth within us. We have the word of life put both in our mouth and in our heart: the kingdom of God is in the midst amongst us. The Son of God calleth unto us: "Come unto me all ye that travail and be heavily laden, and I will refresh you." St. John saith: "We have looked upon, and our hands have handled the word of life." And again: "The word was made flesh, and dwelt among us, and we saw the glory thereof as the glory of the only begotten Son of the Father, full of grace and of truth." So near is the Lord to them that seek him: so near unto us is our salvation.

When David heard the voice of the Lord, he awaked and rose up, he gave thanks unto God, and poured out his heart before him, saying: "O Lord our Lord, how wonderful is thy name in all the world!" And again: "Praise the Lord, O my soul, and all that is within me praise his holy name." When the apostles heard this voice of the Lord, they were awaked, they forsook all they had, they took up their cross, and went over all the world preaching the gospel of salvation. When Paul heard the voice of Christ from heaven above, he fell flat on the earth, and, being astonished, said: Lord, what wilt thou that I do? I am thy servant, and the son of thy handmaid: make me to do what thou commandest me to do.

Then could neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature separate Paul from the love of God which is in Christ Jesus our Lord: then he esteemed not to know any thing, saving Jesus Christ, and him crucified. He brake his sleep, rose up, and went forward. In like manner the prophet Esay stirreth up Hierusalem: "Arise: be bright: for the light is come, and the glory of the

Lord is risen upon thee." Know thy time, and the day of thy visitation, awake thou that sleepest, and stand up from the dead, for the Son of God hath shined over thee.

The apostle therefore saith : " It is now time that we should arise from sleep." We are the children of God, we are the children of the truth, we are the sons of the prophets, we are they whom God hath chosen out of the world. Whosoever putteth his hand to the plough, and looketh back, is unmeet for the kingdom of heaven. These things are sent for our understanding : God hath given his word unto us. We have seen the works of God, the dumb to speak, the deaf to hear, the blind to see, the lame to go, the dead to rise and come out of their graves : the sun to be darkened, the earth to quake, rocks to rent, and the devil to confess the Son of God : for he was forced to say, " Thou art Christ the Son of God." Now doth the kingdom of heaven suffer violence. The night is past, the day is at hand : we have slumbered enough in ignorance, it is now time we know the blessings which God hath bestowed upon us : it is time we should be thankful, and awake out of the sleep of forgetfulness, that we humble ourselves under the mighty hand of God, and dream no more of our own strength : our conscience is charged : we cannot plead ignorance : it is time that we rise : the mercy of God, the abundance of his blessing, the fear of his judgment, the regard of our salvation so requireth.

Let us cast away the works of darkness : they be unfruitful, loathsome, and horrible. They darken the heart, and blind the conscience : he that doth them shall be cast into utter darkness. Let us be afraid, let us be ashamed hereof, such things are not fit for the children of light.

Let us put on the armour of light. God hath chosen us to be his soldiers, and hath called us forth into the field. Our fight is not against flesh and blood, but against the devil, the prince of this world, and the father of darkness : he rampeth like a lion, and lieth in wait, and seeketh whom he may devour. All the vanities of this life, our bodies, our own hearts, conspire against us : the sight is terrible, the danger great. Let us not be unprovided, let us not stand open to the stroke of the enemy. Let us take unto us the whole armour of God, let our loins be girded with verity, let us put on the shield of

faith, the breastplate of righteousness, the sword of the Spirit, and the helmet of salvation. These be the weapons of righteousness, these be the armour of light. Let us not fear to declare the truth, though thereby we should danger our life. Let us be faithful unto the end : let it appear that the weapons of our warfare are not carnal, but mighty through God to cast down holds, and imaginations, and every high thing that is exalted against God : so shall our armour be complete, so shall we shew glorious in the field, and be terrible to the enemy : so shall we stand strong and boldly against sword, and fire, and death : so shall we, like faithful soldiers of our captain Christ, manfully stand against the gates of hell, and resist all the assaults, and quench all the fiery darts of the wicked : then shall we eat of the fruit in the midst of paradise, and shall receive the crown of everlasting glory.

“ Let us walk honestly, as in the day, not in gluttony and drunkenness, neither in chambering and wantonness, nor in strife and envying.” He setteth down three things, as three botches and carbuncles of the soul : they oppress the body, defile the mind, and break the bond and unity of the church of God.

The first is gluttony and drunkenness, the root and mother of all evil : nothing standeth safe where wine prevaileth. This was the iniquity of Sodom, abundance and fulness of bread : they abused the gifts of God, to the dishonour of God. This was the cause of all her filthiness, and her filthiness was

Deut. xxxii. 15.

the cause of her destruction. Hereof God speaketh : “ My chosen people, my darling, is waxed fat : therefore he forsook God that made him, and regarded not the strong God of his

Isa. v. 12.

salvation.” And again by the prophet Esay : “ The harp and viol, timbrel and pipe, are in their feasts : but they regard not the work of the Lord, neither consider the work of his

Isa. xxii. 13.

hands.” And in the one [two] and twentieth chapter : “ Behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine, eating and drinking : for to-morrow we shall die.” So through gluttony and drunkenness they despised the threatenings of God, and entered not into the way of repentance, but continued in their sins, and made scorn of

Exod. xxxii. 6.

the prophets of God. “ The people of Israel sat them down to eat and drink, and rose up to play.” They forgat God,

and the mercies he had shewed upon them, and worshipped a golden calf: so gross and so deadly are the clouds of drunkenness. Our Saviour Christ saith, towards the latter day the people shall eat and drink, and be void of care, as in the days of Noah, and destruction shall suddenly fall upon them: therefore Christ saith: “Woe be to you that are full, for you Luke vi. 25. shall hunger.”

Many have been slain in the field, but many more have taken their deadly wound by surfeiting: many have been drowned in the sea, but many more have perished by the strength of wine. It is not set down, that the rich glutton was an oppressor, an extortioner, an usurer, or that he came unjustly by his goods: but that he abused the same, that he fared deliciously, and became unthankful: and therefore was punished in hell fire. Then he which before had abundance, and did swim in wine, had not one drop to quench his thirst. Many make their belly their god. They have more comfort in the taste of sweet fare, than in the consideration of the works of God. Their table is turned into a snare, their glory is to their shame. Here will I speak nothing of forcing and quaffing: God keep it far from Christian tables, it is too too wild and barbarous: the heathens hate it, nature abhorreth it, the horse and mule would not use it. St. Augustine saith: *Ebrius non peccatum facit, sed ipse totus est peccatum*: “A drunken man doth not commit sin, but he is altogether sin.” And therefore his reward is death. St. Paul saith: “Drunkards shall not inherit the kingdom of God.” 1 Cor. vi. 10. They shall drink the cup of the wine of the Lord’s wrath. Therefore Christ saith: “Take heed to yourselves, lest at any time your Luke xxii. 34. hearts be oppressed with surfeiting and drunkenness, and the cares of this life: and lest that day come on you at unawares.” Therefore saith the apostle, Let us not walk in eating and gluttony: it will drown our senses, it will oppress our nature.

The kingdom of God is neither meat nor drink: our meat is to do the will of our Father. Let us not abuse the creatures of God: let us eat and drink, that we may live, only to the sustenance of our bodies: that we, by the moderate and sober use of those things, may be the better able to follow and please God in our vocation. The meat for the belly, and the belly for the meats: but God shall destroy both it and them.

Let us think of the cup which Christ had on the cross: his cup was eisel and tempered with gall: at his hand let us take the cup of thanksgiving, and call upon the name of the Lord. Let us, whether we eat or drink, remember who it is that hath bestowed his gifts upon us, and whatsoever we do, let us do it to the glory of God.

Another botch and carbuncle, is chambering and wantonness. Of this also the apostle warneth us: for adulterers and fornicators God shall judge: they shall have their part in the lake which burneth with fire and brimstone, which is the second death: the Lord is the avenger of all such. It is the will of God, that our bodies be kept in holiness, they are the temples of God, he hath called us to be vessels of honour, that we should be holy in body and holy in spirit, that we serve him in holiness and righteousness all the days of our life.

The last is strife and envying. We are one body in Christ Jesus, we are endued with one spirit, we are members one of another. The gospel of Christ is the gospel of peace, he hath broken the stop of the partition wall, he hath set all things at peace. He hath taught us: "Learn of me, for I am humble and meek." "Let us not," saith St. Paul, "be desirous of vain glory, provoking one another, envying one another." Let not one of you say, I am Paul's, and another, I am Apollo's: the body of Christ is one, it is not divided. If you bite and devour one another, take heed lest you consume one another. If there be envying, and strife, and dissensions among you, you are yet carnal, you savour not of the Spirit of God. You are but a little flock, the world hateth you, join together, love one another, bear you one another's burden, and so fulfil the law of Christ. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperancy." "Love suffereth long, it is bountiful: love envieth not: love doth not boast itself: it is not puffed up: it disdains not: it seeketh not her own things: it is not provoked to anger: it thinketh not evil: it rejoiceth not in iniquity, but rejoiceth in the truth: it suffereth all things: it believeth all things, it hopeth all things: it endureth all things:" love is the bond of perfection. The servant of Christ is not quarrelous: let us keep the unity of the spirit in the bond of peace. Let not dissension or malice trouble our hearts: let us walk after this

manner, and so let us glorify God in our mortal bodies. Let us avoid these things, gluttony, drunkenness, chambering and wantonness, strife and envying. They be the unfruitful works of darkness: the way of them leadeth unto damnation.

“ But put you on the Lord Jesus Christ.”

If we behold ourselves, and consider our own nakedness, we shall find, that by nature we are nothing else but the children of wrath. Who can call that clean, that is conceived of unclean seed? David saith: “ Behold I am conceived in sin: my sins have gone over my head: there is no health in my flesh. None that liveth shall be justified in thy sight. Who can understand his faults? Cleanse me from my secret faults.”

Job saith: *Verebar omnia opera mea*: “ I stood in fear of Job. ix. 28. [Vulg.] all my works, knowing that thou wilt not judge me innocent.”

Again: “ The stars are unclean in his sight: how much more Job xxv. 5. man a worm, even the Son of man, which is but a worm?”

In like sort saith Esay: “ We have all been as an unclean Isa. lxiv. 6. thing, and all our righteousness is as filthy clouts.” Our virtue, our holiness, our fasting, our prayers are filthy, when they come to his sight. We cannot say, our heart is clean. We cannot say, we have not sinned. God hath shut up all in unbelief, that he may have mercy upon all. That is born of the flesh, is flesh. The spirit fighteth against the flesh, and the flesh against the spirit. Open shame belongeth to us, and to our fathers. Cursed is he that abideth not in all things that are written in the book of the law. And whosoever offendeth in one, is made guilty of all the commandments. When the miserable and wretched soul boasteth itself, saying: “ I am Rev. iii. 17. rich and increased with goods, and have need of nothing,” the Spirit of God maketh answer: “ Thou art wretched, and miserable, and poor, and blind, and naked.” Thou hast nothing to put upon thee to cover thy shame. “ I counsel thee to buy of me gold tried by the fire, that thou mayest be made rich: and white raiment, that thou mayest be clothed, and that thy filthy nakedness do not appear: and anoint thine eyes with eye-salve, that thou mayest see.” The same Spirit in the apostle giveth this counsel, that we put on us Jesus Christ. Let him cover us with his body, and with his blood, as with a garment: his blood hath cleansed us from all our sins. He is the Lamb of God that taketh away the sins of the world. He

Hieron. in 64. Esq. [iii. 476.] is become unto us wisdom, and righteousness, and sanctification, and redemption. St. Hierom saith: *Si merita nostra consideremus, desperandum est*: "If we weigh our own deservings," if we appear in our own apparel, "we must despair." And Basil saith: *Qui non fudit recte factis, nec sperat ex operibus justificari, solam habet spem salutis misericordias Domini*: "He that trusteth not to good deeds, nor hopeth to be justified by his works, hath no other hope of salvation but by the mercies of the Lord."

Let us therefore put on us Jesus Christ. Let us cover us under his apparel, as Jacob covered himself under the coat of his brother Esau, and so let us present ourselves before our heavenly Father. The phrase of *putting on* is usual: whereby he meaneth, we must be wholly clad, and possessed with Christ. In like phrase it is said in the twelfth of the Revelation: "There appeared a great wonder in heaven, a woman clothed with the sun." And in the hundred and fourth

Rev. xii. 1. Psalm: "My soul praise thou the Lord. O my God thou art exceeding great, thou art clothed with glory and honour."

Psal. civ. 1. And: "Which covereth himself with light, as with a garment." And to the Colossians: "Put on tender mercy, kindness, humbleness of mind, meekness, longsuffering."

Coloss. iii. 12. Chrysost. serm. 24. in 13. Rom. [ix. 696.] Chrysostom saith: *Dominum ipsum, quod horribile est, vestimenti loco tradit*: "Behold he giveth us Christ to be put on as a garment, which is a heinous thing to be spoken." It passeth all sense of nature, it passeth the judgment of flesh and blood.

Ad populum Antiochenum, hom. 21. [iii. 236.] Here remember, these words may not be taken as if Christ were a material and earthly coat, made of cloth to cover our bodies: they are spiritual words, and have a spiritual understanding. Chrysostom saith: *Omnia tibi factus est Christus, mensa, vestimentum, domus, caput, et radix*: "Christ is become all things for thee, thy table, thy garment, thy house, thy head, and thy root<sup>44</sup>." Origen saith: *Verbum Dei et caro dicitur, et panis, et lac, et olera*: "The word of God is called flesh, and bread, and milk, and herbs." Nazianzen<sup>45</sup>

Origen. in Exodum, cap. 15. hom. 7. [iii. 155.] Nazianzen. [leg. Basil.] in Psal. xiv. [Basil. Opp. i. 163.]

<sup>44</sup> [Chrysost. ad pop. Antioch. 21, now called Catech. 2. ad illumin. See supra, vol. iii. 21, note 20.]

<sup>45</sup> [Nazianzen. This is a mistake.]

No commentary on the Psalms by St. Gregory Nazianzen is extant. The words are St. Basil's. Supra, vol. iii. 21, note 22.]

also saith : *Quemadmodum Dominus Jesus appellatur vita, via, panis, vitis, lux vera, et mille alia : ita etiam appellatur gladius* : “ After the same manner as our Lord Jesus Christ is called the life, the way, the bread, the vine, the true light, and a thousand things else : so is he also called the sword.”

He is spiritually a table, a garment, a house, a root, a head, flesh, milk, herbs, the way, the light, a sword, bread or drink : we dwell in him spiritually, we are clothed with him spiritually. We grow out of him, and walk upon him, and are made one with him, even members of his body, spiritually. We do spiritually eat him and drink him, we live by him spiritually, we eat him by hearing, and digest him by faith.

Origen saith : *Appellatur.....panis vita, ut habeat gustus animae quod degustet* : “ He is called the bread of life, that the soul may have whereon to feed.”

Lib. 2. in  
Cantic. [iii.  
65.]

O brethren, O that we had senses to feel this food, that we could savour of the bread of life, and taste and see how sweet the Lord is ! he that thus tasteth of this bread shall live forever.

Chrysostom saith : *Dentes inferimus in carnes Christi* : Chrysost. in Encen. 1.  
“ We thrust our teeth into the flesh of Christ<sup>46</sup>.” And Cyprian : *Intra ipsa vulnera Redemptoris nostri linguam figimus* : Cyprian.  
[Arnold.] de cena Dom.  
[app. exiv.]  
“ We fasten our tongues within the wounds of our Redeemer.” These be vehement and spiritual kind of speeches, to raise up our senses, and to teach us to feel the unspeakable sweetness of this heavenly feeding.

Likewise said Bernard : *Desidero totum Christum videre et tangere : et non id solum, sed accedere usque ad sanctum vulnus lateris ejus, ostium arcæ quod factum est in latere, ut intrem totus usque ad cor Jesu* : “ I desire to behold whole Christ, and to touch him : and not so only, but also to come to the holy wound of his side, which is the door that was made in the side of the ark, that I may enter wholly, and go in, even unto the heart of Jesus<sup>47</sup>.” Thus are we taught to lift up our hearts, and to seek those things which are above, where Christ sitteth at the right hand of God. Why should we then follow the fleshly error of the Capernaites ? why should we be so insensible in heavenly things ? Let us have some feeling hereof in our heart. Solomon saith : “ The wise

Bernard.  
[Guilhelm.  
Abb.] de amore Dei,  
cap. 1. [tom. v 248.]

<sup>46</sup> [A passage resembling this will be found in St. Chrysostom in Johan. hom. 45. tom. viii. 272.]

<sup>47</sup> [Supra, vol. iii. 159, note 40.]

man's eyes are in his head, but the fool walketh in darkness.”

Joh. vi. 63. Our Saviour therefore saith: “The words that I speak unto you are spirit and life.” To eat the body of Christ, and drink his blood, is not the part of the body: it is rather a work of our mind. And therefore St. Ambrose saith: *Non corporali tactu Christum, sed fide tangimus*: “We touch not Christ by bodily touching, but we touch him by faith.” And again: *Stephanus in terris positus, Christum tangit in cælo*: “Stephen, being in the earth, toucheth Christ being in heaven.<sup>46</sup>” By faith therefore we eat Christ, and by faith we drink Christ: by faith we are apparelled and clothed with Christ. And this is that the apostle saith: “Put ye on the Lord Jesus Christ.” Let us be incorporate in him. Let God see nothing in us but the image of his Son, so shall he dwell in us, and we in him.

“Take no thought for the flesh, to fulfil the lusts thereof.”

The sons of God rest upon the providence of God their Father. He giveth them water out of the rocks: he raineth down bread from heaven: he openeth his hands, and filleth every living thing with his blessing. The prophet saith:

Psal. xxiii. 1. “The Lord is my shepherd, I shall not want.” The things of this world shall have an end, they fade away and will not continue. If riches abound, we must not set our heart upon them, but rather be careful for the life to come. We must seek the kingdom of God, and the righteousness thereof: then all these things shall be ministered unto us.

He doth not forbid honest and moderate forecast and provision: as if it were not lawful for Christians to deal in matters appertaining to the good estate of this life. For he hath

1 Tim. v. 8. said unto Timothy: “If there be any that provideth nor for his own, and namely for them of his household, he denieth the faith, and is worse than an infidel.” Again he saith:

Ephes. v. 29. “No man ever yet hated his own flesh, but nourisheth it, and

1 Tim. v. 23. cherisheth it.” Again, writing to Timothy: “Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.” In which speeches he sheweth we are bound to nourish and feed, and be careful for our bodies.

Though the conversation of the faithful be in heaven, and they seek after the things which are on high, yet whiles they

<sup>46</sup> [The serm. de Mar. Magd. is not by St. Ambrose, but by Maximus; supra, vol. ii. 418, note <sup>10</sup>.]

In Lucam,  
lib. 10. cap.  
24. [i. 1537.]  
Serm. 58.  
[De Mar.  
Magd. ed.  
Froben, tom.  
iii. 284.]

pass the pilgrimage of this life, they must needs have the fellowship and company of their natural bodies: the which they must not so weaken, that thereby they shall become unprofitable, and not able to do service in the church of God: and yet so keep them under, that they may be made obedient to the Spirit.

Only we may not be over careful. To take great care for the body, is to cast away all care for the soul. For they that “will be rich fall into temptation and snares, and into many <sup>1 Tim. vi. 9.</sup> foolish and noisome lusts, which drown men in perdition and destruction: for the desire of money is the root of all evil, which whilsts some lusted after, they erred from the faith, and pierced themselves with many sorrows.” Of this care speaketh our Saviour: “It is easier for a camel to go through the <sup>Matt. xix. 24.</sup> eye of a needle, than for a rich man to enter into the kingdom of God.”

No care can satisfy the uncontented mind. “The righteous <sup>Prov. xiii. 25.</sup> eateth, and is satisfied: but the belly of the wicked ever wanteth.” He hath enlarged his desire as hell, and ladeth himself with thick clay: he increaseth that which is not his, and cannot be satisfied. “The horseleech hath two daughters, <sup>Prov. xxx. 15.</sup> which cry, Give, give. There be three things that will not be satisfied: yea four that say not, It is enough.” They care not by what means they make their gains, they live in usury, a most filthy trade, a trade which God detesteth, a trade which is the very overthrow of all Christian love. They eat up the people as they eat bread. Such are the ways of every one that is greedy of gain. “He would take away the <sup>Prov. i. 19.</sup> life of the owners thereof.” They have hardened their heart against God, they do not serve God, but mammon.

But their gain shall be to their loss, and their money to their destruction. He that giveth his money unto usury, shall not dwell in the tabernacle of the Lord, nor rest upon his holy mountain.

We have here no continuing city, we are strangers as were all our fathers before us. If we gather riches to ourselves, and be not rich in God, he shall say unto us: O fool, this night will they fetch away thy soul from thee: then whose shall those things be which thou hast promised? Let him therefore, that hath this world’s goods, be as if he had them

not. They are the gifts of God. The Lord giveth them, and the Lord taketh them away. Settle not your hearts upon them. As they come, so will they fade away: they be uncertain, they will deceive you. Set your desire upon heavenly things, seek after the life which is to come in the land of the living. When we shall see those unspeakable joys, we shall perceive, that all the pleasures of this life, in comparison of them, were nothing.

Now somewhat more specially to apply the words of the apostle to this present time. "It is now time also," that we should arise from sleep. God hath delivered us also from the night. We may say, This is the day which the Lord hath made: let us rejoice and be glad in it. We may say, He hath shewed his mercies towards us, and the truth of the Lord endureth for ever.

Let us look back to the time late past, and behold the night of error and ignorance. What shall I say? where should I begin, or how may I end? The matter is of great compass: the time I have to speak is but short: and I have no delight to speak of darkness. After God had delivered the people of Israel, and given them passage through the Red sea, Mary the prophetess, sister of Aaron, looked back into Egypt. There she remembered Pharaoh and his cruelty, how he plagued the children of God: she remembered how by a mighty hand and outstretched arm he delivered them, and wrought his wonders upon Pharaoh, and all the land of Egypt. She looked back upon the great darkness, and upon the frogs, and flies, and botches: she beheld the waters turned into blood, the killing of the firstborn of man and beast, the overthrow of Pharaoh and all his chariots in the midst of the sea. And therefore she answered the men: "Sing ye unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he overthrown in the sea."

Exod. xv. 21. Even so let us cast back our eyes, and make a view of the church. Loath I am to speak of it: yet is it needful to say somewhat thereof, that we may rejoice in our deliverance. All things were done in a strange tongue: the priest spake, and the people heard they knew not what. No man could say *Amen* to their prayers. The matters were such, that he might be reckoned happy which heard them not. They

abused the church of God with vain fables. If you doubt hereof, read their legends and festivals. They know this, they acknowledge it. It might well be spoken of them that which Hilary said : *Sanctiores sunt aures populi quam corda sacerdotum* : “The ears of the people are more holy than the hearts of the priests.”

I beseech you, mark the form and fashion of their prayers. To the blessed virgin they said : *Ave Maria, salus et consolatrix vivorum et mortuorum* : “Hail Mary, the saviour and comforter both of quick and dead.” And again : *O gloriosa virgo Maria, libera nos ab omni malo, et a paenitentiis inferni* : “O glorious virgin Mary, deliver us from all evil, and from the pains of hell.” Again : *Monstra te esse matrem* : “Shew that thou art a mother.” They call her : *regina caeli, domina mundi, unica spes miserorum* : “queen of heaven,” “lady of the world,” “the only hope of them that be in misery.” It were tedious and unpleasant to recite the like their blasphemies. How did these men account of the cross and passion of Christ? what leave they to be wrought by the price of his blood? To speak nothing of the multitude of their intercessors and patrons, of their false miracles, of their deceivable merits and works of supererogation : how foul a kind of idolatry was it, to worship the image with the selfsame honour wherewith they worship the thing itself that is represented by the image! As if the thing itself be worshipped with godly honour, then must the image thereof be worshipped with godly honour.

The holy scriptures, which are the light to direct our ways, and the power of God to save our souls, were hid under a bushel. Whosoever built himself and his faith upon them, was adjudged an heretic. Marriage was forbidden, and fornication suffered. They did not only devour widows’ houses, but drew to themselves the fat of the land, by pretence of their long prayers. I spare your chaste and godly ears: otherwise I were able to rehearse many their foul abuses and works of darkness.

Yet will I shew you one of their nightbirds, lately hatched in the nest of all superstition. It is the *agnus Dei* : here it is. It was lately consecrate by the holy father, and sent from Rome. They teach, that by the virtue of their consecration (or rather conjuration) and blessing, these little things have power to defend the faithful from lightning and tempest.

Hilar. con.  
Auxentium.  
[p. 1266.]

O merciful God ! what hath the pope to do with the lightning ? what can a piece of wax prevail to the staying of a tempest ? The Lord of heaven and earth, it is he that sendeth

Psal. cxlviii. 8. forth lightnings, and raiseth up tempests. "Fire and hail, snow and vapours, stormy wind, execute his word." God

Jerem. xxiii. 19. will send forth his lightning and consume them. "Behold," saith Jeremy, "the tempest of the Lord goeth forth in his wrath, and a violent whirlwind shall fall down upon the head of the wicked."

O what a shepherd is he, that now, in this light of the day, thus mocketh and deceiveth the lambs and sheep of Christ ! Is this to worship Christ in spirit and truth ? is this the hope we have in Christ ? is this the profession of the gospel ? is this the will of God, to commit our lives to so vile a cake ? Howbeit, there is no cause why any man should marvel hereat. For ignorance, which is the mother of error, by their own confession, is become the mother of devotion : and these be the fruits, and children of blindness and ignorance. I will speak nothing of that man from whence this gear cometh. Would God he were the man he would seem to be. But if the light itself be darkness, how great then is the darkness ! Yet they say of him, his voice must be received, as the voice of Peter : and the word of God himself must take authority and credit of him. Thus hath he come between, like a cloud, and eclipsed the sun of God's glorious gospel.

If we behold either their schools or their churches, their quire, their pulpit, their prayers, their sacraments, their clergy, their people, their doctrine, or their life ; we may truly say as the prophet said : "Surely our fathers have inherited lies and vanity, wherein was no profit." We may truly say, The law hath perished from the priest, and counsel from the wise, and the word from the prophet : the blind did lead the blind, they have turned silver into dross, and fed the people with chaff, instead of wholesome and good meats. Blessed be the name of God, who hath given us eyes to espy their dealings, and hath revealed unto us his word, to guide our feet into the way of peace.

I know these things are defended boldly and obstinately : Rom. x. 16. no marvel. For the apostle saith : "They have not all obeyed the gospel." There have been, that have called the light 2 Cor. iv. 3. darkness, and the darkness light. "If our gospel be hid,"

saith he, “ it is hid in them that perish, in whom the god of this world hath blinded the minds.”

I will not here make answer to any particular, albeit occasion be offered, and haply it be looked for. Contention and quarrels have no end: all doctrine shall be brought to trial, the day of the Lord shall reveal errors, and give witness for the truth. God will turn all to his glory. Whatsoever stir is raised up against the truth, it is but a smoke, it will soon fade and come to nothing.

There are this day many, to all appearance godly men, of good life, of righteous dealing, of great zeal and conscience: but yet have not eyes to see these things. I protest in their behalf, as did Paul, “ they have a great zeal of God’s glory :” would God it were “ according to knowledge.” We may say with the prophet: “ O Lord, thy judgments are like a great <sup>Psal. xxxvi.</sup><sub>6.</sub> deep.” Who hath known the mind of the Lord? or, who is of his counsel? God knoweth his time. He hath the key of David, he openeth and no man shutteth: he is the Father of lights. We are in his hand, both we and all our counsels: God grant we may put off all fleshly affections, and put on Jesus Christ, and that all the earth may see his glory.

Now on the other side, let us consider how mercifully God hath dealt with us. He hath restored unto us the light of his gospel, and hath taught us the secrets of his heavenly will. We hear him talk with us familiarly in the scriptures, as a father talketh with his child. Thereby he kindleth our faith, and strengtheneth our hope: thereby our hearts receive joy and comfort. We have the holy ministration of the sacraments: we know the covenant of baptism: we know the covenant and mystery of the Lord’s supper. We fall down together, and confess our life before God: we pray together, and understand what we pray. This was the order of the primitive church: this was the order of the apostles of Christ. If we compare this with the former, we shall soon see the difference between light and darkness. The kingdom of God now suffereth violence. The sound of the gospel hath gone over all the world, and the whole world is awaked therewith, and draweth to it. The sun is risen, the day is open: God hath made his kingdom wonderful among us. It is now time, now is it time that we should arise from sleep: for now is our salvation near. Now it is in our mouth, we can speak of it:

God grant it may be nearer us, even in our hearts. The night is past, God grant it be past for ever: that we be never again thrown into the darkness of death, that the word of life, the truth of Christ, be never again taken from us. And it shall never be taken away, if we be thankful. Unkindness can never scape unplagued. Let us wake, let us wake, our sleep is deadly. Let us pray God to awake us: he is able to raise the dead. Our Saviour saith: "The hour shall come, when the dead shall hear the voice of the Son of God, and they that hear it shall live." Lazarus was dead, yet he heard the voice of Christ, and rose up again, and came abroad.

*John v. 25.*  
Let us put on Jesus Christ, let it appear upon us that we wear him, let us not be ashamed of his gospel, it is the power of God to salvation. If we be ashamed of him and of his words, he will be also ashamed of us, when he cometh in the glory of his Father, with the holy angels.

Let us cast away the works of darkness, and all doctrines of superstition and ignorance. Let us behold the troubles and miseries of other countries. Heaven and earth, our brethren, the care of our salvation, the Son of God himself put us in mind, that it is now time. Whiles we have time, let us do good: let us seek God whiles he may be found. The Lord waiteth when he may shew his mercies: let us turn unto him with an upright heart. So shall he turn to us: so shall we walk as the children of light: so shall we shine as the sun in the kingdom of our Father: so shall God be our God, and will abide with us for ever.

And thou, O most merciful Father, we beseech thee for thy mercy sake, continue thy grace and favour towards us: let the sun of thy gospel never go down out of our hearts, let thy truth abide, and be stablished among us for ever. Help our unbelief, increase our faith, give us hearts to consider the time of our visitation: apparel us thoroughly with Christ, that he may live in us, and so thy name may be glorified in us in the sight of all the world. *Amen*<sup>47</sup>.

<sup>47</sup> [The Sermons which follow were not printed in Garbrand's ed. of 1583; they seem to have been first added in the ed. of 1609, but by whom, or from what source, the Editor has no means of discovering.]

## 1 COR. iv. 1, 2 :

Let every man esteem us, even for the ministers and stewards of the secrets of God. Now is there no more required of the stewards, but that they be found faithful.

EARLY beloved in our Lord and Saviour Jesus Christ, the people of the city of Corinth, to whom St. Paul wrote this epistle or letter, were at great strife, contention, and variance among themselves, as touching the preachers of Christ's gospel, and ministers dwelling among them. For, whereas God had sent them store of preachers, as Peter, Paul, Apollo, (Cephas,) and such other, which were notable in the ministry of God : they of these great gifts and benefits of God, took occasion of strife, took, I say, occasion of great contention and debate among themselves. For whosoever liked Peter best, would say, I hold of Peter ; whosoever thought Paul's doctrine better than Peter's, would say, I stand of Paul's side ; whosoever again thought that Apollo excelled the rest, would say, I hold with Apollo. And thus of their own fancies, they took occasion of strife, and found fault with the preaching of Christ's gospel. As for Peter, as for Paul, as for Apollo, they all preached one thing, they taught one doctrine, there was no strife, no debate, no dissension among them. Yet notwithstanding, though the schoolmasters agreed, the disciples and scholars could not be at one : though they all preached one and the same doctrine, yet could not the people fancy their preachers alike. And therefore Paul concluded before, and said : "Let no man rejoice in men : for all is yours, whether it be Paul, or Apollo, whether it be Cephas or the world, all is yours." And hereupon followed these words of his, that you heard read unto you : "As for us," saith St. Paul, "esteem us as the ministers of Christ :" whatsoever they be that preach unto you the gospel of God, regard them as "the stewards of the secrets of God."

So it happeneth oftentimes, that either the people judge too much of the preachers of God's word, or else they judge too little : sometime they attribute unto them too much honour, sometime again they give them too little honour : sometime they credit them too much, sometime they believe

them nothing at all. So are the people always inconstant, so are they moved on either side. When Paul and Barnabas at Lystra began to preach, by and by the whole multitude of the people thought them to be gods and no men: forthwith they erected altars, they brought their sacrifices, their oxen, their calves, their sheep, minding to have sacrificed unto them, and Paul they called Mercurius: Barnabas, Jupiter. This was too great an honour. And therefore when Paul and Barnabas understood the same, they rent their clothes, tore their own garments, ran in among the people, cried out and said: "Ye men and brethren, why do ye this?" So likewise Peter, being appointed by God to go to Cornelius the captain, so soon as he came in unto him, by and by Cornelius met him, fell down at his feet and worshipped him: he thought him a god and no man. And thus, as ye see, sometimes the people offended too much on that hand, and gave more honour and reverence unto God's ministers than God himself required, or they looked for: sometimes again on the other hand, they gave them no reverence, they attributed no honour unto them, they did set too little by the preachers of God's word: and this was a fault on the other side.

When Christ in our nature began first to preach, and set abroad his Father's will, and the glad tidings of the gospel, the people forthwith found fault with him: He is, said they, but a carpenter's son, we know his father, we know his mother: he was never set to school, how can this man have learning? Afterward, when the disciples and apostles of Christ preached and taught the people, and began to speak with strange tongues, insomuch that every man marvelled to hear his own speech and language, both Medes, Persians, and they of Mesopotamia: yet said the people, These men are full of new wine. And this was too little honour. Therefore if the preacher be too much honoured, then is God dis-  
 honoured: if he be despised and nothing set by, then is Christ himself despised, and not regarded. They that said Christ was a carpenter's son, a man unlearned, and such a one as never went to school: they that said the apostles of Christ were full of new wine, spake not this of any private malice or hatred that they bare either unto Christ or his apostles, but only to bring God's word to shame, only to bring Christ's  
Acts x. 25.  
John vi. 42.  
Acts ii. 6.

holy gospel out of credit with the people: this was their intent and purpose, and nothing else. Therefore St. Paul in this place sheweth the Corinthians how they should esteem the teachers of God's holy word, how they should think and judge of them. For the people sometime esteem most a politic man, such a man as by his great wit is able to conclude peace and leagues between princes: they regard him that is of stout courage and learned in the laws: they set most by him that is eloquent and able to persuade: yea and they regard him not that is not excellently learned, and seen in all sciences: but here St. Paul sheweth them, that they should not esteem the preachers of God's gospel as men politic, as men of great wit, as men of stout courage, and learned in the law, as men eloquent, and excellently well seen in sciences: but as the ministers of Christ, and stewards of the secrets of God.

Thus should the ministers of Christ be esteemed, and thus ought the teachers of God's word shew themselves, as ministers of Christ, and dispensers of God's secrets. And therefore St. Paul in another place saith: We come "not to preach <sup>2 Cor. iv. 5.</sup> ourselves," but all our preaching, all our teaching, all our doctrine is, that you know Jesus Christ: as for ourselves, we are but your servants. So Christ himself: *Qui de se loquitur, John vii. 18.* *gloriam propriam querit*: "He, that speaketh of himself, seeketh his own glory," saith Christ. So Paul likewise: *Quid Petrus, quid Paulus, quid Apollo, nisi ministri?* "What <sup>1 Cor. iii. 5.</sup> is Peter? what is Paul? what is Apollo?" Think you them any other than the servants and ministers of God? "Paul hath planted, Apollo watered, but God hath given the increase." The increase came not from Peter, not from Paul, not from Apollo, but from God alone. Apollo, Paul, and Peter, are nothing else but the ministers and servants of God: God is he that giveth the increase: God alone is he that giveth the increase. When the great city of Jerusalem understood of John the Baptist, and began to seek unto him, they asked him, "What art thou?" He answered them: *Ego John i. 23.* *vox clamantis in deserto, Parate viam Domini*: "I am," said he, "a man not worthy to be esteemed, I am but a messenger sent unto you: I am nothing else but a voice to cry, Prepare you the way of the Lord." So Moses and Aaron that had

the conducting of the people of God, when the whole camp was in a tumult and uproar, and the people ran in rage against them, like to have slain them, they stretched out their hands

*Exod. xvi. 8.* and said : “ *Non contra nos, sed contra Dominum : nam nos qui sumus ?* ” This stir, this hurlyburly, this tumult that you make, is not,” said they, “ against us, but against God : for alas, what are we ? ” We are but God’s servants, God’s messengers, appointed to lead and guide you. Thus therefore ought every man esteem the preachers of God’s gospel, as messengers, as servants, as ministers of Christ : thus ought every man think and judge of them.

But what kind of servant is this preacher, what manner of minister is he ? St. Paul saith : “ He is the steward and dispenser of God’s secrets : ” he setteth forth and sheweth abroad the mysteries of his holy gospel. And these mysteries that St. Paul here meaneth, (to conclude in one word) are none other than the Articles of our faith : That Christ is the Son of God, conceived by the Holy Ghost, born of the Virgin Mary : that he was crucified, dead, buried, descended into hell, rose again, and sitteth at the right hand of his Father : that by his blood our sins were washed away : that our bodies shall at the last day arise, and we possess eternal life. These be the secrets, these be the mysteries, that the ministers of Christ, the servants and stewards of God do utter and declare to God’s people : no wisdom of man is able to compass this, no learning of this world able of itself to expound these hidden

*1 Cor. ii. 14.* secrets. For, saith St. Paul : *Animalis homo non percipit ea quae sunt ex Deo :* “ The natural man perceiveth nothing of the Spirit of God : ” he understandeth not such things as are of God. It is foolishness unto him, and he cannot perceive it, for it must be spiritually discerned. Christ himself also : *Non ex hominibus, [l. sanguinibus] neque ex voluntate carnis, sed ex voluntate Dei :*

*John i. 13.* they which are God’s children, and able to understand his mysteries, “ are such which are not born of blood, nor of the will of the flesh, nor of the will of man, but of God.” When Christ had asked of Peter what he thought of him,

*Matt. xvi. 16.* and Peter had said : *Tu es Christus, filius Dei vivi :* “ Thou art Christ the Son of the living God : ” he answered : “ O happy art thou Simon the son of Jonas, for flesh and blood hath not opened that unto thee, but my Father that is

heaven." These mysteries therefore are only opened by the Spirit of God, by God's only working, not by any wisdom of man, not by any cunning and great learning of this world.

Now therefore, saith St. Paul, think thus of us, judge us to be the ministers and servants of God, and mark well whether we reveal unto you God's mysteries, and his holy gospel: consider with yourselves, and see whether we open unto you God's hidden secrets: by this shall you know, whether we be the servants and dispensers of God's mysteries.

But like as in St. Paul's time there was dissension, strife, and great debate, even amongst the Christians, and such as professed the name of God: so likewise in our days, good brethren, even in the time that we ourselves have seen, there hath been discord and parts-taking among us. Some have said, I will believe the old learning: some again have said, I will believe the new: some have said, I will credit this man: some, I will believe that man. And thus the father hath fallen out with the son, the mother with the daughter, the brother with his brother, and one neighbour with another: each man defending that part, which he himself best liked. But alas, good brethren, this is no new thing, this hath been from the beginning, and even in Christ's time. For at what time Christ himself walked here on this earth, and began to preach the glory of his father, some said he was a good man, some other said, no: some said he was a prophet, some other John vii. 12. said he was none, but one that deceived the people: some Luke vii. 16. rejoiced that it pleased God to send such a preacher as Christ was, some again despised his doctrine, and said, "He had a John vii. 20. devil." These words the people then spake of Christ: these words, I say, they spake of Christ himself. He was called "a Samaritan, a wine-bibber, a friend of publicans and sinners, a seducer of the people." Therefore it is the less marvel if such words be now at these days spoken, as were spoken in the beginning of the church: if such words be spoken against us, as were spoken against Christ himself. But St. Paul hath here given us a rule, whereby to know the true servants of Christ and stewards of God's secrets.

Christ was the true prophet, and why so? Because he preached his Father's will. "Whatever I have heard of my John xv. 15. Father," saith Christ, "the same have I declared unto you."

St. Paul was the true servant of Christ, and steward of his secrets, and why so? because he laboured in God's vineyard, he preached, he taught, more than all the rest of the apostles <sup>1 Cor. xv. 10.</sup> of Christ did: *Laboravi plus quam cœteri omnes*: "I have laboured more than all the rest of the apostles have done." Therefore was he the true and faithful minister of God's mysteries, because he thus diligently always taught God's gospel, and the glory of his name: for this cause, I say, and none other, was he the steward and dispenser of God's secrets. So were the patriarchs, and the prophets, the true servants of God, because they declared the will of God. And here have we to consider, that Christ, which was the true prophet: the apostles, which were the true ministers and stewards of Christ: the patriarchs and prophets, which were the true and faithful servants of God, were all grievously afflicted, persecuted from place unto place, and lastly put to most cruel death. This, I say, happened to Christ himself and all his apostles, St. John the Evangelist only excepted. And yet was Christ God's own Son, the apostles were the true ministers and stewards of God's secrets. And therefore if we shall in our time see the preachers of God's word afflicted, the teachers of the gospel of Christ persecuted, the stewards of God's secrets miserably tormented, yet let not us, good brethren, let not us give over and shrink from God's gospel, let us consider that this is no new thing, no strange hap, but such as happened to the patriarchs, to the prophets, to the apostles, yea and to Christ himself.

Now then, let us take this rule of St. Paul's, and thereby let us try whether the preachers in times past, the popes, the cardinals, the bishops, were the true servants of God, stewards and dispensers of his holy secrets. There are at this day some that be called bishops, some that be called cardinals, and they say that they carry up the church of Christ, and are the props and pillars of the same: and therefore in token thereof they have always pillars borne before them. At this day the bishop of Rome calleth himself a general bishop, an universal bishop, not over this part or that part, but over all Christendom: yea, and he saith, he is the head of Christ's church: he saith that he hath power over kings, over princes, he hath power over purgatory, over souls departed, over devils, over

angels: he can pardon, not only sins already done, but such also as shall be at any time hereafter committed: and that he cannot mistake the scriptures of God, that he cannot err, and be deceived: whatever he doth, all is well done: no man can judge him and sit upon his doings. I speak not this of malice, I speak it not for any grudge or hatred I owe to his person, God is my witness: I neither know him that now is, nor any of them that have heretofore time been bishops of Rome. But all these their doings are written, all these words which I have here spoken are written, I say, even in their own laws and decrees: the places may be alleged and brought forth. Alas! these are glorious titles, to be called universal bishop and head of Christ's church, to have dominion over kings and princes, to have power over purgatory, over souls departed, over devils, over angels, to have authority to pardon sins past, and sins hereafter to be committed, not to err, not to be deceived: all these are glorious and triumphant titles, as you well see. But let us now take Paul's rule, the rule, I say, that St. Paul hath here given us, and let us by the same try, whether the bishops, the cardinals, the popes, have heretofore time, or at this time do dispense unto us the mysteries of the gospel, as stewards of the secrets of God: whether they do preach and teach the gospel of Christ, as the servants and ministers of Christ. Alas! we see they do nothing less, they do, we see, nothing less than set forth the gospel of God, and the glory of his holy name. How then can they call themselves pastors, when they feed not God's sheep? how can they call themselves watchmen, when they have no regard to God's flock? how can they call themselves pillars of the church, yea, and the head of the church, when they shew themselves rather destroyers of the church of Christ, and not members of the same? Alas! if they be not God's servants, whose servants are they? if they be not dispensers and stewards of God's secrets, of whose secrets are they stewards? if they be not so much as members, how are they then the pillars and head, of Christ's church?

St. Paul goeth further, and saith, It is not sufficient to be called servants, to be called ministers, to be called stewards of God's secrets, but it is "further required at the steward's hand, that he be found faithful." In this world the master

committeth the order of the house to the governance of his steward: the disposing of his whole living, and order of all other things, he committeth only to his steward's wisdom: and he looketh that he be found faithful in all his doings. And if this be in worldly things, if the master here in this world will look for and require faithful dealings at his steward's hands, in such things as are but transitory and of little value: how much more then will God require faithfulness in his stewards, as touching things eternal, things heavenly, and the disposing of his secrets! But from the beginning, even from the first beginning of the world, there have been always untrusty and wicked stewards. For at what time God framed man, and placed him in paradise in great joy and pleasure, the devil, envying this his felicity, became a wicked steward,

Gen. iii. 4.

and said unto Adam: Tush, "ye shall not die:" eat of this fruit, ye shall not die; God doth but mock with you: "For he doth know, that in whatever hour ye eat of it, your eyes shall be opened, and ye shall be as God, knowing both good and evil." And thus he became a most wicked steward.

Jeremy also the prophet saith, that in his time there were wicked and untrusty stewards: *Currunt*, saith he, *at ego non nisi: loquuntur, at ego non sum loquutus illis*: "They run," saith God, "but I sent them not: they have spoken, but I speake not unto them." So Christ himself said, that in the latter days there should come false stewards, false prophets,

Matt. xxiv.

false preachers, and say: *Hic est Christus, illic est Christus*: "Lo, here is Christ, there is Christ:.....and should do great wonders and tokens, insomuch that if it were possible, the very chosen should be brought into error also." Antichrist

<sup>2</sup> Thess. ii. 3. in like wise shall come, saith Paul: "The man of sin, the son of perdition, he shall exalt himself above all that is called God, he shall sit in the holy place, in the temple of God," in the conscience of men: and when he cometh he shall not say, I am Antichrist, I am a false prophet, I am a wicked steward: but he shall rather say, I am a true prophet, I am a faithful steward. I am Christ the Son of God, yea I am God himself. Now therefore how will you know the true servant from the false minister: how will you try the faithful steward from the unfaithful? Marry, saith St. Paul, if he doeth his master's will and commandment, if he doeth all those things faithfully

Jerem. xxiii.

21.

Matt. xxiv.

23.

<sup>2</sup> Thess. ii. 3.

that his master requireth at his hands : if he this doeth, then is he a faithful minister and a trusty steward. By this shall you know him, by this token and none other shall you soon discern, whether he be a faithful steward, this is the point of a trusty servant. And therefore God unto Ezekiel his prophet, and so by him to all such as shall become his stewards and preachers of his gospel, saith : “ I have appointed thee a Ezek. iii. 17. watchman over my house of Israel, to cry unto my people : therefore take good heed to the words of my mouth, and give them warning at my commandment : thou shalt hear it at my mouth,” saith God, “ and then shalt thou pronounce it unto my people.” So Paul was bold to say : *Quod accepi a Domino, tradidi vobis* : “ That which I delivered unto you, received I of the Lord : ” 1 Cor. xi. 23. what thing soever I received of the Lord, that have I delivered and shewed unto you, without adding any thing thereto, or diminishing any thing therefro. Even so Christ himself said : *Sermo quem audistis non est meus, sed patris mei qui misit me* : “ The doctrine which you hear is not mine, but his that hath sent me : ” these words, that you have heard, are not mine, but my Father’s that sent me : I do John vii. 16. but my Father’s message, saith Christ : all that I teach, all that I preach unto you, is nothing else but the will of my Father. By this therefore, my brethren, shall you soon try whether they are true servants of God : for if they shall only disclose unto you the will of God, if they shall preach unto you the secrets of God’s gospel, and the glory of his holy name, then are they true servants, then are they Christ’s ministers, and faithful dispensers of God’s secrets. But if they teach you not the sincerity of God’s gospel, if they preach not unto you the mysteries of God’s word, if they disclose not unto you the will of God : if they do not this, then are they not God’s servants, then are they not Christ’s ministers, nor stewards of God’s secrets. And therefore saith St. John in his Epistle : “ If any man come unto you, and bring not this doctrine, receive him not into your house, neither salute him : ” if any man, saith he, come unto you, and teach you any other gospel than this that I have preached, let him not enter into your house, do not so much as bid him God speed. So Esay the prophet : “ If they speak not according to this word, they shall have no morning light.” Isa. viii. 20.

Now as touching the variance and diversity of opinions nowadays, as touching the dissension and controversy that is at this time among us, I would to God that all such as defend and maintain the pope's authority and power, would be content to be judged by this rule, to be tried by this only rule that St. Paul here giveth. These are the most and the greatest controversies, whereupon hath risen all the contention and variance that we have seen: whether we should have a communion, or a private mass: whether the communion should be ministered under both kinds or not: whether we ought to have our prayers in our vulgar tongue: whether we should have and set up in our churches any graven images: and whether we may lawfully have the scriptures in our common tongue, that every man may read and understand them. These are, I say, the controversies whereon hangeth all our debate. But now let us see and consider, whether such as taught you to have a private mass: such as would have the communion ministered under one kind alone: such as taught you to worship images: such as would you to pray in an unknown tongue: such as would not suffer you to have the knowledge of God's word and his gospel: let us, I say, according unto St. Paul's rule, see whether they were the true ministers of Christ, and faithful stewards of the secrets of God: let us weigh whether they disclosed unto you the mysteries of God's word, and whether their doctrine agreed with the gospel of Christ.

Luke xxii.  
19.

Christ at his last supper ordained a communion for the comfort of all our souls: but they turned this into a private mass, that one should receive alone. This was contrary to Christ, contrary to that he ordained. And how then should we esteem them, as the ministers of Christ, and stewards of the secrets of God? Christ ministered this communion to his disciples in both the kinds: yet they notwithstanding ministered it under one kind alone, they robbed the people, and took the cup from them. And this was contrary to Christ and his institution. And how then should we esteem them as the ministers of Christ and stewards of the secrets of God? God gave us in commandment to make no graven image: they taught, that we should make ourselves graven images, that we should kneel, that we should bow, that we should creep unto

them, and that we should offer and stick up candles before them.

This they taught to be necessary doctrine, and that our salvation depended thereupon. This have they done, you all right well know, and this contrary to the express commandment of God. And how then should we esteem them as the ministers of Christ, and stewards of the secrets of God ? St. Paul willeth our prayers in the congregation to be such, <sup>1 Cor. xiv. 16.</sup> to be read and sung in so plain a tongue, in so distinct and known a language, that the common people may understand them, and so all together may answer the minister, and say, *Amen.* And this was used in the patriarchs, in the prophets, in the apostles, in the old doctors' times, in the primitive church : and yet there have been men, and now are, that would have the prayers in Latin, in a tongue to us strange and unknown, and in a tongue that few or none understand. And how then can they say they are the ministers of Christ, and stewards of God's secrets ? God in the old law gave in <sup>Numb. xv. 39.</sup> charge to his people, that they should have his law always before their eyes, " that they should have his commandments <sup>Deut. xl. 18.</sup> written in their hands, on their sleeves, on their door thresholds, in the skirts of their garments." This God himself commanded. And Christ in the new law : *Scrutamini* <sup>John v. 39.</sup> *scripturas*, saith he : *illec enim testimonium perhibent de me* : " Search ye the scriptures : for they do bear witness of me." And yet this notwithstanding, notwithstanding Christ commanded us to search the scriptures : yet you yourselves have known men, and such as were preachers, forbid you to have God's gospel in your hands, would not suffer you to have the holy Testament of Christ in your houses, no nor in the churches for all men to read. This was contrary to God's commandment, and the mind of our Saviour Jesus Christ. And how then can they say they are the ministers of Christ, and stewards of God's secrets ? Christ said unto Peter : *Amas* <sup>John xxi. 15</sup> <sub>-17.</sub> *me* ? *Pasce oves meas, pasce agnos meos, pasce gregem meum* : " Peter," said Christ, " lovest thou me ? Feed my sheep, feed my lambs, feed my flock :" but our great clerks, our popes, our cardinals, our bishops, would seldom or never make a sermon : they fed not God's sheep, they fed not God's lambs, they had no regard to God's flock : and how then could they say they were the ministers of Christ, and stewards of God's

secrets ? I leave out much of purpose, good brethren, I wittingly overpass here many things else, that I could say herein : the time would fail me, if I should rehearse unto you all those things wherein they have most shamefully abused themselves. But judge you, my brethren, by these things only which I have here shewed unto you, whether they should be esteemed as the ministers of Christ, and stewards of the secrets of God. Christ willed them not only to be stewards, but faithful stewards, faithful ministers, faithful dispensers of his secrets. If to do nothing be the faithfulness that God requireth in them, if this be the charge that Christ demandeth of them, then may we well call them the servants of God and ministers of Christ : otherwise how can we say, that they are the stewards of God's secrets, and faithful dispensers of his hidden mysteries ?

St. Paul goeth forth and saith : " It is but a small thing that I should be judged of you." St. Paul, notwithstanding he was an elect vessel of God, to bear abroad the glory of his name, notwithstanding he was the greatest of the apostles, and a faithful dispenser of God's secrets : yet some men said that he was unlearned, some said he was no minister of Christ's, some said that there were many other preachers better than he. And this was spoken of him even by the Christians, and such as professed God's name. And thus a great number of the people judged that St. Paul was not the servant of God, was not the minister of Christ, was not a steward of God's secrets. But St. Paul appealed from them, he appealed from their judgments, and said : " It is but a small matter for me to be judged of you, or of man's day<sup>48</sup>," &c. Here may we see what a bold courage, what a stout stomach was in St. Paul, when he durst thus openly, and, as it were, to their faces, appeal from the people's judgment, and so bring them before the dreadful majesty of the eternal God. This was a great courage of his, this was a sign that he little or nothing feared the force of the people. But this he did, because he well knew, that whatever befell him in this world, whatever punishment he suffered in this life, he could not miscarry before God, he could not do other than well in the life to come. And therefore likewise in another place he boldly said unto the people :

<sup>48</sup> [" Day," an old word for " judgment." Thus " daysman " in Job ix. 33 = " umpire." ]

“I am pure from the blood of all men : I have kept back nothing that was profitable, I have hid nothing from you, but have shewed you all the counsel of God.” And so, where at this day some men there are, which say that this doctrine which is now preached unto you shall again have a change : that this religion shall be taken away and once again altered, that it cannot long stand and continue : to such we boldly answer here as St. Paul to the Corinthians did : That it is but a small matter for us to be judged of you, that we much force not what you judge and deem of us. For we have kept nothing back from you, we have disclosed unto you all the counsel of God. But if such change doth happen, if any alteration of our religion doth chance, as possible enough it is so to come to pass, yet is it not, good brethren, a thing to be rejoiced at, it is not a thing whereat we should triumph and be glad.

For oftentimes when God seeth his benefits misused, when he perceiveth his gospel little regarded, when he espieth his holy word neglected and nothing set by : then he pulleth from us again his benefits erst bestowed, then he taketh his word from out of the congregation, then he will not suffer the light of his holy gospel any longer to shine upon them. And this when he doth, he doth it only for our sinfulness, only for our own sins and wretchedness. For so in times past he said by Hosea his prophet : “For the wickedness of my people I will get me away, they shall not see me.” So Christ himself also said : *Auferetur a vobis regnum Dei* : “The kingdom Matt. xxi. 43. of God shall be taken from you and given to the heathen, which shall bring forth the fruits of it.” But alas, when God’s kingdom is taken away, in whose kingdom and dominion do the people then live ? when God’s gospel and his word is no longer preached, what learning, what doctrine, what discipline is there left to be taught ? And this oftentimes cometh to pass by means of our own sin and wickedness : that for the misusing of God and his gospel, we neither have God’s kingdom, nor his gospel among us. But then, alas, in what great misery, in what wretchedness, in what woful case shall we stand ! For if God’s kingdom be shut from us, whither shall we fly ? If the light of his gospel be taken from us, what light shall be left us ? If God will get him away from us, who

shall be our succour? And therefore no man ought to rejoice hereat, no man ought to be glad of such a change. But though God's kingdom be taken away from us, though God's gospel be no more preached unto us, though God fly from us, and will hide himself away, yet is God and his gospel nothing thereby altered: God is still one and the same God, his gospel is the same gospel that it was before, his kingdom continueth in one stay and estate, it is not changed nor altered.

Matt. xxiv.  
30.

For, saith Christ: *Cælum et terra transibunt, verbum autem meum non transibit*: "Heaven and earth shall perish, but

Matt. xvi. 18. my word shall not perish." And again: *Portæ inferorum non prævalebunt aduersum illud*: "The gates of hell shall not prevail against it." And therefore St. Paul having on his side this word of God, which never changeth, but always continueth one and the same: having, I say, this word of his, which shall never perish, and against which the very gates of hell shall not prevail, he was bold to appeal from the slanderous judgment of the people, and say: I pass not what you think of me, "It is but a small matter for me to be judged of you, or of man's day," &c.

Good people, you have heard declared unto you, and thereby you may well perceive, that St. Paul, notwithstanding he was a servant of God, an elect vessel of the Holy Ghost, and the chiefest apostle of Christ: yet was evil spoken of and disliked even of the Christians, and such as professed the name of God: notwithstanding he was indeed the true servant of God, the minister of Christ, and a faithful dispenser of the secrets of God, yet could not all men speak well of him, all men could not give him a good report. And therefore to cause them to conceive a better opinion of him, and report of him none other than he deserved, he here willeth them, that they should first weigh well and consider his doings, they should examine his doctrine, and the gospel that he had preached amongst them: they should mark well and see whether he had been a faithful dispenser of the mysteries of God's gospel, and then so esteem him as the minister of Christ, and steward of the secrets of God. And therefore, "Judge you nothing," saith he, "before the time that the Lord come, which shall bring that to light which is hid in darkness, and open the counsels of the hearts, and then shall every one have

praise of God." And so in these days, as Paul in his time was disliked of many, so, I say, in these our days the ministers of God, and preachers of his gospel, are evil spoken of amongst all men: some say they are unlearned, they know nothing, they are craftsmen, they were never set to school. This they have said, and do yet report of them. Some men say, they preach they cannot tell what, they speak against prayer, against fasting, against almsdeeds, and all other good works: they allow nothing that good is, they disallow in manner all things. This you know hath been spoken, and yet is reported of such as now are ministers in God's gospel. But hereunto have I none other thing to say, than that which St. Paul in this place writeth to the Corinthians: "It is sufficient for us to be found the servants of God, the ministers of Christ, and faithful dispensers of God's secrets." In the mean season do not you, good brethren, think evil of the preachers of God's word, report not amiss of the ministers of Christ, account not them your enemies, that bring unto you the glad tidings of the gospel. When Paul came to Berea Acts xvii. 11. from Thessalonica, and began there to preach the gospel of Christ, the people ran to their books, searched the scriptures, conferred his doctrine with the word of God: and when they found that in all points it agreed therewith, then they believed Paul, then they embraced his doctrine, then with willing hearts they clave to his discipline. And as they did, even so let us do, good brethren: let us not judge rashly of God's ministers, let us not over hastily give sentence of them, let us not report evil of God's servants: but let us well weigh and consider what thing they teach us: let us examine and try their doctrine with the touchstone of God's word: let us confer their preaching, their teaching, their discipline, with the scriptures of the Holy Ghost. And this when you have done, then be you our judges: then if you see that we teach you nothing but the mysteries of God, if you perceive that we only disclose unto you the will of God, if you see that we preach unto you none other thing than the secrets of God's gospel, esteem us to be the servants of God, the ministers of Christ, and stewards of the secrets of God.

## PSALM lxvii. 3, 4 :

Let the people praise thee, O God; let all the people praise thee.  
O let the people rejoice and be glad, that thou judgest the folk  
righteously, and governest the nations upon the earth, &c.

**A**T what time the Jews had grievously offended God their Lord, forgotten their obedience towards him, and betaken themselves to strange gods, every man wandering after his own lust and fancy: and thereupon God began to plague and punish them with sundry and divers plagues, and with unseasonable weather, so that their grass, their corn, their fruits, and whatever other commodities sprang out of the earth, were all in great danger: then David the prophet, seeing all these miseries at once fall upon the people, called them home again, shewed them how they should return from their wickedness, and come unto God. For God desireth not our destruction, he is loath to work revengement upon us

Ezek. xviii. 31. when we anger and displease him: "In whatever hour the sinner shall return from his sin, and come unto me," saith the Lord, "I shall be ready to receive him. As for all his sins that he did before, they shall not be thought upon: but in his righteousness that he hath done he shall live." In whatever time a man shall hold up his hands, acknowledge God's mercy, and be sorry for his offences from the bottom of his heart, God asketh no more, he craveth no more at his hands, he is pleased only with his humble repentance. And therefore David in the beginning of this psalm shewed the people how they should in this wise come unto God, and desire mercy at his hands, saying: "God be merciful unto us, and bless us, and shew us the light of his countenance, and be merciful unto us."

And now therefore, when David percevved that this grace of God, this mercy, this blessing of his was not given in vain, was not frustrate and void, he caused all the people to say: "Let the people praise thee, O God, let all the people praise thee." This is a short sentence, but such a sentence it is, as shall endure and continue for ever. This is our profession, this is our baptism, this is our religion: it is not sufficient to know the gospel, to know God, to know Christ, but we must

confess the gospel, we must confess God, we must confess and acknowledge Christ. The gospel, that Christ left us, is not a song to delight our ears, it is not an harmony to content and please our hearing: but it is a squire to direct our lives by, it is a rule to frame all our doings by. St. Paul saith: “<sup>To Titus ii. 11.</sup> To this end hath the grace of God, that bringeth salvation, appeared unto us, that we should deny ungodliness and worldly lusts: and that we should live discreetly, righteously, and godly in this world.” Therefore hath God given us his gospel, therefore hath he given us his word, that we should according thereunto live a sober, a discreet, and modest life, saith he. And in another place: “That we by the same gospel may serve and please him in newness of life.” And so Zachary that holy father, being filled with the Holy Ghost, said: “that we, being delivered out of the hands of our enemies, might serve him all the days of our life, in such holiness and righteousness as is accepted before him.”<sup>Luke i. 74.</sup> For like as our profession is, so should our lives be. If we profess the name of Christ, we should live like Christians: if we profess God, we should live as becometh the servants of God. St. John saith: “For this purpose appeared the Son of God, to loose <sup>1 John iii. 8.</sup> the works of the devil:” to this end, that all sin and wickedness should be left and forsaken. By this are the children of God known from the children of the devil. St. Paul in his Epistle to the Romans saith, before God they are not righteous which hear the law, but they that do the law shall be justified. God reckoneth no man just for hearing of the law, he accounteth no man righteous for knowing of his gospel, but for the keeping of his law, for the observing of his gospel: though no man indeed be able thoroughly to fulfil and keep the same. St. James also saith: “See that ye be doers of the <sup>James i. 22.</sup> word, and not hearers only, deceiving your own selves. For if any hear the word and do it not, he is like unto a man that beholdeth his bodily face in a glass: for as soon as he looketh on himself, he goeth away and forgetteth immediately what his fashion was. But whoso looketh in the perfect law of liberty, and continueth therein (if he be not a forgetful hearer, but a doer of the work), the same shall be happy in his deed.” If ye therefore hear the word of God preached unto you, if you know the gospel of Christ never so well, if ye daily and

hourly read and study the same: yet if you live not according to the word of God, if you walk not after the gospel of Christ, you do nothing else but deceive yourselves: you do, I say, nought else but deceive your own selves. St. John the Baptist when he preached and prepared the way of the Lord, he began with this lesson: *Pœnitentiam agite*: "Do you," said he, "the works of repentance." For hereunto are we all called, not only to know God's way, but also to walk in God's way: not only to know God and his name, but also to confess God and praise his holy name. Therefore do we receive Christ's holy sacraments, therefore are we baptized, therefore eat we the sacrament of Christ's body, and drink his most holy blood. But O merciful God, how many are there that say they know God's way, and yet walk not in that way? how many that say they know their faith and promise made in baptism, and yet forsake the same? how many that receive the sacrament of Christ's body and blood, and yet continue in their old sin and wickedness? But God saith: God, I say, that cannot lie, saith: *Qui manet in peccato non novit me*: "He that continueth in sin knoweth not me." Ezekiel, declaring

1 John ii.

Ezek. xxxiii.

31.

Jude 4.

Rom. i. 21.

Rom. ii. 24.

the folly of the people in his time, saith: "O these come unto thee after the manner of a great people: yea my people sit down before thee, and hear thy words, but they do not thereafter: for in their mouths they shew themselves as though they were fervent, but their heart goeth after their own covetous lucre." They have my word in their mouths, they speak ever of my name, saith God, but their hearts are far from me. And so likewise Jude the apostle of Christ: *Veritatem Dei reverterunt in luxum*, saith he: "They have turned the truth of God's word into riot: they are ungodly, and turn the grace of our God into wantonness, and deny God." Paul, complaining of the misliving of the people in his time, said: "Whereas they know God, they glorify not God:" where they know his name, they glorify not his name. Whosoever he be that taketh upon him to know God's way, and walketh not in God's way: whosoever taketh upon him to know God and his gospel, and directs not his doings according unto God's will and his holy commandments, he doth not confess God, and glorify his holy name. St. Paul found fault with the Jews, and said: "For your sake is the name of God evil

spoken of among the Gentiles :" for your sake, for your evil and corrupt living, said St. Paul.

Good brethren, let us consider, that as many of us as say, we know God's way, we know God's word and his gospel : if virtue follow not, if honest conversation and upright living follow not this our profession, we shame God, and dishonour his holy name. *Dicunt se nosse Deum*, saith St. Paul, *sed* Titus i. 16. *factis negant* : " They say they know God," saith he, they say they know his holy word and gospel, " but in their deeds they deny God," they deny his gospel. An horrible thing it is to deny God. The Turks, the Jews, the heathen, and infidels, do not deny God : and yet St. Paul said, that in his time Christian men, such as professed the name of God, in their deeds denied God and his gospel. If thou say thou knowest God, if thou say thou knowest his gospel : if thou live not as God commandeth thee, if thou live not as it becometh a professor of God's gospel, thou blasphemest God's name, and dishonourest his gospel. *Ore suo appropinquant* Isa. xxix. 13. *ad me*, saith God by his prophet Esay, *corda autem illorum longe absunt a me* : " This people draweth nigh unto me with their mouths, but their hearts are far from me." They honour me with their mouths, but with their hearts they deny me. And in another place God by his prophet David saith : " O Psal. 1. 16. thou man, why dost thou preach my laws, and takest my covenant in thy mouth ?" for with the sinful thou art sinful, with the thief thou art a thief, with the adulterer thou art an adulterer.

Therefore, if we have the word of God as a song to delight our ears : if we turn the truth of God's gospel into riot and wantonness : if we confess God with our lips, and deny him in our deeds : if we say we know God's law, we know his commandments, and yet live not thereafter : we do not praise God and confess his name, but we shame God, and dishonour his holy name : we cause the people to think evil of God's word, and slander his gospel. And this is the cause why the common sort of people judge that not to be the gospel, which is this day preached and taught unto them : because such as profess the gospel, live not after the gospel : because such as say they know God's way, walk not in God's way. And thus through our own folly, through our own evil and corrupt

living, we offend our brethren, we offend ourselves, and so in them offend Jesus Christ: and their blood shall be required at our hands. Let us remember what God by the prophet

Isa. xxx. 21. Esay saith: *Hæc est vera via, ambulate in ea*: “This is the true way, walk in the same.” Chrysostom saith: “If ye hear God’s word preached unto you, and ye follow it not, ye learn,” saith he, “but your own damnation, ye learn nought else but your own destruction:” the words that you hear preached

Exod. xx. 15. unto you shall accuse and condemn you. God saith: “Thou shalt not steal, thou shalt not commit adultery, thou shalt bear no false witness,” &c. These words, this law of God written unto us, shall accuse, yea and condemn us, I say, if we to our powers follow not the same, if we walk not and continue in them accordingly. Alas, the very age of the world, the profession that we have taken upon us, is, or should be, enough to put us in remembrance of another life, of another world to come. Let us not take the name of God in vain, let us all praise and extol God; let our mouths, our hands, our hearts, and all other our members praise and confess his name for ever. *Laetentur et exultent populi*, &c.: “O let the people rejoice and be glad, that thou judge the folk righteously, and governest the nations upon the earth.” Thy way, O Lord, is known, said David, thy way is known upon the earth, therefore let all people, all nations, yea, all the world rejoice and be glad thereat.

Divers people set their minds on divers things: some in conquest, some in great power and force of men, some in heaps of money and treasures of this world, some others, that they are able to make other men fear, and they fear nothing themselves. But all these things are vain, both conquest, power, and heaps of great treasure are transitory, and fade away: but the man of God, that dreadeth God, and hath a delight in his law, setteth his joy and delight in those things which have no end, but continue for ever. And therefore David here saith: “Let all the people rejoice and be glad,” in this thing alone, “because thou judgest the folk righteously, and governest the nations upon the earth.”

Let us consider if there were a whole Christian nation brought in captivity under the Turk, in thraldom and subjection unto him, in such sort that they should never hear the

scriptures, never receive the sacraments, never come to the church to pray, but always be where God should be despised, and his name dishonoured: consider, I say, with yourselves, in what misery, in what wretchedness, in what great thraldom should they be. With what conscience should they be able to abide this? But if it would then please God to deliver them standing in this state, if it would please God to restore unto them his scriptures, if it would please God that they might receive again his holy sacraments, and might come and pray together: if God would thus much do for them, O what joy, what triumph, what mirth would they make! Let us therefore here consider the estate of God's church before the time of the prophet David, and as it was in his time. Before <sup>1 Sam. v.</sup> the reign of David, the tabernacle of God was broken, the ark lost, the scriptures taken from them, the priests slain: God made them no answer by prophet, angel, nor by dream: every man ran whither himself best liked, without any fear of God, or dread of his law: so had Saul that wicked king miserably tossed and turmoiled the same. But it pleased God, by the hands of king David his prophet, to restore again his church so overthrown to her former estate and condition: it <sup>2 Sam. vi. 17.</sup> pleased God by him to make up the tabernacle again, to find out the ark that before was lost, to set up all other things in good stay and order: and this was as much, as if he had called them from death unto life, from bondage to freedom, from hell to heaven. Therefore when all these things were thus restored again by the might and power of God, this prophet David comforted his heart, and said: *Hæc est dies quam fecit Dominus, lætemur et exultemus in ea:* <sup>Psal. cxviii. 24.</sup> “This is a joyful day which the Lord hath made, let us rejoice and be glad therein.” And so likewise in another place: *Dominus regnat, moveatur terra:* <sup>Psal. xcix. 1.</sup> “The Lord beareth the rule, the Lord is king: be the people never so unpatient.” Let the whole world conspire, saith he, let it be moved and do what it can against God, for God ruleth and reigneth over all. Zachary when he saw the comfortable time that should ensue the birth of Christ, he fell down and cried out, saying: *Benedictus* <sup>Luke i. 68.</sup> *Dominus Deus Israel, quia visitavit et fecit redemptionem plebis suæ:* “Blessed be the Lord God of Israel, for he hath visited and redeemed his people.” So Simeon, that old and holy

father, so soon as he beheld Christ, and had received his Redeemer into his arms, by and by his heart brake out for joy, and said : *Nunc dimittis servum tuum Domine, secundum verbum tuum, in pace, &c.* : “ Now lettest thou thy servant, O Lord, depart in peace, according to thy word : for mine eyes have beholden thy salvation, mine eyes have seen thy Saviour, whom thou hast prepared for all people.” Even so in this place the prophet David, considering the great mercy that God had shewed, the wondrous work that he had then wrought, and how that in his time all the whole people knew God’s way, he said : *Laetentur et exultent populi, &c.* : “ Let the people rejoice and be glad, yea let all the people rejoice, because thou judgest the folk righteously, and governest the nations upon the earth.” Now, good brethren, forasmuch as we have here seen and considered the state of God’s church before David’s time, and the state whereunto it was restored again in David’s time : even so let us in like consider the state of Christ’s church before our time, and the state and condition of the same in our own time, in those days that we ourselves have seen. Let us consider how horrible darkness, what error and confusion hath of late time been in the church of God, let us weigh and consider, I say, the deformity and great abuses that were in the same. For alas, we had the sacraments, we had the holy gospel and word of God : but we had them all in vain. Baptism we had, but we knew not the principles of our faith. The sacrament of the body and blood of Christ we had, but we understood not why Christ left us this sacrament : we knew not why he said : “ Take eat, this is my body,” &c. It is the greatest sacrament, and yet we perceived not what it meant. We had prayers, we had psalms, we had supplications unto God : and yet we understood them not, we understood no word of them. We worshipped things made with men’s hands, images of blocks and stones, such as had eyes and saw not, ears and heard not, neither had any breath in their mouths : such things we worshipped, and this contrary to the express commandment of God. The scriptures were rent, were torn, were trodden under foot, were burnt before our eyes. “ We groped our way in the midst of the day,” as said the prophet Jerémy. And as the same prophet

*Jerem. xi. 13.* of his own time spake, saying : *Secundum numerum civitatum*

*tuarum sunt dii tui* : “ According to the number of the cities, are thy gods, O Judah : ” so might we of our own time have said. For look how many cities we had, so many gods had we also. Every borough, every town, yea, every village, in a manner, had his proper and peculiar saint. It was then come to pass that Esay prophesied, saying : “ Hell hath opened her <sup>Isa. v. 14.</sup> mouth marvellous wide.” Hell hath gaped, saith he, because they have no knowledge of God, because they have no understanding. And so likewise Solomon : “ When prophecy fail- <sup>Prov. xxix. 18. [Vulg.]</sup> eth, the people must needs be scattered.” This is the word of God. The old father Toby, when God had stricken him with blindness, and so taken his sight from him, and therefore his friends and acquaintance resorted unto him to comfort him, and somewhat, if they might, ease him of his great grief : “ Alas,” said he, “ what comfort can I receive that cannot see <sup>Tob. v. 12. [Vulg.]</sup> the light of the sun ? ” Thus said he only because he could not behold the light of this world. Alas, what comfort then, what joy, what consolation could we have, when God took from us the knowledge of his gospel, the light of his word, yea the knowledge of God himself : when every man ran whither himself best liked, and followed that way which pleased his own fancy ? Therefore were we carried away, therefore were we led into error, therefore lost we the knowledge of God, because prophecy failed, because God’s word was not taught and preached unto us. But now it hath pleased God to reveal himself unto us, now we know what is what, now can we discern light from darkness, good from bad : now we understand and know this, I say : now we have the scriptures in our mother tongue, that every man may read and understand them : the same scriptures that Christ hath sealed with his own blood. And these scriptures Jeremy that old father calleth “ the prop of our faith.” So Christ himself : *Illæ sunt quæ testimonium perhibent de me* : “ They <sup>John v. 39.</sup> bear witness of me,” saith Christ, and they shall lead you into all truth. Hilary saith : “ The scriptures are the squire <sup>49</sup> and rule of our life.” “ In the scriptures,” saith Christ, “ you <sup>John v. 39.</sup> shall find everlasting life.” And Paul writing unto the Romans, saith : “ The gospel of Christ is the power of God to <sup>Rom. i. 16.</sup>

<sup>49</sup> [Squire i. q. square.—Fr. Esquierre.]

save all that believe thereon." The scriptures were written, saith he, that we thereby should know our salvation. All these things God hath now restored unto us. Now are we able to know our profession, now are we able to know our religion, to know God, to know Christ, to know our salvation. Now have we the use of the primitive church, the communion under both kinds: now have we prayers in our known tongue, as in the apostles' time, as in the fathers' and doctors' times they were used. Tertullian, that old doctor,

[Tertull. in  
Apolog. cap.  
39. p. 31.]

[Basil.  
Hexaem. 4.  
i. 39.]

speaking of his time: "We come together," saith he, "and hear the scriptures read unto us." We may now do, as St. Basil writeth the people in his time did: *Sonus virorum, mulierum, et parvulorum, in orationibus clangorem edit, tanquam fluctus ferientes littora*: "The sound," saith he, "of men, women, and children praying together, maketh a noise like the waves of the sea beating on the shore." Thus, saith that old father, they did in his time, and thus may you now do. Now may we say, as Athanasius said: "If I be deceived, thou hast deceived me, O Lord." For thy word is plain, thy gospel is true, and therefore if we be now deceived, it is thy word, it is thy gospel that deceiveth us: God hath so plainly shewed unto us the light of his gospel, the knowledge of his word. Therefore have we most just cause to say with the prophet David: *Lætentur et exultent populi*: "Let the people rejoice and be glad." And therefore let us not be unkind, let us not be unthankful: let us say: "Thou, O Lord, judgest the folk righteously, and governest the nations upon the earth." Thou hast now restored unto us our prayers in our known tongue, thy sacraments as they were used in the apostles' time, in the primitive church, in the old fathers' and doctors' times. And let us say with Zachary that holy father: *Benedictus Dominus Deus Israel*: "Blessed is the Lord God of Israel." Let us say with David: *Hæc est dies, lætemur et exultemus in ea*: "This is the joyful day, let us rejoice and be glad therein." Let us with Simeon the prophet say: *Nunc dimittis servum tuum Domine, secundum verbum tuum, in pace*: "Now lettest thou thy servant, O Lord, depart in peace, according unto thy word." Let us say as the prophet here saith: *Lætentur et exultent populi*: "Let the people rejoice and be glad, because thou rulest the nations upon the earth.

O let the people praise thee, O God, let all the people praise thee. And God even our own God give us his blessing, that the earth may bring forth her increase.” Thou hast, O Lord, sent unto us thy measure, thou hast given unto us thy squire, whereby to measure and rule our lives: thou hast sent, I say, unto us thy gospel, thy holy word, the light of thy dearly beloved Son Jesus Christ, whereby we may guide ourselves, and direct our ways upon the earth. And when we shall thus live, when we shall once begin so to direct our doings, as God’s gospel teacheth, and his holy word commandeth us: then shall the earth bring forth her increase, then shall she yield us her fruit in due season. For like as God, when we turn from him, following our own lusts and desires, plagueth and punisheth us: so, when we repent and return unto him, he is good, he is loving, he is merciful unto us. “Turn unto Jer. iii. 12. me,” saith God by his prophet Jeremy, “and I will turn unto you.” “Whosoever a sinner repenteth him of his sins, I will Ezek. xxxiii. 14. forget his iniquities,” saith the Lord. It is the Lord that giveth us fruit: it is the Lord that maketh the ground fertile: it is not the ground of itself that bringeth forth fruit: it is not the corn that feedeth us: it is the blessing of God: the blessing, I say, of God alone. And therefore saith the prophet David: “If thou, O Lord, wilt open thy hand, then all things shall Psal. cxlv. 16. be filled with thy blessing.” It is the Lord that maketh the sun to shine, the moon to give light, the rain to fall on the earth. I am the Lord that doth this, saith God. David also in his Psalm saith: *Sciant quod manus tua fecit haec*: “Let Psal. cix. 27. them know, O Lord,” saith he, “that thy hand alone hath done these wonders.” It is God, I say, that causeth the earth to be fruitful, and bring forth increase: it is God that causeth the heavens to hear the earth, the earth to cry unto the heavens. Your hearts shall be full of my blessing, saith the Lord. If we shall forsake our sins, if we will leave our wickedness and turn unto God, our hearts shall be full of his blessing, and “then shall the earth bring forth her increase:” the Psal. lxxxv. 12. earth, this dead thing, this unsensible thing, this mass of clay, at God’s commandment, at his will and pleasure, it shall bring forth corn, it shall bring forth grass, and all other kind of fruits, to serve them that never think upon him that bestowed them. O that we were kind, that we were not unmindful, that we would remember God! But alas, we are unkind, we

are unmindful, we neither think on God, nor his works : and therefore God closeth up his hand, therefore he giveth not unto us his blessing, therefore is the earth barren and unfruitful. And this our own sins causeth, this our own wickedness and sinful living causeth. Hosea the prophet, unto the people of Israel, (when they had forsaken God their Lord, and there-

Hosea xiii. 9. fore were grievously punished,) cried out and said: *Malum tuum ex te, O Israel*: “Thy evil is come of thyself, O Israel.”

All this scarcity, all this dearth, all this plague cometh of thyself alone. Thou art, saith he, the cause, thou thyself art the cause hereof. And even as they were the cause of their plague, so are we the only cause of all this our punishment:

Isa. i. 5. and yet we see not, nor know God’s anger. “I have stricken thee,” saith God by his prophet, “and yet thou feelest not: and where shall I strike thee once again?” *Filios educavi*: saith God by his prophet, “I have bred up, I have nourished up children, and they despise me,” they set nought by me, they will not acknowledge me their Father. Good brethren, let us turn unto God, let us amend our sinful living, let us submit ourselves wholly to his mercy: so shall the earth bring forth her increase, so shall she yield us her fruit in due time and season. Let us consider the dignity that God hath given us: he made us in paradise, he fashioned us to his own likeness, he breathed life into us: and lastly, where we, by the fall of our first parent Adam, were all adjudged to eternal death, he redeemed us again by the blood of his dear Son, and passion of our Saviour Jesus Christ. Behold these things, and be not unthankful. Let us, good brethren, behold ourselves, let us behold our own vocation, our own profession, let us behold Christ our Saviour. We are the children of God, the brethren of Christ, and heirs of the everlasting kingdom: we are Christian men, we profess God’s gospel: let us therefore remember that we must walk as becometh the servants of Christ, we must live like the professors of God’s holy gospel. Let us remember how many ways God calleth us, how diversely he allureth us unto him, by what sundry means he provoketh us to come unto him. “O thou proud soul,”

saith God by his prophet, “thou earth and ashes, when wilt thou forsake thy sinful living and come unto me? when wilt thou repent and turn unto me?” Alas, do we look that the stone in the streets, the very stones under our feet should rise

up, and call us to repentance ? The heavens drop down tears for our sake, they weep and are sorry for us : and wilt not thou, O man, burst out in tears, and bewail thy sinful life ? God looketh when we will come, he waiteth when we will return unto him, he daily and hourly watcheth when we will submit ourselves, and receive his mercy. So loving, so good, so gracious a Lord is he. Why should you perish ? saith Christ : give me thy heart, O thou man, and I am contented.

Let us all therefore, my brethren, let us all return unto God, let us all together come forth and confess God's holy name : let our hands, our mouths, our hearts, praise and laud him for ever : let all the people rejoice and be glad, that God judgeth the folk righteously, and governeth the nations upon the earth. So shall the earth bring forth her increase, so shall she yield us her fruit in due season : so shall we be blessed in our houses, blessed in the fields, blessed in our comings in and our goings out : so shall our corn, our cattle, our sheep and oxen, be always blessed : and so shall God's blessing be upon us and our children : and God, even our own God, shall bless us, and remain with us for ever. *Amen.*

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## ROM. vi. 19 :

Like as ye have given over your members to the service of uncleanness, from one wickedness to another : even so now also give over your members to the service of righteousness, that ye may be holy, &c.

FOR the better understanding of these words written by the apostle St. Paul, we must consider that there be two princes of contrary dispositions and natures, which have the rule and governance of this world : that is to wit, God and the devil ; and that never was there man, sithence the first foundation of the world, but was in subjection and under obedience either of the one or of the other : and as God is the Father of light, the God of all good men : so is the devil the father and prince of this world, the lord of darkness, the king Ephes. vi. 12. of this age, as saith St. Paul, and ruler of the wicked ; and

like as all good men fight under the banner of God their Lord, so all ungodly fight under the standard of the devil their prince: and even as the just man hath his reward of God, so hath the wicked man his stipend of the devil. And thus be infidels, Turks, Jews, and all other heathen people, under the power and dominion of the devil, under the standard of Satan: and therefore are they not able to think any good, to conceive one good thought, because they fight under his banner, because they have given over all their members to be ordered of the devil, without any feeling of good, without any fear of God. And thus, as I said, do the Turks, thus do the infidels, thus do all the heathen people at this day, and

*Psal. civii. 10.* so did the Jews in the time of Paul: *In umbra mortis ambulet laverunt*, saith he, “They walked in the shadow of death<sup>50</sup>.”

Ephes. iv. 17. But after that it pleased God the Father, by the coming of his dear Son Jesus Christ, to reveal himself unto them, to open and declare his gospel among them, then began the people to renounce the devil, to forsake his law and service, and to betake themselves wholly to the governance of God. And therefore St. Paul, the further to encourage them thereunto, willeth them in this epistle of his, “That like as before time they gave over their members to the service of uncleanness, from one wickedness to another, so should they now give over the same their members to the service of righteousness.” For to this end was Christ born into this world, to this end lived he here among us, to this end preached he, and taught the people God’s holy word, that we by his example, and the doctrine of his gospel, should live an upright and holy life. And therefore Zachary that holy prophet, being filled with the Holy Ghost, prophesied and said, before Christ’s birth, that Christ should for this cause appear in this

*Luke i. 74.* world. “That we being by him delivered from the fear of our enemies, might serve him in pureness and holiness all the

*Ephes. v. 8.* days of our life.” And St. Paul likewise saith: “Ye were darkness, but now ye are light: walk therefore as becometh the children of light.” Therefore are we delivered from the power of darkness, saith St. Paul, that we should walk in the light, and have no fellowship with the unfruitful works of

*1 Thess. iv. 7.* darkness. And so in like: *Vocavit nos Deus, non ad immuni-*

<sup>50</sup> [Ephesi. “.... in the vanity of their mind.”]

*ditiam, sed ad sanctitatem* : “ God hath not called us to uncleanness, but to holiness and sanctity of life.” Thus hath he called us, that we not only in body, but in soul, should be pure and unspotted. And therefore St. Paul unto the Romans : “ Know you not,” saith he, “ that all we which are <sup>Rom. vi. 3.</sup> baptized into Jesus Christ are baptized into his death ? Therefore we are buried with him by baptism into death, that, like as Christ was raised up from the dead, even so also should we walk in a new life.” And for this cause, this same Paul likewise saith : *Exhibete vos tanquam viva membra* : “ Shew <sup>Rom. xii.</sup> yourselves as quick and lively members.” And in another place : *Exhibete corpora vestra sacrificium sanctum et accep-* <sup>Rom. xli. 1.</sup> *tatum Deo* : “ Give over your bodies for a sacrifice holy and acceptable before God.” And also : *Nescitis corpora vestra* <sup>1 Cor. iii. 16.</sup> <sub>[vi. 19.]</sub> *esse templa Dei* ? “ Know you not that ye are the temple of God, and that the Spirit of God dwelleth in you ? ” These and such other many lessons hath St. Paul given us, to call us unto pureness and holiness of life. Let us therefore, good brethren, live holily : consider that God hath not called you to uncleanness, but to purity of life : consider if ye be baptized with Christ into death, you must also walk with him in a new life : let your bodies be a sacrifice holy and acceptable unto God : shew yourselves lively members of Christ, and the temple of the Holy Ghost. *Vocavit nos Deus*, saith St. Paul, <sup>1 Thess. iv. 7.</sup> *ut vivcremus sobrie* : “ God hath called us,” God hath appointed us, “ to live in soberness<sup>51</sup>,” to live in pureness, to live in holiness : and this not in one part of our bodies, not in one part of our souls, but in our whole bodies, in our whole souls. For Christ our Saviour suffered not his body to be crucified in one part : *Sed a planta pedis, usque ad summum capitum* : “ But even from the sole of the foot, to the crown of his head,” was he beaten, rent, and torn, and miserably tormented in his whole body. His body was scourged with whips, <sup>Matt. xxvii.</sup> his head pricked with thorns, his hands and feet nailed to the cross, his side pierced with a sharp spear. For Christ, speaking of himself, saith : *Foderunt manus meas, et pedes meos* : <sup>Psal. xxii. 16.</sup> “ They have digged my hands, and my feet they have made holes through them.” And thus sithence Christ suffered all his whole body to be tormented for us, sithence he suffered

<sup>51</sup> [“ For God hath not called us unto uncleanness, but unto holiness.”]

all his members to be crucified for our sakes : let us apply ourselves and all our members to serve and please him in holiness and upright living all the days of our lives. And therefore saith St. Paul here : Ye have now betaken yourselves unto Christ : therefore let your conversation be according, live as becometh the servants of Christ : “ For even as, before this time, ye gave over your members to uncleanness, from one wickedness to another, so now give over your members to the service of righteousness.” And such, good brethren, was the life of all Christian men, in the beginning of God’s church : such was, I say, their life and living. They subdued their flesh, they mortified their members, and gave them over wholly unto Christ, and so made them members unto righteousness. When Christ walked here on this earth, and was conversant in our flesh, and this nature of ours : at what time he entered into the house of Zacchæus, which was a ruler of the publicans, and desired to see Jesus : by and by Zacchæus was turned into a new man, and by and by he stood

*Luke xix. 8.* forth, and said unto the Lord : “ Behold Lord, the half of my goods I give unto the poor : and if I have defrauded any man, I restore him fourfold.” Thus was he only by the presence of Christ turned into a new man : he of an uncircumcised publican was made the child of Abraham, and, of a sinful and

*Matt. ix. 9.* wretched creature, he became forthwith a Christian. And so in like, when Christ had but once called unto Matthew, and bade him follow him, immediately he left the toll-gathering, he left the receipt of the custom, he left his own proper gain and profit, and ran after Christ. Of such force was the presence of Christ unto Zacchæus, of such power was the commandment of Christ with Matthew the toll-gatherer. St. Augustine a little before he returned unto Christ, and embraced his truth, he feared, he trembled, and always stood in doubt : but so soon as Christ had once inspired him with his Holy Spirit, and revealed his truth unto him, forthwith, without any further doubt or delay, he renounced his errors, and became a perfect Christian. There was once a Christian man, whose name was Eusebius, and being demanded what he was, answered, A Christian ; being asked what countryman, said, A Christian : who was his father, A Christian : where he dwelt, A Christian : and so to each other demand, he answered, A Christian : as who would say, Whatsoever I be, I am nothing

else but a Christian. In the beginning of God's church, all good men were called Christian men : and yet was it not one thing to be a Christian and a good man. The Christian men, for that they considered they were called to salvation, to redemption by the death of Christ, and to the inheritance of heaven, they had their delight and only felicity in heavenly things : they esteemed not the vain pleasures of this world : and because they thus carried Christ in their bodies, because they had their members crucified unto Christ, therefore were they called Christians. And so should we do, good brethren, so should we consider our redemption, so should we mortify our members, and renouncing the vain delights of this world, we should fix our eyes, our minds, and all our doings on heavenly things alone. St. Cyprian saith : “ The people come to learn the gospel, to hear the word of God : and wherefore ? that they might work according unto the gospel : ” that they might bring forth fruits worthy the word of God ? that they may thus do, therefore they hear God's word, saith St. Cyprian. And thus if we do not, whatever we brag of our redemption, whatever we brag of our profession, whatever we boast of the knowledge of God's gospel, it is to no end, it is not to effect or purpose. And therefore if we have heretoforetime given over our members unto uncleanness, from one wickedness unto another, now let us give over the same our members unto the service of righteousness. For, saith St. Paul, “ What profit, what fruit had ye at that time in those things whereof you are now ashamed ? for the end of such things is death.” It is the part of a wise man, and the office of a discreet man, in such good order to dispose all his business, and to bring all his doings to so good end, that he take no foil, nor have any shame therefore. Ye have committed sin, saith St. Paul, ye have given over your members from one wickedness to another, and now ye be ashamed, now are ye sorry for those your misdoings : but what profit then had ye of those things whereof you are now ashamed ? This is an horror, and the greatest horror that may be, that no man can commit sin without a great burden of conscience, without great torment and disquietness of mind. Judas, when he had betrayed his Matt. xxvii. master Christ, by and by, his conscience accused himself, and <sup>4</sup> was so great a burden unto him, that to be delivered and

eased thereof, he went immediately and hanged himself. When Cain had slain his own brother, and committed that

Gen. iv. 6. execrable murder, God said unto him: "Why dost thou lour?" Such a thing is sin, that whosoever committeth it, it will forthwith appear in his face, it will appear and shew in his countenance. But happy is that man that soonest cometh to repentance, happy is he that is soonest sorry for his sins and misdoings. Adam, so soon as he had eaten of the forbidden fruit, and so transgressed the commandment of God,

Gen. iii. 9. God called unto him, and said: Adam, *ubi es?* "Where art thou?" He answered: "I am fled away, Lord, I hide myself." And why fled he away, why hid he himself from the sight of God? because he was ashamed. The prodigal son spoken of in the gospel, after he had riotously consumed his whole substance, and so brought to extreme poverty, he returned again, came home to his father, fell down before his feet, and said:

Luke xv. 21. "O father, I have sinned against heaven and against thee."

And why said he thus? because he was ashamed. The people in the time of Daniel the prophet, when they saw their own wickedness, and repented them thereof, cried out and

Dan. ix. 7. said: "Shame is come upon us, shame and confusion is this day fallen upon us."

David the prophet, when he had by tyranny caused his faithful and trusty servant Uri to be slain, thereby to have his pleasure of Bersabee his wife, and after

2 Sam. xi. 15. Psal. ii. 1-3. had seen his own folly, cried out unto God, saying: *Miserere mei,...quoniam iniquitatem meam ego cognosco*:

"Have mercy upon me, O Lord, because I know mine iniquities."

And why said he thus? because he was ashamed. Jeremy: *Postquam ostendisti mihi peccata mea, erubui*:

"After thou hadst, O Lord, shewed me mine offences, I was ashamed," said he.

Thus, good brethren, a wicked conscience evermore beareth shame about with it, evermore carrieth a most heavy burden, evermore is pricked and tormented, and never at quiet.

And though some men there be so given over unto sin, that they feel no shame in this life, that are not moved in their conscience in this world, yet may they assure themselves they shall feel bitter torments in the world to come, and eternal shame that neyer shall have end. And if there be any that will now say, as the people in the time of Daniel did: whatsoever we do, God will not look unto us, he regardeth not our doings,

whether we do good or evil, God hath no respect unto it: and so be nothing moved in their conscience for their sinful living: when they shall be cast into utter darkness, where shall be weeping and gnashing of teeth, then shall their conscience be moved with repentance, then shall they be ashamed: but then all too late. Remember the glutton, the rich Luke xvi. 19. glutton, (that in his lifetime had nothing but pleasure, never felt adversity, nor never was pricked in conscience for his misliving,) after he fell into hell-fire, was there tormented, and the worm of his conscience began to gnaw him: then he cried out unto Abraham, then he was ashamed: but then was it too late. And thus shall the wicked people do at the last day: the wicked people, I say, that shall then be living and see the great terror of that day: “They shall say unto the hills, Fall Luke xxiii. 30. upon us: unto the mountains, Come cover us:” then shall their own wicked conscience accuse them, then shall they be ashamed: but then too late. Now, good brethren, what profit had all these of their own sinfulness, what profit and commodity had they of all their wickedness? what profit had Adam by transgressing the commandment of God? what profit had Cain for murdering of his brother? what profit wan the prodigal son by misspending of his father’s goods? what profit had the people in the time of Daniel for their misliving? what profit had David by killing of Uri? what profit had the rich glutton that lived in such pleasure? what profit, I say, had all these of their own wickedness? No profit, no commodity, no pleasure at all, but shame, nothing else but shame and confusion. Even so here St. Paul: “What profit,” said he, “had ye then of all those things of which ye are now ashamed?” It appears well ye have gotten nothing but displeasure, nothing but shame and confusion. “For the end of such things is death.”

And this that is well spoken of honesty of life, this that is well applied to honest conversation, may well be spoken and applied to religion. For it behoveth a man so to worship God, that he have no shame, no confusion therefore. But alas, from the beginning, even from the first creation of man, there have been good, there have been bad: some there have been, that, forsaking the living God, have worshipped their own devices: some, instead of God, have worshipped stocks Jerem. viii. 2.

and stones: some have sacrificed to the sun and moon, and made them their gods: and this hath been from the beginning. And therefore Jeremy writeth, that the people in his

<sup>17.</sup> *Jerem. xliv.* time said: *Ibimus et sacrificabimus lunæ reginæ cæli*: “We will do sacrifice and offer oblations unto the queen of heaven: for so,” said they, “our fathers did, and did prosper in their *doings.*” Some said unto the stone, *Pater noster es*: and to a stock, *Deus noster es, exsurge adjuva nos.*

<sup>Bel.</sup> And this hath been even from the beginning. The Babylonians worshipped Bel their god, which was but a block: they worshipped also a dragon, which they called their living god: and this did they in good sooth. The Jews made a golden calf, and fell down before the same, and worshipped it, and said: *Isti sunt dii tui*: “These are thy gods, O Israel,” these are they that brought thee out of the land of Egypt, <sup>8.</sup>

<sup>2 Kings xviii.</sup> <sup>4.</sup> and delivered thee. We read also that they worshipped a brazen serpent, and burnt incense and sacrifice unto it. And as they had these vain idols for their gods: so likewise had they a number of superstitious ceremonies of their own devising, which here were too long to be spoken of. And all this did they of blindness, thinking they had done well, meaning nothing but good thereto. But afterwards, when it pleased God to shew them their own blindness, to shew them their folly, to shew them the wickedness they walked in; then were they ashamed of their doings; then, I say, they were ashamed and confounded. And therefore said Jeremy the prophet: *Vere patres nostri coluerunt mendacia*: “Truly our forefathers followed after lies.” The Gentiles, when they perceived that the sun and moon, their chief gods, were indeed no gods, and able to do them no pleasure, then they were ashamed. When the people of Babylon saw and understood their own folly in worshipping their god Bel and their dragon, and that they were not such as they took them to be: then were they ashamed. And so in like, when the Jews saw before their eyes their golden calf molten, and their brazen serpent broken and ground into powder, then they were ashamed, then were they sorry and ashamed of their former doings. Thus saith the prophet Esay, or rather God by the mouth of his prophet: *“Why offer ye so many sacrifices unto me? offer me no more oblations. I abhor your incense, I may not away with your*

new moons and sabbaths. I am troubled with them, I am weary of them: *Quis ista requirit?* Who looketh for these things, who commandeth you so to do?" Esay in another place also: "Why do you lay out your money for the thing Isa. iv. 2. that feedeth not, and spend your labour about the thing that satisfieth not?" And so likewise in another place the same prophet saith: "They make my people forget my name, for their own traditions." He saith also: *Telas aranearum tex-* Isa. lix. 5. *unt:* "They weave the spider's web: they do nothing else but breed the cockatrice eggs, and weave the spider's web," saith he. And so Jeremy cried out, and said: *Duo mala fecit* Jerem. ii. 13. *populus meus, me dereliquerunt Dominum Deum suum, et foderunt sibi cisternas quae aquas non possunt continere:* "My people," saith God by his prophet Jeremy, "have forsaken me their Lord, and digged themselves pits that can hold no water." Esay calleth man's invention, *sordes*, "dross:" Isa. i. 22. Jeremy calleth it "chaff:" Jerem. xxiii. 28. Malachi, "very man's dung:" Malach. ii. 3. Zachary, "God's curse:" Christ himself calleth it, *fermentum Phariseorum*, "the leaven of the Pharisees;" he calleth it also *tenebras*, "utter darkness." Thus it pleased God to describe unto us man's invention, to call it cobwebs, to call it filth, to call it dross, and chaff, man's dung, God's curse, and leaven of the Pharisees, and utter darkness. And this doth he for none other purpose, than only to make his people ashamed of their own inventions, ashamed of their own devices. Paul, notwithstanding he was a great learned man, Acts xxii. 3. skilful in the laws and customs amongst the Jews, brought up at the feet of Gamaliel; yet when he knew Christ, when he was filled with the Holy Ghost, and embraced God's gospel, he was ashamed of all he had learned before, he was ashamed of his own ignorance. St. Thomas, who would not believe John xx. 27. Christ to be risen from death, when he felt Christ's side, and had put his finger into his wound; then he was ashamed, then he was sorry for his unbelief. The Jews, when they perceived their own folly and ignorance, said: *Viri fratres, quid faciemus?* Acts ii. 37. "O men and brethren, what shall we do?" The Ephesians, when St. Paul had preached unto them, and they received the doctrine of Christ, by and by such as used curious crafts, came and brought their books of enchantment, their books of witchcraft, and burnt them: cast them into the fire and burnt them: so much were they ashamed of their own

<sup>1</sup> Cor. xiii. 11. folly. And so St. Paul: *Cum essem parvulus, sentiebam ut parvulus*: "When I was a child, I spake as a child, I understood as a child, I imagined as a child. But as soon as I was a man, I left all childishness." Now I am become a man, and therefore I am now ashamed of my childishness.

Thus might the prophets have said to the Gentiles: What profit had you of your gods, the sun and the moon? what profit had you of them, whereof ye are now ashamed? So might Moses have said to the children of Israel: What profit had ye in this golden calf? So Ezekias: What profit had ye in this brazen serpent, of which now ye are ashamed? Even thus Esay might likewise have said: What profit had ye in your calends and new moons, in your holy days and sacrifices? And so other the prophets might well have said: What profit had ye in your dreams, in your spider cobs<sup>52</sup>, in your dross, in your chaff? what commodity had ye of all these things? Alas ye are now ashamed of them, and therefore ye had no profit of them, ye had no pleasure by them, they brought you no commodity, they brought you only shame and confusion.

Thus, good brethren, let us weigh and consider, what profit we had in times past of those things, of which we are now ashamed. And let us consider how much we are beholden to God, that now may see and know our own folly and ignorance, and so be ashamed. But herein, good brethren, there needs not many words: for there is no man so blind, but may well see, no man so deaf, but may well hear, no man so dull, but may well perceive and understand, the great error, the great blindness, the great darkness, that we have been in. And therefore let us all now give God thanks, that he hath restored his light unto us, and taken that great error and darkness from us. Loath I am here to speak of those things whereof we may be ashamed: loath and sorry I am to repeat that unto you, whereof we are now ashamed: but this place now requireth the same, this time and place willetteth me somewhat to speak thereof.

The time hath been that we have put our trust in pardons, in bulls of the popes, in vain scrolls and writings of his: yea, and in them we have had greater hope and affiance than in

<sup>52</sup> [In some provinces a spider is called "cob."]

the death of Christ, or merits of his passion. We have fallen down before images, before stocks and stones, such as had eyes, and saw not: ears, and heard not: before them we prayed, before them we kneeled, and stuck up candles. But now we are ashamed of them: we all are, I think, now sorry and ashamed of this our folly: but what profit had we then of all these things? Sometime we prayed in a strange tongue, in a tongue that we understood not: we prayed contrary to the use that was in the patriarchs' times, in the prophets' times, in the apostles' times: but then what profit had we of those prayers, whereof we are now ashamed? we have seen lawful marriage forbidden, and men's lawful wives taken from them: and yet the use of a concubine granted: as though God were displeased with marriage, and pleased with whoredom: but what profit had ye then of that thing of which ye now are ashamed? we had baptism, but we understood not the principles of our faith: and even as the prophet spake of his time: *Qualis populus; talis sacerdos*: “The priest is be- Hosea iv. 9. come like the people:” so might we well have said of our own time: Blind were they both, and therefore both fell into the dike. This we are now ashamed of, but what profit had we then thereby? “The prophets,” said Jeremy, “teach Jerem. v. 31. falsely, and the priests follow them, and my people hath pleasure therein.” And lo, even the same which the prophet Jeremy said the priests and prophets did in his time, we ourselves have seen done in our days, and now we are ashamed thereof: but what profit had we then by it? we had the sacrament of Christ's body, but we knew not why Christ instituted the same, we knew not why Christ left us that sacrament: we did all things contrary to Christ's institution. Christ ordained a communion, but we had a private mass: Christ ordained, that the whole people should receive in both kinds, but we ministered it under one kind alone: Christ, when he instituted this sacrament, spake in the common tongue that all might understand him: but we contrary to Christ, contrary to the apostles, contrary to the primitive church, consecrated the same in an unknown tongue, that no man might understand us. And hereof are we now ashamed, but what profit had we then thereby? We have known this to be taught, that the bread in the sacrament was turned into

the very body and blood of Christ our Saviour: this we all know, and do yet remember. But Christ, when he said the sacrament should be turned, meant not that the bread should be turned into his body, but that we which receive the same should be turned: that we, I say, should be turned, and made one body with him. This was the meaning: this, I say, was the meaning of our Saviour Christ. And therefore

<sup>1 Cor. x. 16.</sup> St. Paul: *Panis quem frangimus, participatio corporis et sanguinis Christi est*: “The bread which we break is the participation of the body and blood of Christ. For we many are one bread, and one body, inasmuch as we all are partakers of one bread.” Christ himself said: “I will drink no more of the liquor of the vine:” Christ, I say, after the consecration, said he would not drink any more of the liquor of the vine: the blood of Christ is not wine, it is not the liquor of the vine. St. Augustine, in *Sermone ad Infantes*, saith plainly: *Quod vides in mensa, panis est*: “That which you see on the table, is bread.” Theodoretus also: *Non mutatur substantia panis*: “The substance and nature of the bread is not changed,” saith he. Gelasius likewise, whom peradventure ye will the more credit, because he was sometime bishop of Rome, saith: *Non desinit esse substantia panis*: “There leaveth not to be the substance of bread.” *Natura panis in sacramento remanet*: “The nature of the bread remaineth in the sacrament.” Chrysostom also: *Non mutatur substantia panis*: “The substance of the bread is not altered.” I could say more, but this is for this time enough: this only I trust, amongst a number of other, shall be now sufficient to persuade you the truth hercin. Ye see here that St. Augustine, Theodoretus, Gelasius, and St. Chrysostom do all affirm, and herein agree, that the substance or nature of the bread, after the consecration, is not changed.

Let us therefore, good brethren, notwithstanding we have been otherwise taught, let us, I say, believe these holy doctors, let us credit them: they will not mock us, they will not deceive nor beguile us. But this other doctrine, this doctrine of transubstantiation, was of late devised, not past three hundred years ago, in the council of Lateran. And there, upon this new device of theirs, they made a great solemn and festival day, and called it, *Corpus Christi* day. And now we are

<sup>29.</sup> Matt. xxvi.

ashamed of this: but then what commodity, what profit had we thereof? We found out of ourselves a new sacrifice, the sacrifice, I mean, of the mass, as though the death of Christ had not been a sacrifice sufficient, as though Christ's blood had not once for all washed away our iniquities, as though Christ had not said, "I have paid the ransom for your sins." It were an infinite labour to repeat unto you particularly, all the abuses of late days used in the church of Christ: you yourselves can well remember them, I need not here to rehearse them unto you. But then what profit had ye of all such things of which you are now ashamed? But some men there be peradventure, that will not be ashamed of these abuses, but always uphold and maintain the same: and such, if there be any, they are like them whom Jeremy prophesied of, saying: "Thou hast taken an harlot's countenance, thou Jerem. iii. 3. hast gotten thee a whore's forehead, and canst not be ashamed." they are like them also whom Esay the prophet speaketh of, and saith: "Malice hath made you blind, you bark against the truth." This is the sin that never will be forgiven: this is so great an offence, that it will never be pardoned. Therefore let us, to whom God hath given eyes to see, ears to hear, and hearts of understanding: let us, I say, consider that it is no shame to confess our errors, to acknowledge our blindness: but shame it is to continue in error, too much shame it is to remain still in blindness. And such as will not be ashamed of their evil, but laugh at and scorn others that are sorry and ashamed, may well be likened unto them, whom St. Paul writing to the Ephesians speaketh of, saying: "They being Ephes. iv. 19. past repentance have given themselves over unto wantonness, to work all manner of uncleanness, even with greediness." And such are given over *in reprobum sensum*, "into a lewd Rom. i. 28. mind." Such David the prophet speaketh of, saying: "They Psal. xvii. 11. cast their eyes down to the ground." For such as wilfully offend, and wittingly cast away themselves, there is no salvation, Paul saith: *Finis illorum mors est*: "Their end is Rom. vi. 21. death," their end is only destruction. This is the same that St. John speaketh of, which neither "shall be forgiven in this Matt. xii. 32. world, nor in the world to come." Wherefore were they [1 John v. 16.] cast into hell, that now lie therein? for what cause continue they in those endless torments? Because they would not ac-

knowledge their errors, because they would not be ashamed of their own folly. Wherefore is there in hell fire unquenchable, torments such as cannot be thought, utter darkness, and eternal death: but only to punish such as wilfully live in wickedness, to plague them that will not be ashamed of their

*Matt. viii. 12.* sins and offences? “They shall be cast into utter darkness,

*Mark ix. 43.* where shall be weeping and gnashing of teeth,” “into fire that never shall be quenched, where the worm of the conscience never dieth.” If we delight in covetousness, in adultery, in fornication and filthy living, the end, let us say, is death: the

*Psal. xv. 1.* end thereof is none other than eternal death. *Quis habitat in tabernaculo tuo?* said David the prophet: “O Lord, who shall dwell in thy tabernacle,” saith he, “or who shall rest upon thy holy hill? Even he that leadeth an uncorrupt life, that doth the thing which is right, and speaketh the truth from his heart: he that hath not sworn and deceived his neighbour.” But, O merciful God, who walketh now innocently?

who leadeth an uncorrupt life? who doth the thing that is right? who speaketh truth from his heart? what man is there that hath not sworn and deceived his neighbour? Jeremy speaking of the people in his time, saith: *Confusi sunt, imo non sunt confusi*: “They are ashamed, nay, they are not ashamed,” saith Jeremy. And even so may we of our days well say: The people are not ashamed, they are nothing sorry nor ashamed of their civil living. These St. Paul speaketh of,

*Philipp. iii. 18.* writing unto the Philippians: “I speak with tears,” saith he, “they are the enemies of Christ’s cross, their end is damnation, their glory shall be turned into shame.”

And shall we then live thus? shall we thus die? shall we thus end our lives? shall we thus appear at the latter day, and not be ashamed? shall adulterers, fornicators, whoremongers, covetous persons, come and stand before the judgment seat of God, before the throne of his majesty, and not be ashamed? Is this the marriage garment that we should be clad with? are we those that are called to the feast by the bridegroom? are we Christ’s brethren, and heirs of the kingdom of God? No. *Non resurgent impii in judicio*: “The wicked shall not arise in judgment,” saith the prophet David: “the ungodly shall not be able to stand in the judgment, neither the sinners in the congregation of the righteous.”

Woe be unto them that run from God with a desperate mind, woe be unto them that wilfully forsake, and fly from him. St. Gregory saith : “One sin linketh in another, as one link of a chain holdeth the other.” It is an horrible thing to turn from God, it is a terrible thing to fly from him : for if we turn from God, whither shall we go ? if we fly from him, whither shall we run ? *Conscientia mille testes* : “our own conscience,” though we hide ourselves never so close, “ shall be as a thousand witnesses against us :” our own conscience shall utter and bewray us. St. Augustine saith : “ If we do not indeed repent, we feign that we do repent :” we only feign, saith he, that we do repent, and so we mock with God. But God will not be mocked of us, he will not be deluded by us. But we shall be ashamed and confounded, when we appear before God : when we appear, I say, before the judgment seat of God. But then what profit shall we have of that we are ashamed ? what commodity shall we then have of that whereof we are ashamed ? Let us consider, that we are flesh of God’s flesh, bones of his bones, and members of his members. And therefore let us give over our whole bodies, let us give over all our members, let us give over our eyes, our ears, our tongues, our hearts, unto the homage and service of God. So shall we have profit of Christ our Saviour, so shall we have profit of his death and passion, and so shall Christ say unto us : “Come ye blessed of my Father, and inherit the kingdom prepared for you from the beginning of the world.”

*Amen.*

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PSALM vii. 11—13 :

God is a righteous Judge, and God is ever threatening. If men will not turn, he hath whet his sword, he hath bent his bow, and made it ready. He hath prepared him the weapons of death ; and ordained his arrows to destroy.

**A**LMIGHTY God our heavenly Father, like as he is both good, and also merciful, like as he is patient, and of long sufferance : so he useth two manner of ways to allure and call us unto him, when we of our own heads follow our own de-

vices, and lewdly run whither our lusts lead us: sometimes of his great mercy he useth promises: sometimes of his justice he useth threatening. He promiseth to us for our well-doing, his favour and grace: for keeping his commandments, eternal bliss. He threateneth us for evil living, with plagues and punishments: and for breaking of his law, eternal death. Thus he of his mercy sometimes useth promises, and threateneth again of his rigour and justice. He promiseth to comfort, aid, and succour us, if we come unto him: and he threateneth to strike the terror of death into us, if we turn from him. And so Almighty God most mercifully used his promises

Gen. xv. 1. unto Abraham: *Ego sum protector tuus et merces tua*: “I am,” said he, “thy defender and thy reward.” *Ego benedicam benedicentibus tibi, et maledicam maledicentibus tibi*: “I will bless them that bless thee, and curse them that curse thee.” So ample, so large, so great a promise made God unto him. And thus Almighty God, when he would deliver his elect people, the children of Israel from their great bondage

Deut. xi. 9. and captivity: *Inducam te in terram fluentem lacte et melle*: “I will bring you into a land that shall flow with milk and honey.” This will I perform, this will I bring to pass for you, and this will I do for my name’s sake. And likewise to these his people he made this merciful promise against their

Levit. xxvi. 7. enemies, saying: “Ye shall chase your enemies, and they shall fall into the sword before you: five of you shall chase an hundred, and a hundred of you shall chase ten thousand.” Thus also God by his prophets promised his people, and said: “Turn unto me, and I will turn unto you.” And even thus likewise Christ, in the Gospel, maketh most clear and manifest promises of everlasting life and salvation, to all such as for his name shall forsake the pleasures and delights of this

Matt. v. 3. world, and repose their felicity only in him. *Beati pauperes spiritu, beati qui lugent, beati qui esuriunt, beati qui persecutionem ferunt*: “Blessed are the poor in spirit, blessed are they that mourn, blessed are they that hunger and thirst, blessed are they that suffer persecution.” And why so? for what cause are they blessed that are poor in spirit? for what cause are they blessed that mourn? why are they happy that hunger? what reward shall they have that suffer persecution? Because, saith Christ, “theirs is the kingdom of heaven, they shall be com-

forted, they shall be filled, they shall obtain a crown of glory."

" When two or three are gathered together in my name," saith Christ, " I will be in the midst of them." " Whatsoever ye shall ask my Father in my name, it shall be given unto you." These manifold and great promises it pleased Almighty God to make unto his chosen and elect people: these comfortable promises Christ himself vouchsafed to pronounce to all such as shall cleave unto him: thus mercifully it pleased God by fair promises to allure and win us unto him. But oftentimes alas, we set little or nothing by these sweet and comfortable promises, we little esteem or regard them: and therefore God then useth his threatening, his rigour and justice among us: when no sweet words can win us, then he striketh his terror into us. For when God in old time perceived that no gentleness, no kindness, no mercy of his could win his people unto him, he caused Esay his prophet to cry out and say: *Impius in beneficiis me non agnovit: in angustiis autem clamavit ad me*: " The wicked and sinful man," saith he, " in my great goodness and benefits bestowed upon him, would not acknowledge nor confess me: but in his misery and trouble, in his anguish and woe, then he ran unto me, and called on my name."

And so likewise by the prophet Jeremy God himself saith: *Converterunt ad me terga, non facies suas: in die autem tribulationis in clamant me*: " They have turned their backs, and not their faces unto me: but in the day of their trouble, in the time of necessity they call and cry upon me." And so in like the same prophet Jeremy, or rather God by this prophet, saith: *Impinguatus et incrassatus est populus meus*: " My people are waxen fat and lusty:" " they have forsaken me the well of life, and digged themselves pits, yea vile and broken pits that can hold no water." Such a thing is the felicity and pleasure of this world, that it maketh us soon to forget God, and the felicity of the world to come. And therefore God so often warned his people of Israel, that when they were once come into the land of Canaan, into that plentiful country which flowed with milk and honey, wherein should be no dearth nor scarceness: that then they should not forget the Lord their God, that then their hearts should not be deceived, that then they should not go aside, and serve other gods: and

Matt. xviii. 20.

John xiv. 13.

Jerem. xxxiii. 33.

Deut. xxxii. 15.

Jerem. ii. 13.

Deut. viii. 7.

xii. 9.

so his wrath and indignation wax hot upon them. And therefore when fair promises and lovingkindness cannot win us to God, then useth he another way, then doth he appoint another mean, then beginneth he to threaten and fear us, and that of his rigour and justice. And thus did he to our first father Adam :

*Gen. ii. 17.* because he would not he should transgress his commandment, he threatened him, and said : *In quocunque die comedeleris ex hoc fructu, mortem morieris* : “In whatever day thou shalt taste of this fruit, thou shalt die the death.” So likewise God to the whole multitude of his people of Israel

*Deut. xxviii. 10.* said : “ Unless ye give ear to the voice of the Lord your God, to do all his commandments and ordinances, cursed shall you be in the town, and cursed in the field, cursed shall thy basket be and thy store, cursed shall be the fruit of thy body and the fruit of thy land, cursed shalt thou be in thy coming in, and in thy going out.” You shall call, and I will not

*Levit. xxvi. 19.* hear : you shall cry unto me, and I will not give ear. *Dabo robis cælum cænum, et terram ferream* : “ The heaven shall be brass, and the earth as iron :” the heavens shall give you no rain, the earth shall bring you forth no fruit, your travail and labour shall be lost, your land shall not give her increase. Thus Almighty God threatened his elect and chosen people, and all to keep them in awe and fear of him. And so in another place he saith :

*Levit. xxvi. 37.* “ I will set my face against you, and ye shall be slain before your enemies, and they that hate you shall have dominion over you, and ye shall fly when no man chaseth you.” Thus you see, that it pleaseth Almighty God oftentimes to use these and such like words of threatening, to use such rigour, to beat a terror into his people, when fair promises and sweet words can do nothing : and this doth he of his great justice. And therefore David in this place : “ God is indeed,” saith he, “ a rightful Judge, and God is ever threatening. If men will not turn, he hath whet his sword, and hath bent his bow, and made it ready : he hath prepared him the weapons of death, and ordained his arrows to destroy.” So mighty, so omnipotent is God, that he can punish, and so righteous a Judge is he, that he will punish when it best pleaseth him. But some man will here peradventure say : If God be thus able to punish, and will indeed punish when he is offended, why then doth he it not by and

by, why is not he revenged out of hand? Because, saith the prophet, "he is merciful, patient, and of long sufferance." Psal. ciii. 8. Therefore he proceedeth not to revenge his anger, therefore he hasteth not to wreak himself on us, so soon as we offend him, and transgress his will: but tarrieth, and maketh long delays to see whether we will repent and return unto him. But yet, saith David, forasmuch as he is abused, forasmuch as ye have left and forsaken him, notwithstanding he be merciful, notwithstanding he be patient and of long sufferance, "He hath now whet his sword, he hath bent his bow, and made it ready: he hath prepared him the weapons of death, and ordained his arrows to destroy :" and this will he do out of hand, he will make no longer delay at all. Here must we not fancy, that God will strike us with a sword of iron, that he hath a bow bent and arrows to destroy withal: for every creature on the earth, whatever it be, be it never so vile, never so simple, never so weak and abject, is able at God's commandment to be an instrument to plague and punish withal. And therefore consider what is so weak as water, so simple as flies, so vile as lice and frogs: and yet it pleased Almighty God, by these weak, by these simple, by these vile things, to punish and strike the Egyptians: yea, and so much thereby to plague them, that never before they felt the like, never erst they heard of the like punishment. It pleased Exod. vii. 20. God to turn their water into blood, so that in the whole country no water could be found to drink, no liquor of water to refresh their bodies. This was a great plague, and yet was this wrought by want of water, which was but a weak and simple creature. A fly, you know, is a simple thing, a thing of little strength and no force: yet God so increased the Exod. viii. 24. number of them, he sent such a multitude of flies among the Egyptians, that even in the king's house they fell upon whatever the king eat or drank, fell upon his meat, fell into his drink, and so putrified and corrupted the same. The lice, wherewith God in like plagued them, fell not only upon the king and his people, but upon their sheep, their oxen, their asses, their horses, their mules, and their whole herds of cattle, whatever they were. The frogs entered into their houses, into the king's palace, into his hall, his parlour, his chamber, yea, and into his bed also. Thus it pleased God to use against

Gen. xix.

Psal. civ.

the Egyptians, these simple, these base, and vile creatures, as his rod, as his scourge, as his sword of punishment. Every creature, every thing, whether it hath life or no life, when it pleaseth God to use it, is his sword, is his rod to strike withal. The fire that fell from heaven, and destroyed the two famous cities, Sodom and Gomorrah, and the whole region thereabout, was none other than the sword of God. Therefore saith the prophet David : “ The spirits of tempests do his will, the thunder and lightnings fulfil his commandment.” And so the same prophet here in this place : now hath God begun to strike : “ Now hath he whet his sword, and bent his bow,” saith he, “ now hath he prepared his arrows to destroy :” and there is no way now to escape his vengeance, no way to avoid his punishment, but only this, to turn unto him, to run and submit yourselves wholly to him.

These words David the prophet (being persecuted of his enemies, and beset round about of them) spake unto Saul the proud king, and his adherents and soldiers : putting them in remembrance how they had provoked and justly deserved the vengeance of God, for persecuting of his innocent soul. And even as this prophet David spake and pronounced these words unto Saul and his wicked company, to reduce unto their memory the power of God, and the punishment that then hanged over their heads : so may we likewise well use the same in these our days, first to bring us in remembrance, that God is a righteous Judge : and then to consider how we daily provoke and deserve his just wrath, and so at the least for fear of punishment, to be sorry for our misdeeds, and return unto him : for if we will not be converted, he hath whet his sword, he hath bent his bow, prepared him the weapons of death, and ordained his arrows to destroy. But before we come unto God, good brethren, before we return unto him, we must one come unto another : we must one turn to another : before we be reconciled to Christ, we must be reconciled unto our neighbour : before we be at one with God, we must be at one with our Christian brother. This is the order that God looketh we should observe, this is that rule which Christ commanded us to keep. *Remitte, et remittetur tibi* : “ Forgive, and thou shalt be forgiven.” *Si remiseris aliis peccata sua, tua remittentur tibi* : “ If thou shalt forgive other

Luke vi. 37.

men their offences towards thee, then shall thy sins also be forgiven :" then shall God pardon thee thine offences, when thou shalt pardon thy brother that he hath offended thee : then, I say, shall God forgive thee, and not before. And again : *Nisi remiseritis aliis peccata sua, vestra non remit-* <sup>Matt. xviii. 35.</sup> *tentur vobis* : " Unless ye forgive other men their trespasses, your own sins shall not be released," saith Christ. Remember, good brethren, remember and mark well these words : Christ is the author : Christ is the speaker : Christ is the commander hereof. And so Christ our Saviour in another place of his Gospel : " When thou offerest thy gift at the <sup>Matt. v. 23.</sup> altar," saith he, " and there rememberest that thy brother hath ought against thee : leave there thine offering before the altar, and go thy way first and reconcile thyself to thy brother, and then come and offer thy gift." God is contented his honour be deferred : he is contented to tarry for his sacrifice, till thou art agreed with thy brother, till thou art at one with him. And when thou hast thus done, then come and there offer thy sacrifice. This is the ground of the atonement between God and us, this is the token that Christ is reconciled unto us, if we be at one with our neighbour, if we be reconciled to our Christian brother. For if we shall hate our brethren whom <sup>1 John iv. 20</sup> we see, if we shall be at debate with our neighbours being daily conversant with us ; how can we love God, whom we see not : how can we agree with Christ, with whom we are not conversant ? But to declare further unto you, that God accepteth not our sacrifices, that he regardeth not our petitions, that he is not pleased with our prayers, unless we be at one and pleased with our brethren : he crieth out by Esay his prophet, and saith : *Cum clamabis ad me, ego non exaudiam* <sup>Isa. i. 15.</sup> *vos, quia manus vestre plene sanguinis sunt* : " When you shall call upon me, I will not hear you : though ye make many prayers, yet hear I nothing at all," saith God. And wherefore ? " Because your hands are full of blood." It is written in Genesis, that God would not look upon Cain and <sup>Gen. iv. 5.</sup> his offering, that he would have no regard to his sacrifice : and wherefore ? Because his heart was full of malice. Solomon saith : *Precatio injusti abominabilis est* : " The prayer of the wicked is abominable, the sinful man's prayer is abominable in the sight of God." David also : " Let their prayers <sup>Psal. cix. 7.</sup>

be as a sin :" let their prayer be turned into sin, saith he. O miserable man thou art, if thou be not in charity : wretched and too sinful thou art, if thou be not in love and unity, thy prayer is abominable, yea, thy prayer is no prayer, thy prayer is sin. Thou prayest to be forgiven, but thou thyself wilt not forgive : this is enough to condemn thee. For our religion is none other but a brotherhood knit together in the love of God: our profession is none other than charity and brotherly love towards all men in our Saviour and Redeemer Jesus

<sup>1</sup> John iv. 8. Christ. God is the God of love, Christ is the Prince of peace, his gospel is the gospel of peace: and we that are God's servants ought to live in godly love: we that are Christ's brethren ought to live in brotherly peace. We are all baptized in one water, whereby we should have in remembrance, that we should in love live as one together. These and such other are, or may be, sufficient to bring us in remembrance of brotherly love, of faithful amity, and unfeigned concord, if we of ourselves were not too forgetful. O how oft said Christ to

<sup>John xiv. 27.</sup> his disciples, *Pacem meam do vobis, pacem meam relinquobis*: "I give you my peace, my peace I leave unto you." By this cognizance, and none other, shall men know you to be my disciples, saith Christ, if ye love together, if ye have

<sup>John xiii. 34.</sup> love one to another. He saith also: "A new commandment give I you, that you love together, as I have loved you." What a zealous fire, what an earnest love had Christ when he

<sup>John xvii. 21.</sup> prayed and said: "O Father, cause that these be one, as thou and I are one, that like as thou, Father, art in me, and I in thee, that they also may be one in us?" Because ye be few, said Christ to his disciples, and in the midst of your enemies, live you in concord and peace one with another, one bear with another, and all you hold together. St. Paul saith:

<sup>Rom. xiii. 8.</sup> "That he which loveth his brother hath fulfilled the whole law." "Let not the sun go down on thy wrath," saith Paul.

<sup>Rom. xii. 19.</sup> And again: "Revenge not, but give place unto displeasure :" wreak not yourselves, but give room to the wrath of God. David, when he was in most extreme persecution, and his enemies laid daily wait for his life, seeking his destruction, even then fell he to most earnest prayer: he sought not to be revenged, but he made his prayer unto God and said, O Lord, they speak evil of me, they revile me, they call me traitor,

they call me all that naught is : but I have none other help but to pray unto thee, my only succour is to fly unto thee. Thus did that holy prophet David, and so did the Christians in the beginning of Christ's church. For Tertullian, an old and holy father, saith : *Fratres se appellabant, et mori voluerunt pro invicem* : “ They called themselves brethren,” saith he, “ and one would not stick to die for another.” O what a charity, what a love, what a brotherly affection was this among Christians, in the beginning of God's church ! St. Stephen, when he was stoned, all his bones crushed and burst in pieces, and his soul ready to leave his body, even then he prayed for his tormentors, even then he cried out unto God, and said : *O Domine, ne statuas illis peccatum hoc* : “ Lord, lay not this <sup>Acts vii. 60.</sup> sin to their charge.” So that holy father Nazianzen, when the hangman that most cruelly had tormented him desired pardon of him, he meekly answered : *Qui mihi ignovit, ignoscat tibi* : “ He that hath forgiven me, the same forgive thee : ” God hath pardoned me, and I beseech him that he will in like pardon thee. Even so likewise Christ, when he hanged on the cross, when his hands and feet were nailed to the tree, and he in the midst of all his woe, even then he prayed for his persecutors, then he desired his Father to pardon them, and said : *O Pater, ignosce illis : nesciunt enim quid faciunt* : <sup>Luke xxiii.</sup> <sup>34.</sup> “ Father, forgive them, for they wot not what they do.” This is an example for us to follow, thus ought we to do, as in the beginning of Christ's church the Christians did, who called themselves brethren, and one would die for another : thus ought we to say, as St. Stephen said : Lord, lay not this sin to their charge : thus should we do, as that holy father Nazianzen did, and say : He that hath forgiven me, the same forgive thee.

And lastly, so ought we to pray for our enemies, as Christ did for his persecutors, and say, Father forgive it them, they wot not what they do. Thus ought we to do, if we mind to live according to our profession, and if we will be Christians, as we are called Christians. We read, written by St. Luke in the Acts of the Apostles, that in the beginning and first <sup>Acts iv. 32.</sup> spring of God's church, the whole congregation had one thought, one mind, one heart. Such a love, such a charity, such a Christian conformity was among them. And in com-

mendation of Christian charity and brotherly love one with another, the prophet David said: *O quam bonum, et quam jocundum, habitare fratres in unum!* “Behold how good and joyful a thing it is, brethren to dwell together in unity!”

<sup>1.</sup> Psal. cxxxiii. He esteemed love to be so great a jewel, he thought concord and unity a thing of so great price, that he could not speak too much good of it. And therefore he said: “It was like the ointment that ran unto Aaron’s beard, and like the dew of Hermon which fell upon the hill of Sion, where the Lord promised his blessing, and life for evermore.” But, O merciful God, unto what times hast thou reserved us? where is now the peace given, the love left by our Saviour Jesus Christ? where is that charity that should always remain among Christians? Now is the time, even now, good brethren, are the days come, which Christ himself prophesied should come, saying: “The time shall be, that iniquity shall have the upper hand, and the love of many shall abate.” Christ said, that such a time should come, and even now, even now, that time and season is come upon us. So likewise St. Paul the <sup>2.</sup> Matt. xxiv. 12. apostle of Christ said: “In the last days there shall come perilous times: *Erunt homines seipsos amantes*: There shall be men which shall love themselves, covetous, boasters, proud, cursed speakers, and such as shall be despisers of them that <sup>2.</sup> Tim. iii. 1. are good.” Hosea the prophet saith: *Non est veritas in terra*: “There is no truth, no faithfulness in the whole world:” there is no mercy, no knowledge of God in the land: but swearing, lying, manslaughter, theft, and adultery. Jeremy <sup>Hosea iv. 1.</sup> also the prophet of God: *Frater venabitur fratrem ad mortem*, saith he: “One brother shall hunt and persecute another unto death:” no man may safely trust his own brother, for one brother undermineth another, and one neighbour beguileth another. And all this do we now see: we, I say, in these our days do see and behold all this. We see now that which Nazianzen that old holy father speaketh of: *Membra Christi pugnant inter se*: “The members of Christ are at strife and variance among themselves,” saith he, and even those members that Christ died for: those members, I say, that Christ’s blood redeemed, those members we now see at debate and fighting together. I speak but in generality, I speak not now in particularity: I do not here repeat to your memories our

particular offences and great crimes, which to consider would cause any honest heart to be sorry, yea, which to remember would enforce the stony heart to bleed. I do not now rehearse unto you by name any such our offences. O rip up your consciences, descend into your own hearts, see whether iniquity doth not abound, see whether there be not in these our days, men, such as are lovers of themselves: see whether there be any truth and fidelity upon the earth: see whether one brother doth not hunt and persecute another unto death: and lastly, see whether the very members of Christ are not now at debate and fighting together. David, when he considered the great oppression, tyranny, and persecution used against the faithful in his time, cried out and said: *Serva me* Psal. xii. 1. *Deus, quia defecit sanctus*: “O save me, Lord, for there is not one saint more, very few faithful are there among the children of men: every man telleth lies to his neighbour, they do but flatter with their lips, and dissemble in their heart.” Jeremy the prophet, when he saw the whole multitude of the people in his days forsake God, and run after their own affections, every man whither his lust led him, he cried out and said: *Quis capiti meo dabit aquam, et oculis meis fontem aqua-* Jerem. ix. 1. *rum!* “O who will give my head water enough, and a well of tears for mine eyes, that I may bewail the iniquity of this people!” And even like as David in his time, so may the just man say now: *Serva me Deus, quoniam defecit sanctus*: “O Lord help, because there is no holy man left.” Like as Jeremy, so may the virtuous bewail now the wickedness of these our days, and say: “O who shall pour water into my head, and give a fountain of tears unto mine eyes,” that I may bewail the wickedness of this people? O Christ, where is now thy new commandment? where is now thy cognizance, thy badge whereby thy servants are known? where is that peace which thou leftest to thy disciples? where is now that one heart, that one mind, that one thought, that was in the congregation in the beginning of thy church? But what need I to speak, what need I to say any thing, if they would hear thee, Lord, if they would hear thy word and gospel? O Lord, where is thy strength become? where is that power, that force of thy word, which “was able to divide the marrow from the Heb. iv. 12. bone?” what is now become of that marvellous might of thy

word? Thy word, O Lord, is one, thy gospel is the selfsame and one: but the hearts of men, the hearts of thy people are not one. But this cometh to pass for my sins: this I see well is wrought by thee, O Lord, for mine own sins and offences: for other poor men preach thy gospel, other poor men do teach and instruct thy people with thy holy word, and by and by the people mourn, by and by they are sorry for their sins, they repent them of their wickedness, and turn unto thee. And I speak as they do, I preach the same gospel, the same word of thine as they do: and yet I do see no amendment, I do not see any one won unto thee through my teaching. And therefore my sin is the cause, mine own sin and nothing else is the cause hereof: thou hast not thought me a man worthy, by whom any one lost sheep should be converted, and brought home unto thee. But O thou my brother, that here standest like an idol, thou hast eyes to see, and ears to hear: seest thou not that God hath his sword whet, his bow bent, his arrows ready to destroy? hearest thou not how he calleth thee to repentance: Thou dost see and hear this, and yet thou increasest sin upon sin, and so heapest up anger and displeasure against the day of wrath. I call God to witness, I have uttered unto you God's truth, I have preached among you his holy gospel, I have revealed unto you his divine word, so that none of you all can excuse yourselves by ignorance. But take you heed to yourselves, take good heed, I say, my brethren, and mark well what St. Paul saith: *Peccantes post acceptam gratiam, destituti sunt omni misericordia*: "They which wilfully sin after they have once received the knowledge of the truth, are destitute of all mercy: there remaineth unto them no more sacrifice for their sins, but a fearful looking of judgment and violent fire, which shall consume the adversaries." And this is it that the apostle saith, to be cast into a reprobate sense. This is the sin that St. John maketh mention of, saying: *Est peccatum in Spiritum Sanctum*: "There is a sin against the Holy Ghost, which shall never be forgiven in this world, nor in the world to come." And for this great sin, for this horrible wickedness, good people, God hath drawn out his sword, for this cause hath he bent his bow, and prepared his arrows to destroy.

Therefore, good brethren, let us lay aside all contention, all

strife and debate, and let us look up unto heaven, let us cast our eyes thither, where is no rancour, no discord, no strife, no debate: let us fix our eyes, our hearts, and our whole minds on Jesus Christ: on him, I say, who hanging on the cross, prayed for his persecutors, and said: "O Father, forgive them, they wot not what they do." Let us imagine that we now behold him, and that he now spreadeth out his arms unto us, and saith, O thou sinful man that slumberest in thy sins, and sleepest in thine own wickedness, awake, now is it time for thee to awake out of thy slumber, to arise from thy heavy sleep: remember thou art a Christian man, consider thou art a limb of my limbs, a member of my body, the child of God, and coheir of my Father's kingdom. You children of men, how long will ye dwell in your old wickedness? how long will ye live in hatred one with another? how long will ye continue in rancour and strife? Shall I so forgive you, as you forgive your neighbours? shall I so pardon you your sins, as you pardon your brethren their offences? O I forgave thee thy great debt, and wilt not thou forgive thy brother that little wherein he hath offended thee? I have paid his debt, I have paid the ransom for his trespass, if my blood be a sufficient ransom for the same: for that blood's sake of mine forgive him: if nought else will move thee, if thou wilt not for his own sake, yet for my sake pardon him. Good brethren, we have long enough served the devil, the prince of this world: let us now serve God our Maker, and Christ our Redeemer. We have long enough, yea too long, continued in rancour and malice one with another: let us now therefore, if there be any society between God and us, if there be in us any love of Christ, if there be any fear of God's wreak and vengeance, let us one forgive another: let every man forgive his Christian brother, let us all cast aside all rancour, strife, and debate, and so let us dwell together in unity, in brotherly love and concord.

This day we have heard God's gospel preached unto us, this day we have learned out of the word of God, that if we be Christians we should live like Christians, if we be the children of God we should live as becometh the children of God, without envy, without hatred, without strife or malice. Let us therefore now leave off our old contention and strife,

let us even here in this place one forgive another, and so be reconciled one unto another, and say: *Remitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris*: “ O Lord forgive us our sins, as we forgive them that trespass against us.” This is our profession, this is our religion, hereunto are we called of God, appointed by Christ, and commanded by his holy word. Let us consider our white and hoar hairs, let us behold our riveled skin, let us have always before our eyes the grave whereunto we are creeping: let us consider that death daily hangeth over our heads. And shall we then in this sort live out the rest of our years? shall we thus die, and come to our graves? let us shew ourselves in our works to be the children of God, and the brethren of Christ: let us not shew ourselves Christians in name, and not in deed: let us not love in word alone, but in deed and verity: let us not re-  
Rom. xii. 21. quite evil with evil, one mischief with another: but let us (according unto St. Paul’s rule) “ overcome evil with good,” hated with love, and so fulfil the law of God. So shall God hold back his sword, though already drawn: so shall he not smite us, though he hath bent his bow, prepared him the weapons of death, and ordained his arrows to destroy. But God shall continue our God, and remain with us for ever.  
*Amen.*

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LUKE x. 23, 24:

And he turned him to his disciples, and said, Blessed are the eyes which see that ye see: for I say unto you, many prophets and kings would have seen the things that ye see, and have not seen them; and have heard the things that ye hear, and have not heard them.

**O**UR Saviour Christ, before he began to declare and set forth the will of his Father, before he began to preach abroad the high mysteries of our redemption, the glad tidings of man’s salvation, sent abroad into the world a many of disciples, to the number of threescore and ten, to the end that they should espy out and see the stay of the people, how they

would accept his doctrine, and first to give them this warning, and say: *Pœnitentiam agite, appropinquat enim regnum cœlorum*: “Repent yourselves, for the kingdom of heaven is at hand.” These disciples of Christ, after they had in all points accomplished their Master’s commission, and fulfilled his commandment, returned again unto Christ, and shewed him the marvels that they had wrought in his name, rejoicing much thereat, and especially for that devils departed from men possessed, and were driven out by them: “The very devils,” said they, “are subdued unto us in thy name.” But when Christ heard them thus say, and perceived that they rejoiced thereat, he turned to his disciples, he pulled them from this vain fancy, and said: “I saw Satan fall down from heaven as lightning. Behold, I have given you power to tread upon serpents, to go over scorpions, over all venomous and noisome beasts: they shall be subject and obedient unto you, and they shall not hurt you. But rejoice not in this,” rejoice not that you shall have power over serpents, that you shall be able to tread upon scorpions and all other venomous beasts, and be nothing therewith annoyed: “but rejoice you in this, that your names are written in the book of life.” Put away, said Christ, this vain glory that you have conceived, this fond fancy wherein ye rejoice, and rejoice ye only in this, that your names are written in heaven: and that you know God, and his Son whom he hath sent into the world. “For Matt. xi. 27. no man knoweth the Son, but the Father: neither knoweth any man the Father, save the Son, and he to whom the Son will open it.” This is your felicity, this is your joy, and no man but you hath this great joy and felicity. And therefore blessed are the eyes which see that ye see. This heavenly felicity, this marvellous bliss, that Christ in this place spake of to his disciples, was prophesied and long time before spoken of, even at the first beginning of the world: for at what time Adam had transgressed God’s commandment, and so fallen from the joys of paradise, God himself, to put Adam in some comfort again, pronounced these words against the wicked serpent that had wrought him that woe, and said: *Ipsum con-  
teret caput tuum*: “The seed of the woman shall tread down thy head:” he, he it is, that shall break down and destroy the power of the devil, said God unto Adam. This promise, I

say, even at the beginning of the world was made by God unto Adam, and so continued to the time of Christ: for afterward this same promise declared God likewise to many a

*Gen. xxii. 18.* good and godly man. He said unto Abraham: *In semine tuo benedicentur omnes fines terræ*: “In thy seed,” said God, “in that seed of thine shall all the nations of the earth be blessed.”

To David also God declared likewise this promise, and said:

*Psal. cxxxii. 11.* *De semine tuo ponam super solium tuum*: “Of the fruit of thy body shall I set upon thy seat.” And so in the time of Esay

*Isa. vii. 14.* his prophet, God continued this promise, and said: *Ecce virgo concipiet, et pariet filium cuius nomen erit Emmanuel*: “Behold, a virgin shall conceive and bring forth a Son, whose name shall be Emmanuel,” that is, “God amongst us.” And hereunto witnessed all the patriarchs and prophets, even from the first beginning of the world, unto the time of the coming

of our Saviour Jesus Christ. And therefore, because the whole

*John v. 39.* scriptures, the patriarchs, the prophets, spake thus plainly of Christ, and declared his coming, Christ said: *Scrutamini scripturas, illæ enim testimonium perhibent de me*: “Search

you the scriptures, for they do bear witness of me.” Likewise again to the scribes and Pharisees he said:

*John v. 46.* *Si Mosi crederetis, crederetis et mihi*: “If ye believed Moses, ye would believe me, for Moses also hath written of me:” he

hath told you of me, said Christ, and therefore if you believed him, ye would also believe me. And thus all the whole body of the scriptures bare record of the coming of Christ: the patriarchs knew long before, that Christ should be born: the prophets prophesied of his coming into the world. But when Christ should be born, when his glorious coming should appear, that neither the scriptures declared, neither the holy patriarchs knew, nor the prophets were able to shew. And

*John viii. 56.* therefore said Christ: *Abraham voluit videre diem meum*: “Abraham would fain have seen my day, and he saw it, and therefore he rejoiced.” But how did Abraham see it? with

bodily eyes? No, but in faith, and because he was in faith able to see it, therefore he rejoiced. What then, if he had with his eyes seen Christ, if he had talked with him, if he might have touched and embraced Christ: what joy would he have made? how would he have rejoiced and been glad? No doubt, as the birth of Christ was most acceptable and welcome

to all good men in that time, so was his coming much longed for of the holy patriarchs and prophets beforetime: for they well knew that his time should be a time most acceptable, that then all things should be in quietness, unity, and concord in every place: peace through the whole world. And therefore said Esay the prophet: *Et vocabitur Princeps pacis*: “He Isa. ix. 6. shall be called the Prince of peace.” And to declare this more plainly, the same prophet saith: “Then shall the wolf dwell Isa. xi. 6. with the lamb, the leopard shall lie down by the goat: bullocks, lions, and cattle shall keep company together: the cow and the bear shall lie together: and there shall be no crying, no wailing, no noise heard in the streets.” And therefore this prophet Esay in another place, considering the great joy, the great felicity that Christ should bring into the world, when he should be born, cried out and said: *Disrumpere cælos*, Isa. lxiv. 1. *et descendere*: “O Lord,” said he, “break the heavens and come down.” And so another prophet in like foreseeing this great felicity that should ensue the birth of Christ, said: *Quis vivet, et videbit hæc?* “O who shall live to enjoy this marvellous felicity?” When Christ was come into this world, though then not born, but in his mother’s womb, John the Baptist being a babe, and in his mother’s belly also, yet at the majesty of his Lord, and at the presence of Christ, he sprang for joy, Luke i. 44. and leaped in his mother’s womb. So likewise at the birth of Christ, for joy that the angels in heaven conceived thereat, they sang: *Gloria in excelsis Deo, et in terra pax hominibus*: Luke ii. 14. “Glory be to God on high, and in earth peace unto men.” After that time, when Simeon that holy prophet had in spirit perceived the true Messias and Saviour of the world to be born, and had received Christ into his arms, he cried out and said: *Nunc dimittis servum tuum Domine, secundum verbum tuum, in pace*: Luke ii. 29. “Now lettest thou thy servant depart in peace, according to thy word:” now, even now that this sight is provided before the face of the whole world, that so long hath been looked for, now that light is appeared which shall be the light of the Gentiles: now, O Lord, said he, let thy servant depart in peace, I have lived long enough to see thy salvation.

Thus, good brethren, all the scriptures throughout, the patriarchs, the prophets, shewed long before unto us the joy

and felicity that should come upon the whole world, at such time as Christ should be born. And therefore to confirm all this that they before had prophesied of him, Christ here said unto his disciples : “Blessed are the eyes which see that ye see.” Blessed are your eyes, said Christ, for your eyes have seen God’s promises performed : that promise which he made to Adam, saying : “The seed of the woman shall break the head of the serpent :” your eyes have seen that promise made unto Abraham : “The seed wherein all nations shall be blessed :” that promise also your eyes have seen performed, which God made unto David, saying : “Of the fruit of thy body will I set upon thy seat :” you have seen, and do now see that Emmanuel, of whom Esay prophesied : you, I say, have seen that thing, whereunto all the patriarchs, all the prophets, and the whole body of the scriptures do bear witness : you do see and behold him, whom Abraham would gladly have seen : you see him, whom Esay calleth “the Prince of peace :” him, in regard of whom the prophet cried out and said : “O who shall live to see this great joy !” You see him, at whose presence St. John the Baptist being in his mother’s womb, sprang and leaped up for joy : him, at whose birth the very angels in heaven sang, *Gloria in excelsis* : him, whom Simeon pronounced to be the Saviour of the world. All this, said Christ, you see, you my disciples : your eyes do see all this, and therefore blessed are your eyes, happy and blessed are the eyes that see which ye see. “In the beginning,” saith St. Paul, “God spake diversly, and by sundry means unto his people, sometimes by dreams, sometimes by revelation, sometimes by prophesies, sometimes by angels, and sometimes by his own voice : but now in these days he hath sent amongst us his own Son :” by him, saith he, God hath declared his will unto us clearly and plainly, even by the mouth of his own Son. When John the Baptist baptized Christ in the river of Jordan, it pleased God the Father

*Heb. i. 1, 2.*

to cry from heaven, and say : *Hic est meus Filius dilectus, ipsum audite* : “This is my beloved Son, hear him :” hearken unto his voice, give ear unto his doctrine : for he it is to whom both the law and the prophets have their respect. And

*Luke iii. 22.*

*Coloss. i. 26.* St. Paul saith : *Mysterium absconditum a sœculis, nunc autem revelatur per Jesum Christum* : “The mystery,” that high

mystery of man's salvation, "that hath been so many hundred years hid, is now revealed by Christ our Saviour :" so long it hath been hidden, saith St. Paul, and now it is opened and shewed unto the whole world by Christ. Therefore blessed are your eyes, said Christ, yea, blessed are the eyes which see that ye see : for your bodily eyes see that which the angels did lack, you see that which the patriarchs and the prophets never saw : you, said Christ, you my disciples are blessed that see me, that hear my gospel and believe the same : and therefore blessed are your eyes, and the eyes which see that you see. For otherwise the scribes saw Christ as the apostles did, the Pharisees saw him as the apostles did, and yet were they always scribes and Pharisees, that is, such as withstood Christ, and gainsaid his doctrine : Caiaphas saw Christ as the apostles did, and yet he rent his clothes, and Mark xiv. 63. said, that Christ was a blasphemer. Pilate saw Christ as the Luke xxiii. apostles did, and yet he gave judgment against Christ. Judas John xiii. 30. <sup>24.</sup> saw Christ as the rest of his fellows the apostles saw him, and yet he betrayed Christ. The soldiers, and such as hung Matt. xxvii. <sup>27.</sup> Christ on the cross, saw Christ as the apostles did, yet were they wicked men, and did put Christ unto death. Shall we then say, that these men's eyes were blessed ? that the eyes of the scribes and Pharisees were blessed ? that Caiaphas' eyes, Pilate's eyes, Judas' eyes were blessed ? shall we say, that the soldiers' eyes, and the eyes of them that put Christ unto death, were blessed, because they saw Christ, and beheld his body ? O good brethren, these men saw Christ, and yet saw him not : they saw him with their bodily eyes, and yet they knew him not : they saw him as the ass, the wolf, and the dog saw him : they saw him as the devil saw him, and said : *Tu es Filius Dei* : "Thou art the Son of God." Thus they Luke viii. 28. saw Christ as touching the body : but they saw him not as the apostles saw him : they saw him as a man, but not as the Son of God : they saw him "as the son of a carpenter," for Luke iv. 22. so they said he was, but they saw him not as the apostles saw him, "to be the very Son of God :" they saw Christ as a miserable man, but the apostles saw him as the Saviour of the world. And therefore Peter was bold to say : *Tu es Christus*, Matt. xvi. 16. *Filius Dei viri* : "Thou art Christ, the Son of the living God." And again he was in like able to say : *Tu habes verbum* John vi. 68.

*salutis* : “Thou hast the words of life.” Thus the apostles saw Christ, and believed him to be the Redeemer of the world, and therefore Christ said unto them: “Blessed are your eyes, and the eyes which see that you see. For I say unto you, many kings and prophets would fain have seen the things that you see, and could not see them.”

This promise, good brethren, of the birth of Christ, and his coming into the world to redeem mankind, was made long before, yea, it was promised by God the Father, even in the first beginning of the world, as I have already declared unto you. And therefore in hope of the performance of this promise, many a godly man did put his affiance in Christ, and long before his coming had a fixed trust in the merits of his passion. The patriarchs, the prophets, and all such as lived under the old law, had the same law and testament that we now have, they had the same doctrine, the same faith, the same prayer, the same sacraments that we now have: we

<sup>1 Cor. x. 4.</sup> drink of Christ, and so the Jews drank of Christ: *Bibebant de petra, petra autem erat Christus*: “They drank of the rock,” saith St. Paul, “and the rock they drank of was Christ.”

They were circumcised, and so are we: for, saith St. Paul, <sup>Coloss. ii. 11.</sup> “we also are circumcised, but with circumcision without hands:” we are circumcised, but we are circumcised in heart by the power of the Holy Ghost. The patriarchs and the prophets knew well and believed, that by Christ they should be redeemed, that by his only blood, shed on the cross, all the world should be saved: but this they knew, this they saw, only by faith and in spirit, for then was not Christ born: we have the Lamb of God offered up for us, and so had they the same

<sup>Rev. x:ii. 8.</sup> Lamb offered up for them. For St. John saith: *Agnus oblatus a principio mundi*: “Christ was the Lamb offered up from the beginning of the world.” And now therefore, forasmuch as the patriarchs, the prophets, and the holy men in old time, had the same testament, the same doctrine, the same faith, the same prayer, the same sacraments that we have: forasmuch as they drank of Christ as we do: forasmuch as they were circumcised, and so are we: forasmuch as they did believe that they should be saved by the death of Christ, as we do: shall we think that they were not blessed, that their eyes were not as happy as ours, that they saw not as much as

<sup>1 Pet. i. 19, 20.</sup>

we do? Shall we think that Abraham, Isaac, Jacob, Joseph, and divers other such good men, lacked any part of their felicity? or, if they were blessed, why said Christ only to his apostles: "Blessed are the eyes which see that ye see?" When our Saviour Christ said thus, Blessed are your eyes, and the eyes which see that ye see, he meant not any peculiar blessing given unto them alone, but he signified the blessing of that time: as if he should have said, Blessed is this time, blessed are the days that you see. For there is in times and seasons a great difference and diversity. Some one time is blessed, another is accursed. The time of the wicked king <sup>2 Kings xxi.</sup>  
<sup>3.</sup> Manasses, wherein the testament and law of God was burnt, Baal's altars re-edified, and idols set up, was a miserable time: this time, I say, of Manasses' reign was an accursed time. But the time of Josias, wherein the law of God was restored <sup>2 Kings xxiii.</sup>  
<sup>1.</sup> again, Baal cast out of the temple, the idols pulled down, and all good orders again set up in their former estate, was a blessed time, a time most happy: and blessed was he that lived to see that time. So likewise the time of the birth of Christ was a blessed time, and the time of Antichrist a time accursed. And therefore Christ oftentimes wept over Jerusalem, and said: "O Jerusalem, Jerusalem, thou that killest <sup>Luke xix. 42.</sup> my prophets, and stonest them that are sent unto thee:...O that thou knewest the time of thy visitation!" O that thine eyes would once see, thine ears hear, and so thou wouldest know when God hath sent his Son unto thee! St. Paul saith: *Nunc tempus est nobis a somnis surgere*: "Now is the hour <sup>Rom. xiii. 11.</sup> for us to arise from sleep." *Nox p̄cessit, dies autem illuxit*: "The night is past, and the day now beginneth to shine:" and therefore in conclusion he saith: *Ecce nunc tempus accep-*  
<sup>1 Cor. vi. 2.</sup> *tabile*: "Behold now is the acceptable time, behold now is the time of salvation." These were blessed times, these were acceptable times, that Christ our Saviour and St. Paul spake of: *Dum habetis lucem, ambulate in luce*: "Whiles you have <sup>John xii. 36.</sup> light, walk in the light," saith Christ: receive the light, and so shall you be the children of light. And so that time was a blessed time, because Christ was born in that time, because the force and power of the devil was by Christ then destroyed, because the dominion and kingdom of Satan was then thrown down, therefore was it a blessed time. But as touching

the blessing of the men in times long before, men were as blessed as they were then : Abraham, Isaac, Jacob, Joseph, and such other, were as blessed as the apostles. They had the same Christ, the same Saviour and Redeemer that the

Heb. xiii. 8. apostles had. For saith St. Paul : *Jesus Christus, heri, hodie, et semper* : “ Christ is for yesterday, this day, and for ever.”

One Christ served for all the world. Otherwise most miserable were we, and in most wretched condition were all such as either now live, or have lived sithence the time of Christ. For we never saw Christ in the flesh, we never beheld his body, we were never conversant with him on the earth. But

John xx. 29. Christ hath told us by St. Thomas : *Beati qui non vident et credunt* : “ Blessed are they that believe and have not seen :” blessed are they that see not, and yet believe. These things be for our great comfort. For although we never saw Christ with our eyes, though he was never conversant with us, as he was with his apostles, yet have we through him the same salvation that the apostles had, we have him our Redeemer and Saviour as they had him.

Now let us compare this saying of Christ unto ourselves and our time : let us see whether this that Christ then spake to his disciples may not be spoken of us and our time. For thus ought we to read God’s word, to this end we should read the scriptures of God. Now therefore, good brethren, let us consider well, and see whether the church of God hath not been so disordered before our time, yea, and in our time, that we may now well say, Blessed are our eyes, and the eyes which see that we see : for many a good and godly man would fain have seen that we see, and could not see it. I will be short, I will not long trouble you in this thing, I will not use many words unto you herein. The errors that have been taught and preached in the church of Christ have been, good brethren, so gross, that such as could not see them with their eyes might have felt them even with their fingers : so horrible and so gross were the errors in the church : so were all things confounded, and scarcely the form of the church left unto us. But that this should so come to pass, Christ himself, St. Paul, St. Peter, and Daniel the prophet, long time before gave warning to the world, and prophesied it should so be. And even as they spake, so hath it come to pass : look what they

said, the same have we seen fulfilled. For Christ himself openly shewed, that the time should come, “that desolation should stand in the holy place.” And again he said : “ When the Son of man shall come to judge the earth, think you that he shall find any faith upon the earth ?” As if he should have said : When he shall come to judge, there shall be no faith on the earth, no fidelity and trust among them : so shall all things be confounded, and no faith shall be found. St. Paul likewise saith : “ The time shall be, that Antichrist shall nestle himself in the temple of God,” in the consciences of men, in the place of Christ, “ and shall be exalted above all that is called God,” or God’s service. And he saith further : *Erit tempus cum sanam doctrinam aspernentur* : “ The days shall come, when men shall despise and cast away all wholesome doctrine :” the time shall be, saith he, that they shall not suffer this gospel that I have preached, these epistles and letters which I have sent unto you : “ but they shall turn their ears from the truth, and shall be given unto fables.” This St. Paul beforehand told us, and indeed we have found his tale most true. St. Peter also saith : *Eruunt magistri mendaciorum* : “ There shall come preachers and teachers of lies : there shall come false teachers, which privily shall bring in damnable sects.” Daniel likewise that prophet of God, long before the coming of Christ, prophesied and said, Antichrist shall come, “there shall be an abominable desolation in the temple :” it shall be destroyed all, and the truth shall be cast flat to the ground. Now, good brethren, consider well with yourselves, where should this desolation be, which Christ spake of ? Amongst whom shall so small faith be found ? where should Antichrist nestle himself ? where should good doctrine be despised ? where should there be preachers and teachers of lies ? where should the truth be cast flat to the ground ? where should all these things come to pass ? Amongst the Turks, the Saracens, the heathen, the infidels ? amongst such as never heard of Christ nor his gospel ? Should these things that Christ, that St. Paul, that St. Peter, that Daniel prophesied to come to pass, should they, I say, be fulfilled amongst them ? Let not us deceive ourselves, good brethren : Christ said that desolation should come into the holy place, that such as professed God and his name should have little faith.

St. Paul said, that Antichrist should sit in the holy place, in the temple of God: that amongst Christians wholesome doctrine should be despised, and cast away: St. Peter also, that even amongst the professors of God's gospel, some there should be that should preach and teach lies: and Daniel likewise, that in the temple Antichrist should sit, and there all truth should be cast flat to the ground. And this should not come to pass among the heathen and infidels, but in the church of Christ, even in the very church of God. St. Hilary, who was an old father in the church, saith: "O you will soon deceive yourselves if ye trust in the walls: know you not that Antichrist is in the church?" Let us not therefore deceive ourselves: let not us, good brethren, deceive ourselves. And here I pray you consider with me, how that God, for our better understanding, hath in similitudes opened and set forth unto us the state of his church. For Christ in the gospel compareth his church unto a ship in the sea, tossed and tumbled with perilous waves: and what, I pray you, betides unto a ship so tossed in the sea, if there be no loadsman to steer it, or if the loadsman doth not his duty? Christ hath likened his church to a vine: and what becomes to a vine, if it be not shred and underpropped? He doth also liken it to a flock of sheep: and what becomes to a flock of sheep, if there be no shepherd to guide and look unto them? And now therefore consider with me, I pray you, even from the mean priest to the bishop of Rome: consider, I say, whether they have done their duties: which of them all hath done that which is required in them? which of them hath fulfilled that God gave them in charge to do? Christ to his disciples, and in them to all such as should become preachers, gave this commission, *Mark xvi. 15.* saying: *Ite, et prædicate:* "Go you, and preach." And what is he that ever saw the bishop of Rome in a pulpit? who hath heard a cardinal many times preach? Judge you then, my brethren, when shall the ship come safe to the haven, if the loadsman doth not his duty? when shall the vine bring forth any fruit, if the husbandman apply not his diligence to dung, to shred, to underprop the same? what shall become of the flock, if the shepherd sheweth not his industry and earnest labour among them? Now let us consider a little further, what they were that should have been our loadsmen; what

Isa. v.

John x.

Mark xvi. 15.

they were that should have played the good husbands in God's vineyard ; what they were that should have looked to the flock of Christ. Here will I declare nothing of myself, I will not here utter unto you any thing of mine own invention : I will only shew you the minds of the ancient doctors in the primitive church, and the sayings of old holy fathers, that have written of the church of God. St. Gregory, speaking of the church of God, saith : *Ecclesia Dei, si ab uno pendebit, corruet* : “ If the church of God shall hang upon one man,” if the whole sway thereof shall depend upon one alone, “ that church must needs fall,” saith St. Gregory. Now let us consider whether in times past it hath been so in the church of God, whether we have known one man to have called himself the head of the church : and if it so be, how can it then be otherwise, but that the same church must needs perish and fall ? St. Bernard, an old holy father, writing of the bishops and prelates of the church in his time, saith : *Non sunt pastores, sed impostores : non doctores, sed seductores : non prælati, sed Pilati* : “ They are not,” saith St. Bernard, “ good pastors and feeders of God's flock, but they are impostors, such as deceive God's sheep : they are not doctors, but they are seductors, such as lead men out of the right way : they are not prelates, but they are very Pilates.” And again, the same St. Bernard, in the council holden at Rhemes, where he made a sermon in the presence of the bishops there assembled, said : *Habemus jam non mercenarios pro pastoribus, neque lupos pro mercenariis : sed in loco luporum, dæmones habemus* : “ We have not now,” said this holy father, “ hirelings instead of shepherds, nor wolves instead of hirelings : but in place of wolves we have very devils.” This spake St. Bernard of the preachers and pastors in his time. But O miserable is that church, wherein are hirelings instead of good shepherds : more miserable, where are wolves in place of hirelings : and most miserable, where devils in room of wolves. For then all goeth to ruin and decay, then must needs all goodness in God's church be overthrown.

And so was it then, so was it in his time, said this old father St. Bernard. So Platina also, an ancient writer : *Defecit tum majestas imperatoris, et sanctitas episcopi* : “ When the bishop of Rome,” saith he, “ took so much upon him, when he

would be called ‘universal bishop, and head of God’s church,’ then decayed the majesty of the emperor, and the holiness in the bishop.” St. Hilary likewise saith: “ The church wherein God’s word is not preached must needs run against the rock.” Tertullian also: *Miremur si fides deficit, cum non sit instructio?* “ Do we marvel,” saith he, “ if faith fail,” if faith be not found amongst men, “ sithence there is” no preaching, no teaching, “ no instruction?” Even so another old writer, speaking of his own time, saith: *Calamitosa est desolatio in domo Dei*: “ There is an horrible desolation in the church of God.” And therefore also he saith further: *Nos sumus, in quos faeces terræ devenerunt*: “ We are they upon whom all the dregs of the earth are fallen.” So Chrysostom: “ If you,” saith he, “ perceive it to wax dark in the vale, you say it is toward night: if you see it begin to be dark on the hills, you say it is nigh night: but if you see it once dark in the sky, you say it is high night:” so if you see ignorance in the people, you may say it is towards night: if you see ignorance in the priests, it is almost night: but if you see ignorance and little learning in the bishops and prelates, then may you well say, it is high night.

Bernard, that holy father, in another place speaking of the priests of his own time, saith: “ Nothing is now safe amongst the clergy, all things are confounded, all things out of order: and therefore there is now nothing left, but that Antichrist be revealed.” I recount here nothing unto you, my brethren, but only the sayings of the ancient doctors and holy fathers which have written of God’s church in times herebefore, and therefore I trust you will believe them the better. The same St. Bernard, of whom I spake before, saith also: “ It appeareth now, that there is no persecution, no martyrs done unto death: nay, not so,” saith he, it is not so, “ for now even they that sit highest in the church of God,” they that bear the greatest stroke therein, “ they begin to persecute and destroy God’s servants.” And again, speaking of the priests and prelates: “ They would seem to be God’s friends, yet they are his enemies: they would be Christ’s kinsmen, yet they are his adversaries: they would be servants to Christ, and yet they serve Antichrist.” And thus, good brethren, it hath been in our time, and you yourselves have seen it, you yourselves

have seen that the whole church hath hanged on one man alone: that such as should have been pastors have been deceivers: such as should have been teachers of the right way have been seducers and guides into blind ways: such as should have been prelates, have been Pilates. You yourselves have seen in the church of God hirelings instead of good shepherds, wolves in place of hirelings, and very devils in the room of wolves. All these things have been spoken of afore: that the majesty in the emperor, and holiness in the bishop should decay: that where God's word is not preached, there must the church needs run against the rock: that it is little marvel if faith faileth, where good instruction wanteth: that pitiful desolation is come into the house of God: that we are they upon whom the dregs of the whole earth are come: that it is then high night, when ignorance reigneth in the bishops: and lastly, that there is nothing now left, but that Antichrist be revealed. All these things have been spoken of before, and are now come to pass, and you yourselves have seen them: you yourselves, I say, have seen all these things fulfilled. You have seen such sit highest in God's church, that have persecuted God and his church: such as have martyred the servants of Christ, such as would seem God's friends, and yet are his enemies: such as would be Christ's kinsmen, and yet are his adversaries: such as would be servants to Christ, and yet do serve Antichrist: such as Esay speaketh of, saying: "They have broken down my vine, and destroyed my wine-press:" such as Christ himself speaketh of, and saith: "They have made my church a den of thieves." Therefore, Matt. xxi. 13. good brethren, let us not deceive ourselves, let us not say, All things were well in the church, there needed no reformation, all things were as they should be, there needed nothing to be amended. For alas, all things were out of order, all things out of square, all things so confounded, that all things needed to be amended, I speak herein only generally, I speak not here of the particular things amiss in God's church: for then should time fail me, if I should recount them unto you particularly. In time past, if any one man would have sought comfort for his afflicted conscience, where should he have sought it? whither should he have gone for comfort? where should he have craved consolation? what comfort could we

have of our own merits, what help by our own deserts, and good deeds? what consolation of the pope's bulls and pardons? Alas, no comfort, no consolation, no help at all. And yet unto those were we taught to run, in those were we taught to seek comfort, and at them to crave consolation. In the church, beforetime it hath been both said and sung unto the people: *Tu per Thomæ sanguinem, fac nos ascendere ubi Thomas nunc est*: "Thou Christ, by the blood of thy martyr St. Thomas, make us worthy to ascend thither, where Thomas now is." This, I say, as a prayer hath been used in the church of God. The mother also, that blessed mother of our Saviour Christ, hath been openly blasphemed in the church: she was called, *Spes, vita, dulcedo*: "Our hope, our life, and our sweetness." And further: *Salva omnes sperantes in te*: "Save all them that trust in thee." Thus have men openly prayed unto her, to the great blaspheming of her holy name. But, O Christ, O thou that sufferedst for the whole world, where was then thy passion, where was then that precious blood of thine that washed away the sins of man, where was then the Lamb of God that redeemed all mankind? Loath I am to speak of these things: loath and sorry I am to repeat them here unto you: but I am enforced so to do, somewhat the more plainly to open unto you the great abuses, the wonderful errors that long time have reigned in the church of God. We had prayers: but alas, as they were used, they were no prayers: we had the sacraments, but we knew not to what end those sacraments were left unto us. We had baptism: but we knew not what baptism meant. The testament, a holy gospel of God, was burnt, cast down, and trod under foot. And in one word, in one word for all, there was in Christ's church nothing but a heap of wickedness, nothing but a very heap of confusion and wickedness. Jeremy the

Jerem. xxxi. 34. prophet said, "That all men," after Christ once appeared, "should have such knowledge, such perfect knowledge of God, that no man should say to his neighbour, Know the Lord: for all men should know him, even from the highest unto the lowest." Baruch also the prophet said: "O blessed art thou Israel, how happy art thou, seeing God hath shewed unto thee all such things as are pleasant unto him!" whatever God would have known, that is revealed unto thee. O

then, what may we say of ourselves, and the blind time that is now past, wherein we neither knew God, nor had God's word revealed unto us? What may we say of that time? O we may well say, Miserable were we, and cursed was that time wherein we then lived.

And thus, good brethren, I have in few words laid open before you, both the miserable estate that God's church hath stood in, and the great ignorance, error, and blindness that you have been led in: to the end, that you may now become the more thankful for God's great mercy shewed unto you. For now hath it pleased Almighty God to reveal unto you his holy gospel, his truth, and verity. Now we know that whatever we do, when we have done all things that we can do, yet "we are unprofitable servants." Now we know, that all Luke xvii. 10. our comfort, all our consolation, all our help, is to be sought for at God's hands alone. Now we know, that Christ is only our Saviour, our Redeemer, and that "his blood alone," as 1 John i. 7. St. John saith, "hath washed away our iniquities." Now we know what we pray. Now we know wherefore, and to what end, the sacraments were left unto us: what our baptism meaneth. Now have we God's testament and his holy word restored unto us. Now we need not say to our neighbour, Know the Lord: for we all are, or may be, sufficiently instructed to know God, to know Christ, to know the Holy Ghost. Now may we say, as Baruch to the children of Israel: "O happy are we, for all things that God would have known are revealed unto us." And therefore blessed are our eyes, and the eyes which see that we see: and on the other part, accursed are those eyes which will not see that we see: accursed are the ears which will not hear that we hear: and accursed are those hearts that will not believe God and his gospel. My brethren, consider the miserable estate that the church of God long time hath stood in: and consider again the speedy redress thereof, which God now hath sent unto us. The kingdom of God is come upon us: God's kingdom, my brethren, is even now come upon us. Christ said: "O Jerusalem, Jerusalem, thou that stonest my prophets, and such as are sent unto thee: O that thou wouldest know the time of thy visitation!" We are that Jerusalem, Christ hath called, Christ hath cried unto us: O therefore let us now see and

consider the time of our visitation. O how many of our brethren which have suffered persecution for Christ and his gospel ; how many of them, I say, would fain have seen the things that we see, and hear that which we hear, and could not see it ? O let us not despise our brother's blood, let us not despise the calling of Christ, let us not despise the blessing of God, the greatest that may be. Alas, if we consider the miserable estate that we have stood in, and the great goodness and mercy of God now shewed unto us, doubtless we cannot despise this great mercy of his, unless we will be too unthankful : we cannot neglect this marvellous work and goodness of his, unless we will be counted too much ingrateful.

Let us therefore make ourselves new hearts, new souls, new minds : let us joyfully embrace God and his gospel : let our eyes, our ears, and our hearts say : Blessed are the eyes which see that we see, and ears which hear that we hear : for many kings and prophets have desired to see that we see, and could not see it. And thus if we do, then shall we be blessed, then shall our eyes, our ears, our hearts be blessed : and God the Father of light, and giver of all goodness, shall bless us, and remain with us for ever. *Amen.*

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## 2 COR. vi. 1, 2 :

We therefore, as helpers, exhort you, that ye receive not the grace of God in vain. For he saith, I have heard thee in an acceptable time, and in the day of salvation I have succoured thee, &c.

**S**T. PAUL, after he first began to preach the glad tidings of the gospel, and testify the name of Christ unto the whole world, as he was much troubled with false prophets, false teachers, and such as seduced the people from God : even so he found a number of them among the Corinthians, to whom he wrote this epistle or letter. Some of them, to discredit Paul, and bring an evil opinion of him among the people, said he was an enemy unto Moses, one that sought to abolish the law given by Moses, and such a one as despised and brake the same. Some other said, that he was a teacher of false

doctrine, a seducer of the people, one that dissented clean from the rest of the apostles, yea, and such a one as disquieted the whole church of Christ. All these were reported by St. Paul: thus was he slandered, thus was he evil spoken of: and this was done even by such as professed the name of Christ. Therefore he feeling himself herewith touched, and perceiving also that this not only touched him, but God himself, thought good by his letters to avoid this slander so risen, and to clear himself unto the Corinthians, among whom this evil bruit first sprang of him. And therefore in the chapter before, he said: "Christ hath committed unto us the preaching of the atonement :" and so whatever we do, whatever we teach or preach unto you, is only to this end, to shew ourselves instruments of the reconciliation between Christ and you. "Now then are we messengers in the room of Christ, and therefore, even as though God did beseech you through us, so pray we you, that ye be at one with God: and further we exhort you, that ye receive not the grace of God in vain."

Almighty God, perceiving the frailty and weakness of this nature of ours, even at the first beginning of the world pronounced thus, and said: *Pronum est cor hominis ad malum, a Gen. vi. 5. juventute sua*: "The heart of man is prone and ready unto evil, even from the cradle." This God himself saw well in our weak nature, and therefore he spake thus of it. So dull are we of ourselves to learn any good, and so quick are we to forget the same: so ready are we to fall into vice, and so hard are we to incline unto virtue. And this hath been ingrafted in us, this hath been grounded in this nature of ours, even from the beginning, and this will so continue in us whiles the world lasteth. The heart of man hath always been ready to fall from God and decline to vice, always prone unto evil, and hard to be won unto good. And therefore it behoveth all such as are preachers, all such as are messengers sent from God, and will shew themselves as trusty and faithful servants, it behoveth them not only to shew their message, to declare their commission, but they must also encourage them to whom they are sent, they must improve, rebuke, exhort, and control them, and that in time and out of time, in season and out of season, that their message may be fruitful, and they found faithful. So Paul to Timothy saith: *Insta opportune, in-2 Tim. iv. 2.*

*portune* : “Preach the word, be fervent, be it in season or out of season :” do the work of a preacher, be earnest, call upon them, both in time and out of time. And even this thing that he willed his scholar Timothy to do, the same performed he <sup>1 Thess. ii. 9.</sup> in himself: “I have not ceased,” saith he, “to preach unto you,” to teach you “both day and night.” So likewise in <sup>Acts xx. 26.</sup> another place, he saith: *Mundus sum ego a sanguine omnium vestrorum* : “I am clean from the blood of you all.” I am pure from the blood of all men: “For I have kept nothing back, but have shewed you all the counsel of God.” So in <sup>2 Cor. xi. 29.</sup> like, he saith: *Quis infirmatur, et ego non infirmor?* “Who is weak, and I am not weak? who is hurt in the faith, and my heart burneth not?” As who would say, There is none of you all, no not the least of you, that is grieved; but I also am grieved? none of you troubled, but I also troubled: none of you made weak, but I also am made weak with him. So <sup>Gal. iv. 19.</sup> Paul again saith: *Filioli mei, quos iterum parturio* : “My little children, of whom I travail in birth again, until Christ be fashioned in you.” Thus was St. Paul always careful for the salvation of the people: thus was he continually mindful of the safeguard of his brethren, and whatever grief or disquietness fell to any of the flock of Christ, the same was a grief and disquietness unto him. And thus must every good preacher do, thus must all such do as are messengers from God, and will shew themselves faithful servants and true workmen in God’s vineyard. We must do that which longeth unto us, and then will God do that longeth unto him. We must admonish the people outwardly, and God will move their hearts inwardly. St. Paul speaking of himself, of Apollo, of Cephas, and other such notable in the ministry of God, saith: *Paulus plantavit, Apollo rigavit, at Dominus dedit incrementum* : <sup>1 Cor. iii. 6.</sup> “Paul planted, Apollo watered, but God gave the increase.” God it was, yea, God alone that gave the increase.

These things I speak now to them which have taken upon them the ministry of God’s word, to them that have taken upon them to be guides unto the flock of Christ: to them I speak this, to put them in remembrance, that they never forget their message, that they forget not their duty, that they improve, rebuke, exhort, and control the people, that they be earnest and fervent, calling still upon them, both in time and

out of time, in season and out of season : that they fulfil the office whereunto they are called, that their conscience may be found without spot : and in conclusion, that they may plant, that they may water, and God may give the increase : that they may both reform the ungodly and encourage the godly. And this have we in our commission, this is our duty, this will be required of us : and this if we do not, we shall be found faulty : for, “we are debtors unto all men,” as well Rom. i. 14. unto the page as unto the prince, unto the poor as unto the rich, unto the foolish as unto the wise, unto the bad as unto the good. And therefore, my brethren, even for this cause alone, all good and godly preachers, and such as were sent from God, have ever been so zealous, and so much desired the salvation of God’s people. Moses, when he saw the people of Israel, after their deliverance from captivity by the mighty hand of God, fall from God, forsake him, and forget the wonders that he had wrought for them, he cried out unto God, and said : *O Domine, me potius deleas de libro vitæ :* “ Sooner Exod. xxxi. 32. than that these perish, O Lord, wipe me out of the book of life :” let my name be stricken out of it. So Paul : *Cupio Rom. ix. 3. anathema esse pro fratribus meis :* “ I wish myself to be accursed from Christ for my brethren :” I would that I might be cast away, so they might be saved.

O my brethren, consider these hearts, consider, I say, the zealous heart that Moses, the zealous affection that Paul had unto the salvation of the people. What, think you, is it to be stricken out of the book of life ? what, think you, is it to be a man accursed, and have portion among reprobates ? Moses was content to be blotted out of the book of life, so that the people of Israel might be saved. St. Paul was content to be accursed and cast from the face of God, so that God’s people might not be cast to perdition. Thus they, of an earnest heart and zealous love they bare to the congregation of God, wished their own destruction for the safeguard of others. Therefore also it behoveth you, my brethren, you that are temporal men, it behoveth you on the other part, not to despise God’s messengers, not to set light by them that preach you the gospel and glad tidings of your salvation. For this is the only means whereby it pleaseth God that we should be saved, this only is it whereby the people is won unto Christ. God might

have sent an angel unto the chamberlain of the queen Can-dace, and so have converted him : but he sent Philip : he sent Philip, I say, a poor and mean man, that through his preaching he might be won to the faith, and so brought to salvation. God might have sent an angel to Cornelius : but he sent Peter, who instructed him in the faith, and wan him to the gospel of Christ. God might have sent an angel unto Paul to have mollified his heart, and so turned him from persecution of God's saints : but it pleased God to send Ananias, that through the putting on of his hands the scales should fall from his eyes, that by him he should receive his sight and be baptized, and so by means of a man he might be brought home unto God, and made a member of his flock. Therefore whensoever we hear the word of God preached, notwithstanding the preacher bear no pomp of eloquence, or show of great learning, notwithstanding he be a simple and poor man : yet if he bring unto us the rule of Christ's gospel, if he teach us the will of God, and the glory of his word, let us not despise him, let us consider that he is God's messenger, and appointed by God to help us to salvation.

“ I beseech you,” saith St. Paul, “ that ye receive not the grace of God in vain.” This only boon I ask of you, this is only the request that I make unto you, that ye take not the grace of God in vain. A greater matter it were if any one man would misuse the grace of his prince, a great matter it were for a man to despise the friendship of his friend, or the gentleness of his enemy : but a greater matter it is, yea a far greater matter, to take the grace of God in vain. For what availeth it us, what should it profit us, if God once deliver us from our sins, and we turn again to our old wickedness ?

What gained we, if the covenant of God, and testament of our Saviour Christ, be broken unto us, if we receive the same in vain ? “ Blessed are they,” saith Christ, “ which hear the word of God, and keep it.” The scribes, the Pharisees, the Jews, Annas, Caiaphas, and Pilate, heard the word of God, heard Christ himself speak and preach amongst them, and yet they received this word of God in vain. Christ likened his word “ to a sower, that went forth and sowed his seed, whereof some fell by the wayside, and so was trodden with men's feet and destroyed : some on the stone, which took

root, but yet soon withered away, because it lacked moistness: some fell among thorns, and the thorns sprung up with it, and choked it." So the poor husbandman lost in manner his whole cost and labour, for all that he sowed, little fell into the good ground and brought any increase. And even thus standeth it with God's gospel nowadays: for preach we never so oft, teach we never so much, few, yea very few are found that receive the same, and continue therein, and so bring forth fruits of salvation. When Moses the servant of God was but Exod. xxxii. a little time departed from the people, and gone up into the mount there to talk with God, and ask counsel of him, the people by and by made themselves a golden calf, and fell to the worshipping of that image. And this did they, because they received the grace of God in vain. When Moses was dead, and Joshua succeeded unto his room, straightways the people worshipped Baal and Astaroth, they forsook the living Lord, who had delivered them, and instead of him they worshipped very devils. And this did they, because they received the grace of God in vain. Saul, though he once was Sam. xviii. <sup>10.</sup> the servant of God, and inspired with his Spirit, yet at the length he fell from God and persecuted David the chosen of God, and so in the end miserably slew himself. And this did he, because he received the grace of God in vain. Judas being one of the apostles, and the servant of Jesus Christ, yet he not only betrayed his master Christ, but also became himself a very devil: for so said Christ: *Unus vestrum dæmon* John vi. 70. *est*: "One of you is the devil." And this did he, because he received the grace of God in vain. And therefore St. Paul in this place willeth the Corinthians, that they should not receive the grace of God in vain, as the people did in Moses' time: that they should not receive it as they did which lived in the time of Joshua: that they should not in such sort take it as Saul did: and lastly, that they should not so receive it in vain as Judas did, and work their own destruction. This was his request, this thing he only desired, that they would not receive the grace of God in vain.

For God saith: "In an acceptable time have I heard thee, and in the day of salvation have I succoured thee." These words are written in the prophecy of Esay, and pronounced they were by him of the appearance of Christ our Saviour, and his

coming into this world. And these words thus spoken by the prophet, St. Paul here fitly applied to the preaching of Christ's gospel. For like as our Saviour came into the world at such time as Christ was born: so when the gospel is truly preached, and God's holy word sincerely taught us, then is Christ opened unto us, then is the acceptable time, and our salvation is wrought thereby. Therefore St. Hierom, that holy father and old doctor of the church, saith: *Quotiescumque audimus evan-*  
[Hieron. In  
Psalm. cxlvii.  
ii. pt. 2. 504.]  
*gelium Christi [leg. sermonem Dei],.....toties caro et sanguis*  
*Christi funduntur in aures nostras*: "As often as we hear the gospel of Christ preached unto us, so oft the flesh and blood of Christ is poured into our ears," saith St. Hierom<sup>53</sup>. And these words of his do plainly and most evidently shew us, how we should understand the eating of Christ's body, and drinking of his most holy blood in the sacrament: these words, I say, may sufficiently teach us what is meant by the eating and drinking of Christ's body and blood. This is it that St. Paul here speaketh of, that they receive not the grace of God in vain. And whensoever the gospel of God is truly and sincerely preached, and it received accordingly, then is the acceptable time, then is the time of grace and salvation. O what a comfortable saying is this! whensoever we hear the gospel taught us, whensoever we hear God's holy word preached unto us, then is the gate of salvation set open unto us, and then is the time of grace. And on the contrary part, when God's word is taken from us, and the light of his gospel hidden from our eyes, then is the gate of salvation shut upon us, and then is the time of perdition. But alas, the time of grace, the acceptable time, the time of mercy and salvation hath oftentimes but little continuance among us, oftentimes it hath small time of abiding with us. For before Christ appeared, and was born into this world, for the space of four thousand years, the whole world, the Jews only excepted, was in ignorance and altogether blindness. And when Christ was born, when he once appeared, then was the acceptable time, then was the time of grace, then was the time of salvation. Here some man will peradventure say: Why did God suffer the whole world so long to be in blindness? why would he in

<sup>53</sup> [The Breviar. in Psalm. is only partially genuine.]

that long time have no respect to any other nation, but only to the nation of the Jews? This case is deep, and passeth our capacity to reason, it is above the reach of man's wit, and therefore herein we have only to submit ourselves, to humble our hearts and our minds, and say with Paul the apostle: *O homo, quis tu qui Deum arguis?* "O man, what art thou that findest fault with God?" what art thou that reprovest the Almighty? As God of his providence and good wisdom hath appointed for us both summer and winter, the spring, and likewise the fall of the leaf again: so hath he ordained a time of light, and a time of darkness, a time of salvation, and a time of destruction. And no man may say unto him, Why dost thou thus? These things seem good in his eyes, and therefore what art thou, O man, that wilt call God to account Rom. ix. 20. why he doth this, or why he doth that? Thus it pleaseth God, and standeth with his good will, oftentimes to shew us his light, and the glory of his gospel: and oftentimes again to take the same from us, and leave us altogether in blindness, altogether in ignorance, altogether in utter darkness. For so he hath said by Amos his prophet: "I will send an hunger Amos viii. 11. upon the earth, not the hunger of bread, nor the thirst of <sup>12.</sup> water, but an hunger to hear the word of the Lord: so that they shall go from one sea to the other, yea, from the north unto the east, running about to seek the word of the Lord, and shall not find it." Christ himself also in the gospel saith: "The kingdom of God shall be taken away from you." Matt. xxi. 43.

And yet, when he hath thus done, when he hath sent an hunger and thirst of his word into the earth, when he hath taken God's kingdom from amongst us: yet, I say, he oftentimes poureth down his truth into the earth, he distilleth his grace from heaven, that it may sink into the hearts of men: for so saith God by his prophet Malachi: *Ab ortu solis, usque ad occasum, magnum est nomen meum inter gentes:* "My name is great, even from the rising of the sun to the fall thereof, amongst all nations." I am a great King, saith the Lord, and my name is fearful amongst the heathen. This is the time that the prophet Esay calleth "the acceptable time." And what needeth mo examples? the whole scriptures, both the Old and the New Testament, are full of these and such like other.

There are times that are times of knowledge, there are times again that are times of ignorance. And who is there now, what man so old, or child so young, but may well remember the blindness that hath been in our time, and our fathers' times before us? who is so blind, who so far past knowledge, but may both well see and remember the dark ignorance that hath been in times past, and the great grace that God hath now poured down upon us in these our days?

Therefore as St. Paul gave the Corinthians warning, that they should not receive the grace of God in vain: even so now he warneth us, and biddeth us beware that we take not this grace of God in vain, that we turn not to our old vanity again, that we return not to our former wickedness, that we defile not the gospel of God by our evil and corrupt living.

<sup>1</sup> Rom. vi. 13. And therefore in another place he saith: “ Give your members as instruments of righteousness unto God, and let not sin have power over you.” Herein is set out unto us, and as it were painted before our eyes, our whole office and duty, and how that we, as well by our works as by our words, should be an example and pattern for other men to follow, and that we give no cause of offence or slander of the gospel of God. I speak this not only to the preachers and ministers of God’s word, (though chiefly to them indeed,) but I speak it generally to all you, my brethren, that profess God’s gospel, and bear the name of Christ.

<sup>1</sup> Thess. v. 5. For St. Paul indifferently to all men saith: “ Ye are not the children of darkness, but the children of light: walk you therefore as becometh the children of light.” And again in

<sup>2</sup> Cor. vi. 3. another place, he saith: “ Give no man occasion of evil,” offend no man, that “ in your office ye be not found faulty.” And such was in old time the life of all good and godly men, such was their living that professed God’s gospel, and the name of Jesus Christ.

But if it so happen, (as oftentimes it chanceth,) that men will needs be offended with us, live we never so uprightly, walk we never so circumspectly (as Christ, notwithstanding he was the Saviour of the world, notwithstanding he was without spot, and one that never transgressed the law, yet was called “ the stone of offence”): if it thus happen, I say, that we be ill reported of without cause, then may we

say, as Christ himself to the scribes and Pharisees said : *Sinite illos, cœci sunt, duces cœcorum* : “ Let them alone, they <sup>Matt. xv. 14.</sup> are blind, the leaders of the blind.”

This is the comfort that we have, this is all the comfort that is left unto us, if any man wilfully be offended with us, if any man judge of us other than we deserve. For so it behoveth us to live, so ought we to direct our lives, that if any man accuse us, if any man find fault with us, our upright living may be a testimony against him, and be able to confound him. St. Paul saith : It is our part “ to take away occasion <sup>2 Cor. vi. 3.</sup> of offence.” When Christ by procurement of his enemies (the scribes and Pharisees) was brought before Pilate to be condemned and adjudged to death, the innocency of his life was such, that he was cleared and acquitted even by the mouth of his very enemy : for when Pilate had heard all that was laid against him, and the whole accusations wherewith they burdened him, he pronounced openly, and said : “ I find <sup>Luke xxiii. 14.</sup> no fault in this man.” The scribes, when they had nothing to accuse Christ’s disciples of, nor nothing wherein they might entrap them, as in breach of their law, they came unto our Saviour Christ, and said : *Quare non observant discipuli tui* <sup>Luke v. 33.</sup> *traditiones patrum nostrorum?* “ Why do not thy disciples observe the traditions of our fathers ? ” Why keep they not the customs of our elders ? said they. And upon this place of the gospel, St. Chrysostom, an old doctor of the church, saith thus : “ That the disciples of Christ in all points so exactly fulfilled the law, that the scribes could find no fault in them as touching the same : and therefore they controlled them for breaking their own traditions, and the traditions of their forefathers.” Trajanus that emperor of Rome, and most cruel persecutor of the Christians in his time, when he had used all kind of extremity towards them, and indeed put a wonderful number unto death, and heard say, that they all suffered marvellous patiently, and willingly went to execution : and that, notwithstanding this, they daily increased and grew more and more : he sent abroad into all parts of his dominion, to understand what manner of men they were, of what conversation, and in what sort they lived, that professed the name of Christ : and answer he had from Pliny, a gentleman of Rome, and a magistrate in that city, who said : “ That they were men

without fault, and lived without offence, as touching the laws : saving that in the morning they used to resort together, and so make their prayers, and call upon the name of Jesus." Tertullian also, an old father of the church, saith, that in his time this report went of one Sejanus, a Christian, and was amongst all men so common a saying, that in manner it became a proverb : *Marcus Sejanus, vir bonus, si non Christianus* : this was all the fault they could find in him : "That he was a Christian man," and one that professed the name of Christ. So the same Tertullian in another place speaking of the Christians in his time, saith : *Vide, appellant se fratres, et mori volunt pro invicem* : "Lo, they call themselves brethren, and one will die for another." This was the only fault they found in them, that they loved so together, that one would vouchsafe to die for the other : this was, I say, the greatest fault, that they could find no fault in them.

Thus was it amongst Christians in the beginning of Christ's church : and thus ought it to be amongst us : so should we live, that we may be found unreprovable and unspotted in the sight of all men. And therefore St. Paul here saith, that we should walk in such honesty, in such uprightness of life, "that we give no man occasion of evil, that in our office there be found no fault :" that if any man would accuse us, he might be controlled by our virtuous life : that our enemies have nothing to lay to our charge, nothing to accuse us withal : but that even their own mouths should acquit and discharge us : that in ourselves and our lives there should none other fault be found, but only this, that we are called Christians : that we should in such love live together, that one of us would willingly die for the other : and lastly, that this only fault should be in us, that we are clean and without fault, that both our words, works, and deeds may testify us to be professors of God, and his holy gospel.

Good people, let us consider that God of his goodness hath sent unto us this acceptable time, the time of mercy and grace : that he hath delivered us from the horrible thraldom that we sometimes lived in : that God hath put away the blindness, and dispersed that great darkness whereunder the whole world was sometime whelmed : that we may now worship him in spirit and holiness, without superstition or idolatry : that we

may now walk in the light, without any error or wandering. And this great blessing of his, whoso seeth not, I pray God open his eyes that he may both see and understand it.

Let us not, good brethren, let us not take this grace of God in vain, let us not despise this gospel of Christ, whereby the whole world is saved. God knoweth how long this acceptable time, this time of grace, this time of salvation, shall last and continue amongst us. And what knowest thou, O thou man, whether by one only sermon many may be converted and won to the faith of Jesus Christ? St. Peter by one only <sup>Acts iv. 4.</sup> sermon converted five thousand people, as it appeareth in the *Acts of the Apostles.*

St. Hierom hath a saying worthy to be noted, and it is this: “I know not,” saith St. Hierom, “whether that soul may be saved, that is negligent in hearing the word of God, and the gospel of his salvation preached:” I know not, saith he, whether such a soul may be saved. Alas, good brethren, we are not able to save you, God is your only Saviour and Redeemer: we are but God’s messengers sent unto you, we are but helpers appointed to exhort you to the gospel of God, and to open unto you the glory of your salvation. If you then will wilfully refuse to hear God’s holy word, and will not embrace the same, we cannot save you, we are not able to work your salvation. “I myself rose up ever betimes to <sup>Jerem. vii. 13.</sup> warn my people,” saith God by his prophet Jeremy: “I myself stand all the day at the gate crying unto them to commune with them, yet would they not hear:” I called unto them, yet would they not answer me.

O my dear brethren, God knocketh, let us open the gates of our hearts unto him: he calleth, let us hear him: he crieth, and willeth us to come unto him: O therefore let us run, let us make haste, let us fly unto him. “I have ever stretched <sup>Isa. lxv. 2.</sup> out my hands to an unfaithful people,” saith God by his prophet Esay: all the day long have I stretched out mine arms unto a people that will not hear me: all the day long have I stretched out my hands unto them, and yet they will not know me: I have sent you the acceptable time: I have given you the days of grace, the days of mercy, the days of salvation. O then let us not receive this acceptable time in vain, let us not take this grace of God in vain: let us remember how

many thousands of people perish this day for want of the gospel of God, and knowledge of his holy word. We are they whom God hath called to be his children, whom he hath appointed to be saved, whom he hath received to his grace and mercy. If we have any great policy, if we have any great wit, if we have any learning, riches, wealth, and felicity in this world: let us consider that we have them from God alone, that God giveth us our policy, that God giveth us our wit, that God giveth us our learning, that he alone giveth us our riches, our wealth, and all other felicity that we have in this life. O then let us not take these great gifts of God in vain, let us not take these graces of his in vain. Let our lives so shine before men, that they may see our good works, and glorify our Father which is in heaven. *Amen.*

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ROM. xii. 16—18 :

We desire you, that ye think all one thing, that ye have like affection one to another. Be not highminded, be not wise in your own opinion. Recompense to no man evil for evil. If it be possible have peace with all men.

**D**EARLY beloved in our Lord and Saviour Jesus Christ, this epistle or letter of St. Paul, written unto the Romans, is divided into two several parts.

In the first part, St. Paul instructeth and telleth them of the beginning of their religion, of the foundation of their faith, of the grace whereunto they are called by the merits and death of Jesus Christ. And, for because he saw and well perceived, that even such of the Romans who had received the faith, to be far from the works of the faith, and the profession of the gospel of Christ, therefore he instructeth them, that they know the testament of Christ, that they know the covenant of their salvation: and that they should remember, that where beforetime they were strangers from God, clean without any promise of grace, enemies unto God, and the children of perdition, they were now called unto God, were become the sons of Abraham, God's dear friends, and the

children of adoption : and this not of any desert of theirs, not by any merit of their own, but only through the great grace and mere mercy of Jesus Christ. For the whole world was covered under wickedness : the whole world, I say, the Jews only excepted, was overwhelmed in sin, and had no promise at all of any salvation by God. But yet when Christ Jesus the Saviour of all the world appeared, and the Jews would not acknowledge him their Redeemer, it pleased God by him to save the whole world, and call unto his grace as well the Gentile as the Jew, the uncircumcised as the circumcised : and this did he only of his infinite and great goodness. And therefore St. Paul in the conclusion hereof, crieth out, and saith : “ O the deepness of <sup>Rom. xi. 33.</sup> the abundant wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out ! Who knoweth the mind of the Lord ? who was his counsellor ? who hath given unto him first, that he might be recompensed again ? ” And therefore he concludeth thus : *Quia in illo, ex Rom. xi. 36.* *illo, et per illum omnia, illi omnis honor et gloria :* “ For of him, through him, and for him are all things : to him therefore be glory for ever.” Thus doth St. Paul conclude the first part, to know the covenant of their salvation, to know the greatness of God’s mercy, whereunto they are called, and to give the praise and thanks to him alone.

In the second part, which I now handle, he instructeth them of a virtuous life, of honest conversation, and upright living among all men. For it is not enough to change our religion, it is not sufficient to alter our faith, but we must also change our old life, we must walk in newness of life, we must walk in holiness, we must walk as becometh the professors of a new religion, as becometh them that are of a right faith, as becometh all such as confess God and his gospel. And therefore St. Paul writing unto the Hebrews saith : “ Seeing <sup>Heb. x. 19.</sup> that we by the means of the blood of Jesus have liberty to enter into the holy place,...let us draw nigh with a true heart in a sure faith,...let us provoke unto love and to good works.” So in another place he saith : “ You were sometimes darkness, <sup>Ephes. v. 8.</sup> but now ye are light in the Lord, walk therefore as becometh the children of light.” So God himself when he had chosen the Jews to be his people, and them alone amongst all other nations to worship him, said : “ O Israel, what is it that I <sup>I Deut. x. 12.</sup>

require or seek for at thy hands, but that thou love me, and keep my commandments?" This is the only thing that I would have you to do, that you keep my law and walk in my precepts.

Therefore St. Paul himself also, after he had declared and set forth at large the great goodness and mercy of God, he said : "I beseech you, that ye make your bodies a quick and lively sacrifice, holy and acceptable unto God, which is your reasonable serving of God." Renew your spirits, make yourselves new hearts, that it may shew and appear in you, that you are reconciled unto God, that you are the children of adoption, and professors of God's holy name.

Therefore "be not highminded, be not wise in your own opinions : recompense no man evil for evil : provide aforehand things honest in the sight of all men : and, if it be possible, have peace with all men." Mark well, my brethren, these words by the way : "If it be possible, have peace with all men." Christ, though he was the author of peace, and the true peace itself, yet could he not have peace with all men.

*Luke xii. 52.* *Non veni pacem mittere in terras, sed bellum, sed discordiam :*  
"I am not come," saith Christ, "to send peace into the world, but war and dissension : for from henceforth there shall be five in one house divided, three against two, and two against three : the father against the son, and the son against the father : the mother against the daughter, and the daughter against the mother." The peace of the world is no peace with God : the love of this world is no love before God.

So the patriarchs and the prophets, though they were men of peace, yet could they have no peace in this world. And therefore St. Paul here saith : "If it be possible, as much as in you shall lie, have peace with all men :" be in unity and love with all manner of men. This thing, my brethren, I have put you in remembrance of by the way.

But that St. Paul should thus do, that he should exhort the Romans, as he here doth, that they become "not highminded, nor wise in their own opinions, nor recompense no man evil for evil, and that they should, if it were possible, have peace with all men :" good cause there was, there was, I say, good cause why he should thus do. For there were at the same time in Rome a great number both of Jews and Gentiles,

and amongst them there was great strife and division. The Jews on the one side esteemed not the Gentiles: the Gentiles on the other side despised the Jews. Thus between them the people were divided, and rent into dissension: thus between them the whole people oftentimes were ready to fall together by the ears: and thus through them were they at such great contention and strife, that they that were brethren would not vouchsafe to commune and talk together: they that before were linked in such love, and united together, that one would die for the other, could not then one abide another: and such as were friends, became open enemies. And this came to pass only through pride. Pride was the cause, that such as were brethren fell out one with another: pride was the cause, that such as should have died one for another, could not one abide another: pride was the cause, that such as beforetime were friends, became then open enemies. The Jews on the one part were proud, for that they were the children of Abraham, for that they were Rom. ix. 4. under the law and promise, for that they had knowledge of God's will by oracles, for that God had oftentimes both sent his angels unto them, and spoken by his own mouth unto them. And the Gentiles had none of all these: they were not of the seed of Abraham: they were not under the promise: they never had knowledge of God's will, neither by oracle nor vision: God never spake unto them, nor never sent his angels unto them. The Gentiles on the other side were as proud as the Jews: they said that they had wise men amongst them, men of great learning and knowledge: they had philosophers, they had astronomers, they had geometricians, and great orators, and so had not the Jews amongst them: they had no men of great wisdom, they had no men of any high learning, they had no philosophers, no astronomers, no geometricians, nor orators; they were men ignorant, and without any great knowledge at all. St. Paul, therefore, to set an unity between these two, which were thus far at discord, exhorteth them, that "they all think one thing, that they be of like affection one towards another: that they be not high-minded, nor wise in their own opinions." For pride it is, that breaketh all love, and pride it is, that breedeth all dissension. There was never yet division, there

was never any discord or dissension, but pride was the first cause and author thereof.

Lucifer, that sometime was an angel of God, set himself against God, and said: *Exaltabo me super aquilonem, et ero similis Altissimo*: “ I will get me up above the north pole, I will sit above the clouds, and I will be like unto the Most High.” And this did he, for that he swelled with pride. And therefore was he thrown down; only for this great pride of his was he cast into utter darkness, and deep dungeon of hell.

Numb. xvi.

Korah, Dathan, and Abiram, being puffed up with pride, conspired against Moses and Aaron: but God caused the earth to open, and swallowed up both them and all such as then were in the tents with them.

1 Cor. i. 12. The Jews themselves, which had professed the gospel of Christ in St. Paul’s time, were divided; and some of them said, “ I stand with Paul;” some other said, “ I hold with Apollo,” and so were drawn on either side.

Rom. xiv. 3. And this did they only through pride. But alas, saith St. Paul, “ Is Christ divided?” Both Paul and Apollo preach one and the same Christ unto you; they teach you all one gospel; is Christ then divided amongst you? So likewise some of them which professed Christ’s gospel (because all meats and drinks were indifferent unto them, because they could with safe conscience indifferently eat of all meats, and drink of all kinds of drink) were proud, and thought themselves more perfect than other men. On the other side, such as had a conscience therein, such as could not for conscience sake indifferently use all kinds of meats and drinks, were likewise proud, and thought themselves more holy than other men.

And thus pride, even amongst such as professed Christ and his gospel, brake the love and unity which should have been amongst them that lived under the gospel. Pride it was, that caused the Jews to hate the Gentiles, and the Gentiles to despise the Jews. Pride it was, that caused Lucifer so much to exalt himself, and make himself equal with God. Pride it was, that caused Korah, Dathan, and Abiram to conspire against Moses and Aaron. Pride it was, that caused such as could indifferently eat all meats, to think themselves more

perfect than such as could not so do. Pride it was again, that caused the other, which could not indifferently use all meats, to think themselves more holy than the rest. Therefore in this place St. Paul willeth the Romans, for avoiding of all dissension, first to put away all pride, which is the very root and mother of all discord: “Be not high-minded,” said he, for so shall you abate this rancour and malice among you; but humble yourselves, humble your courage; he not proud of your wit, of your great learning, of your eloquence, but make yourselves equal to them of the lower sort. This is the golden chain of humility. For like as pride is the mother of all wickedness, so is humility the mother of all virtue: like as pride maketh us like unto Lucifer, so humility maketh us like unto Christ. Therefore Christ himself, when he first gave his disciples charge for to preach, when he first gave them in commandment upon the mount, to publish abroad his gospel, *Beati pauperes*, said he. And why so? *Quoniam Luke vi. 20. ipsorum est regnum caelorum*: “Blessed are the poor; for theirs is the kingdom of God.” And again: *Beati mites*, <sup>Matt. v. 5.</sup> And why so? *Quoniam ipsi possidebunt terram*: “Blessed are the meek, for they shall inherit the earth.” So again to his disciples he said? *Discite ex me, quia ego mitis sum*: “Learn <sup>Matt. xi. 29.</sup> ye of me, for I am meek;” I am gentle: learn this of me, said Christ. So Paul: *Hic sensus sit in vobis, qui fuit in Christo*: “Let the same mind be in you that was also in Christ Jesus: which, when he was equal with God, yet nevertheless made himself of no reputation, and humbled himself unto death, even the death of the cross.” So David, notwithstanding he was a king, a prophet, and a man chosen even according to the heart of God, yet he humbled himself, and said: *Non ambulavi in magnis, neque in mirabilibus super me*, <sup>Psal. xxxi. 1.</sup> “I am not high-minded, I have no proud looks, I do not exercise myself in great matters, which are too high for me.” So Paul: “God hath chosen the foolish things of this <sup>1 Cor. i. 27.</sup> world, that by them he may be able to confound the wise: he hath chosen the weak things, that through them he may subdue the strong.” Thus God useth humble and lowly things, saith St. Paul. *Ex ore infantium et lactantium perfeciisti laudem tuam*: “Out of the mouth of very babes and sucklings hast thou made perfect thy praise;” even by the

mouths of infants and sucking babes thou hast ordained strength, and spread abroad the glory of thy name. So Paul, notwithstanding he was a great learned man, and skilful in the laws among the Jews, yet he bragged not, nor boasted of his great knowledge he had, but he humbled himself, and said: *Ego me arbitror nihil scire nisi Christum, et eum quidem crucifixum*: “I think thus of myself, that I know nothing save Jesus Christ, even the same that was crucified:” other knowledge have I none to advance myself of, said St. Paul. And upon this foundation of humility, it pleased Almighty God at the first to erect and build his holy church; upon his apostles, I say, who were the very patterns of meekness, it seemed good unto God to build his holy church. And after them, such as were of the congregation of Christ, such as professed the name of Christ, were not proud men, were not men of haughty courage, nor high-minded. And therefore, as we read in the Acts of the Apostles, *Erat illis cor unum, et anima una*: “They were all of one heart and one mind together.” So at the beginning, the disciples of Christ were poor in spirit, and therefore were they meet to inherit the kingdom of heaven: they were meek in heart, and humble of mind, and therefore were they meet to possess the earth: they learned at Christ to be meek and lowly: they had the same sense in them that was in Christ, and therefore they humbled themselves unto death: they were counted the foolish things of the earth, therefore were they meet instruments to confound the wisdom of the world: they were counted the weak things, and therefore were they meet to overcome the mighty. The babes were meek and lowly, and therefore were they meet to spread abroad the glory of God.

St. Paul, of all his learning, thought that he knew nothing, so much he humbled himself: and therefore was he meet to be an apostle of Christ, and preacher of his gospel. There is a story, or rather a fable, written of St. Anthony; whether you take it as a story or a fable, I much reckon not, but it serveth well for this purpose; it is thus: St. Anthony on a time lay in a trance, and as he so lay, he looked down from heaven, (as he thought,) and saw all the whole earth so thick covered with snares, that possible it was not for any man to tread upon the earth and not be entangled therewithal: and

*Cor. ii. 2.*

*Acts iv. 32.*

this when he beheld, suddenly he cried out and said, O Lord, and who can then walk on the earth, and not be entrapped? With that he heard a voice that answered him and said, *Sola humilitas*: "Only humility it is," said that voice, "that may go, and not be entangled: only *humility*, and nothing else. Whoso is *humble*, he may walk without danger, he may go and not be taken." This is written that St. Anthony should see and hear in his trance. But David, the prophet of God, saith indeed: *Sacrificium Deo spiritus contritus*: "The contrite and humble heart is a sacrifice unto God;" the meek and lowly heart is a sweet and acceptable sacrifice unto God, saith the prophet David. So again in another place he saith: *Deus humilia respicit, et alta a longe prospicit*: "God hath <sup>Psal. cxxxviii.</sup><sub>6.</sub> regard to the humble and lowly; and as for the proud, he beholdeth them afar off." Esay also, or rather God by his prophet Esay, saith: *Super quem requiescat Spiritus meus, Isa. lxvi. 2.* "Upon whom shall my Spirit rest," saith God, "but upon the humble and meek?" For otherwise, saith St. Paul, *Qui inflatur, cadit*: "He that is puffed <sup>Titus iii. [1. 1 Tim. iii. 6.]</sup> up with pride falleth into the hands of the devil."

Thus (good brethren) humility preserveth the church of God; humility upholdeth all good commonweals. Pride it is, that scattereth the church of God; pride overthroweth all good commonweals. There was yet never pride in any city without dissension, nor dissension that continued without destruction of the whole commonweal. Ye shall never read in any record, either of city, kingdom, or commonweal, but that, if pride reigned therein, there consequently followed dissension, and of dissension ensued the overthrow of the same. In the city of Rome, which was called the lady of the whole world, there were two that took upon them the governance of the empire: Julius Cæsar and Pompey. Julius Cæsar was a man of so haughty courage, that he could abide no peer: Pompey was of such an high mind, that he could suffer no man to be his equal. And thus for dominion strove these two together: and thus through their dissension was not only the whole city, but the kingdom itself brought to destruction. The state of the Grecians, which then chiefly above other flourished, because it was divided, came to utter confusion. But what speak I of these? what speak I of Rome, and the

state of the Grecians? Who is there that hath not heard of Jerusalem? Jerusalem, I say, that great city, that same town that God had chosen to himself, even that same town wherein God would have his temple erected, and his holy name honoured, after that the rulers thereof began to be divided, after that the magistrates fell to discord, and each man would be a captain, and no man would be ruled: then came the enemies in, then was it besieged, then was the mother, for very famine, constrained to eat her own child, then was it utterly destroyed, and no one stone left upon another; and, which was most miserable, there were slain in that city eleven hundred thousand people, and the very channels in the streets ran all with blood. Thus miserably was it overthrown, and in such wretched estate were the whole people thereof: and this only came to pass through pride and dissension. And this was it, that Esay long time before prophesied of, and

Isa. iii. xxiv. said: "Then shall the whole country be scattered, when the people once conspire against their princes." And therefore also an old writer, Petrus Lilius, saith: "Discord is the only cause of the overthrow of kingdoms; division is the only cause that great empires cannot stand; dissension maketh two kingdoms of one; dissension maketh of two cities one; and at length it maketh of two kingdoms no kingdom; of two cities no city." This writeth Petrus Lilius of dissension; this is the end of discord, saith he: and indeed experience hath taught that this is most true.

But wherefore speak I of these things? wherefore do I here repeat unto you these old and ancient histories? why recount I unto you the overthrow of Rome? the destruction of the Grecians? the desolation of Jerusalem? which all happened through division. I would to God I saw nothing even now before mine eyes that causeth me thus to say: I would to God, I say, that I saw now nothing present before mine eyes that causeth me thus to say. But these examples (my brethren) God hath placed before our eyes, that we might take heed by them, that we might the better look to ourselves, and beware of our own destruction. Christ hath said, Christ, that is the author of truth, and truth itself, hath said: *Civitas divisa desolabitur*: "The city that is divided," be it never so rich, never so strong, never of so great force, yet "shall it

be destroyed," it shall be brought to utter desolation. Rome, that sometime was the wealthiest city in the world, and called therefore the lady of the whole world, fell to division: and therefore was she overthrown and utterly destroyed. The Grecians, which were a people of greatest force, fell to dissension: and therefore was their whole estate pulled down, and cast flat to the ground. Jerusalem, that holy city, that city that was so strong, fell asunder, fell at discord within itself: and therefore was she spoiled of her enemies, and brought to desolation.

Remember, good brethren, remember with yourselves, how can that ship which saileth in the sea be safe in the midst of the waves, if the people within the same bore holes through it, or rent up the ribs of the same? How can that city be preserved, where no man will hear counsel, where no man careth for the public state, where no man passeth for other, where God is not in the midst? *Deus caritas est*, saith St. John iv. 8. *John, et qui in charitate est, in Deo manet*: "God is charity, and he that dwelleth in charity dwelleth in God." O, saith Solomon, *Turris fortissima nomen Domini*: "The name of the Lord is a strong tower:" the name of God saveth the city. David also, the prophet of God, saith: *Nisi Dominus Psal. cxxvii. 1. custodierit civitatem, in vanum laborant qui custodiunt eam*: "Except the Lord keep the city," except the Lord defend it, saith he, "they labour in vain, they watch in vain, that are set to defend it."

These things, good brethren, appertain both to our office that are ministers, and appointed by God to instruct the people, and they appertain also unto all magistrates, yea, and unto the whole people. As for us that are God's ministers, and messengers sent unto you, we do stand upon the tower to cry, and give you warning that the enemies are coming, to shew you beforehand that your foes are approaching: our part is to declare unto you, that your fight is not against king, nor Cæsar; is not against any prince or power of this world, but against spiritual enemies, against the devil and his adherents: our part is to dissuade you from dissension; to dissuade you from discord and division. This must we do, as well to the magistrate, as to the rest of the people; as well to him that beareth office, as to him that beareth none. "For Rom. i. 14.

we are debtors unto all men," as well to the rich, as to the poor; to the wise, as to the foolish; to the good, as to the bad. This is also the magistrate's office; this is likewise his duty. Therefore hath God set him up; therefore hath God exalted him above the rest of the people, that he should guide them in peace, and lead them in love and unity together.

Thus did David, that good king; he found the whole kingdom left by Saul, his predecessor, in dissension and division within itself; he found, I say, the whole country at variance

*Psal. lxxviii.  
70.*

and great debate; but by his great wisdom and good governance together, he reduced the same into good order again, and such as before were enemies, he made faithful friends, and the whole country he brought to quietness, peace, and mutual unity. And therefore, when he had this brought to

*Psal. cxxxiii.  
1.* pass, for joy that he had thus of mortal foes made loving friends, he sung: *O quam bonum, et quam jucundum, habitare fratres in unum!* "O how joyful a thing is it, for brethren to

dwell together in unity!" So much it comforted him, so glad

was he when he saw his people agree together. Therefore in

the scriptures the magistrates are called shepherds, for that they ought so to guide the people committed to their charge, as the shepherd doth his flock. Therefore they are called also captains, for that they ought to have such respect to God's people, as the good captain hath regard to his soldiers. Therefore likewise are they called the heads, for that, like as the head governeth the whole body, so should they rule and govern the people, as members of their body. Therefore in

like are they called fathers, for that the people are so in subjection unto them, as the child is in obedience under his father. But chiefly it is required in them; it is chiefly, and above all other things required in such as are magistrates, that they themselves know God; that they themselves, I say, above all other men, have perfect knowledge of God, and his laws; so that the people by that mean may follow him, and they all together may follow God. Therefore in the book of

*Josua i.*

*[Deut. xvii.  
18.]*

Deuteronomy, God himself gave in charge to all such as should become magistrates, saying: "He that is called to bear office, whatever he be that is appointed to be a ruler<sup>1</sup>, shall first write out all this book of my law with his own hand."

[<sup>1</sup> This duty was enjoined upon the king.]

And again, he said: *Non recedet liber iste ab ore tuo*: “This book of mine shall not depart from thy mouth:” this book of mine shall not be out of thy hand. This is God’s charge to all them that bear office, this is his charge and commandment given unto them. Therefore that good king David, when God had appointed him to be king and chief ruler of his people, he said: *Si dedero oculis meis somnum, aut palpebris* Psal. cxxxii. *meis requiem, antequam invenero domum Domino meo, et taber-* <sup>4,</sup> 5. *naculum Deo Jacob*: “If I shall give myself unto sleep, or mine eyelids any rest, before that I find out a house for my God, and a tabernacle for the God of Jacob,” &c. As who would say, I will never study mine own matters, I will never go about mine own business, before I have established the matters of my God, and the business of the God of Jacob. Therefore in like manner Ezechias, that virtuous king, when 2 Chron. xxix. he was called by God to bear office, would not go home to his own affairs, before he had purged the church of God. Justinian also, that good and godly emperor, was wont to say, “That he as much cared for the preservation of God’s church, as he did for the safeguard of his own soul.” And thus, look what care David the prophet of God had over God’s people: look what care that virtuous king Ezechias had: look what care that good and godly emperor Justinian had: the same, and the like ought every good magistrate to have: as David, Ezechias, and Justinian did, so should every good and godly officer do: he must not give himself unto sleep, nor his eyelids unto rest, before he hath provided a temple for the God of Jacob: he must not go home unto his own house, before that he hath purged God’s church: he must have as great respect to the salvation of God’s flock, as he hath regard to the safeguard of his own soul: he must remember, that his chair is God’s chair, that his sword is God’s sword. Now (good brethren) it behoveth you, of your part, to put away all hatred, to abolish from him all pride, dissension, all discord, and to honour the magistrate, to follow you your shepherd, as the sheep do their shepherd; to joy in him your captain, as the soldiers rejoice in their captain; to be governed by him, your head, as the members of the body are ruled by the head; and lastly, so to be in subjection unto him, as the child

is in obedience and subjection to his father. And so shall there then be, both a godly magistrate, so shall there be godly people, and so shall there be a godly realm.

Now let us here think, that Saint Paul speaketh these words unto us (as indeed he speaketh them unto us, if we are, or will be called Christians); unto us he saith, “Be not high minded:” unto us he saith, “Be not wise in your own opinions:” unto us he saith, “Recompense no man evil for evil:” unto us he saith, “If it be possible, have peace with all men.” O then, why are we of such proud hearts? Why are we highminded? Why are we wise in our own opinions? Why recompense we evil for evil? Why seek we revenge-  
ment? why agree not we together? O, by whose name shall I call you? I would I might call you brethren: but, alas, this heart of yours is not brotherly. I would I might call you Christians: but, alas, you are no Christians. I know not by what name I shall call you: for if you were brethren, you would love as brethren; if you were Christians, you would agree as Christians. Christ said unto his disciples, and so by

*Joh. xiii. 34.* them to all such as profess his name: *Mandatum novum do vobis, ut diligatis mutuo, sicut et ego dilexi vos:* “I give you a new commandment,” said Christ, “that you love together, even as I have loved you.” By this token, by this cognisance of mine, shall men know you to be my disciples, if you love together as I have loved you. Let us look well upon ourselves, let us behold ourselves well: alas, this badge, this cognisance is gone; this peace that Christ left unto us, is not to be found amongst us. O ye that sometimes were brethren, but now mortal enemies, ye that sometimes ware this badge, this cognisance of Christ’s peace, which now ye have cast from you; O, how long will you follow vanity, how long will ye dwell in dissension? I have done my part, I have called you to peace, I have called you to love, I have called you to unity: do you now your parts, do you ensue after peace, love you each other, continue ye in unity together. I have not the keys of your hearts, I am not able to loose and open those stony hearts of yours: God make you all one, God mollify your hearts, God make you friends, God grant you to love as brethren together.

Let us lay aside this pride of our heart, let us not be wise in our own opinions, let us not requite evil with evil; let us, as much as may be, have peace with all men. Alas, it is no great thing that I require of you: I require only your love, I require your friendship one towards another; I ask no more, but that your hearts be joined in mutual love and unity together. Alas, it is a thing that soon may be granted of such as pray together, of such as have one heavenly Father, of such as are partakers of Christ's holy sacraments, of such as profess Christ, and will be called Christians.

O, how can we pray our heavenly Father to forgive us, if we will not forgive our brother wherein he trespasseth against us? How can we with clear conscience come unto the holy communion, and be partakers of Christ's most holy body and blood, if we are not in charity with our own neighbour? Let us therefore lay aside all discord without hypocrisy, let us lay apart all malice without dissimulation, let us all join together in brotherly love, let us all be of like affection one towards another; but let us not be highminded, let us make ourselves equal to them of the lower sort. So shall we make our bodies a quick and lively sacrifice, so shall we make them holy and acceptable unto God; so shall we be reconciled unto God, and God reconciled unto us: and finally, so shall we, which are called Christians, be known to be God's servants, and such as profess the name of Christ, if we shall be found to have this peace and brotherly love, which is the badge and cognisance of Christ. And so shall God be ours, and remain with us for ever. Amen.

END OF VOL. VII.

